

Read Page 77—"Original Sin"

Volume Five

AUGUST, 1919

Number Two

The Occult Magazine of America

Occultism is mainly concerned in those immaterial forces which are at the back of all material forms—Sephariel.

AZOTH

THE SEVEN SPIRITS OF GOD

By VICTOR E. CROMER

ORIGINAL SIN

By HERETICUS

THE GOD OF TOMORROW

By EUGENE DEL MAR

THE BESINNET SEANCES

By A GLEANER

THE MOON IN THE PROGRESSED HOROSCOPE

By HOWARD UNDERHILL

For Contents see Inside Cover

AZOTH PUBLISHING COMPANY, Inc.

1400 Broadway

New York City

Telephone 3765 Greeley

\$3.00 per year

25 cents per copy

\$1.50 six months

Entered as Second-Class January 26, 1917, at the Postoffice at New York, N. Y., under the Act of March 3, 1879

Contents

	PAGE
EDITORIALS	67
THE NEW RENAISSANCE—The Seven Spirits of God Victor E. Cromer	72
THE LETTERS OF HERETICUS, II—Original Sin.....	77
THE ESOTERIC SYMBOLISM ON THE GREAT SEAL OF THE UNITED STATES Peregrinus	83
THE PHILOSOPHY OF SYMBOLISM—The Symbols of the Planets Gertrude de Bielska	88
AN INTRODUCTION TO THE STUDY OF THE TAROT—Chapter XI Paul F. Case	91
THE FUNDAMENTAL PRINCIPLES OF THE YI-KING TAO (Continued) Zeolia J. Boyle	96
ANCIENT CRAFT MASONRY—THE ZODIAC IN RELIGION AND FREEMASONRY, IV Frank C. Higgins, 32°	103
HIGHER THOUGHT—THE GOD OF TOMORROW.... Eugene del Mar	110
TO THE ASPIRANT—THE TORCH BEARER.....	114
PSYCHICAL RESEARCH—THE BESINNET SEANCES.... A Gleaner	115
THEOSOPHICAL TALKS—No. 7..... Aseka	119
ASTROLOGY—THE MOON IN THE PROGRESSED HOROSCOPE Howard Underhill	123
THE ORACLE—QUESTIONS AND ANSWERS.....	127
THE CALDRON	128
REVIEWS	130

TO OUR READERS

AZOTH is not established to propagate any special teaching. *It is an Open Forum for the expression of the ideas and thought of any person who has something to say worthy of consideration by others.*

It must therefore be understood that the editor does not necessarily endorse the teaching or statements in the articles appearing in the magazine. In some cases he distinctly disagrees, but considers that his province is to let readers think for themselves and not attempt to influence their minds by his own.

He will welcome discussion of articles in the department called The Caldron, and believes this is by no means the least important feature of AZOTH.

AUG -6 1919

©CLB435151

"AZOTH"

A Monthly Magazine

An Inspirational, Helpful, Philosophical and Progressive Magazine
of Constructive Thought

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington, Psychical Research

Gertrude de Bielska, Symbolism
Eugene Del Mar, Higher Thought
Frank C. Higgins, Masonry
Howard Underhill, Astrology
Herman S. Whitcomb, Occultism

Published by THE AZOTH PUBLISHING CO., Inc., 1400 Broadway, N. Y.

Subscription, \$3.00 per Year in U. S.; Single Copies, 25 Cents.

Canada, \$3.25; Foreign, \$3.36; Single Copies, 30 Cents.

COPYRIGHTED BY AZOTH PUBLISHING CO., INC.

Vol. 5.

AUGUST, 1919

No. 2

Editorials

Occult Science and the Practice of Medicine

There is no more practical field for the application of Occult Science to our every-day life than that of using the knowledge first, for purposes of relieving human suffering, and, second, in the prevention of many ills and ailments which attack the human mind and body.

Without intending any aspersions upon the Christian Science or New Thought mental healer, it can be stated with truth that this field is at the present time almost entirely neglected; and yet many occult students realize what an immense terrain it is and what great and beneficial results would come from its cultivation.

In ancient days, the days of the high tide of the civilization of India, Chaldea and Egypt, Science, Philosophy and Religion were but aspects of the knowledge and wisdom gained therefrom, of Nature's laws seen and unseen, held as a sacred possession by the priesthood whose temples were the universities, laboratories and libraries of those times. There is much to induce us to believe that these men of old knew far more about the functions of the organs of the physical body, the psychology of man, the unseen forces causing health and sickness—the power of the mind over matter, the right use of drugs and means of correct diagnosis, than has been approached by modern medical

science, notwithstanding its somewhat boastful and complaisant attitude of superiority and advanced knowledge. To save the necessity of protest, let us emphasize that we are not referring to the dark ages of our Western civilization or to the more degenerate contemporary periods of the East—we are not advocating a return to the pharmacopeia which included hearts of toads dissected at the new moon, or some such nostrums, neither are we advocating the gentle art of bleeding as practiced by barber surgeons; but we are suggesting that a study by our modern medical practitioners of Occult Science in its many ramifications will illuminate the darkness in which they are more or less unconsciously groping.

Instead of pursuing the elusive microbe of every disease under the sun, accusing it of direct responsibility therefor, and in punishment for its sins killing or debilitating it, and then returning its poisonous body into the human organism in the fond, fatuous belief that, being dead or debilitated, it will guard that body from attack by its more virile fellows, we would urge our modern Aesculapeii to seek a little deeper or farther for causes than the physical body, and consider the vital or etheric body or aura, as it is somewhat loosely termed, which is the medium for the play of the life energy, a force or fluid—the prana of the Hindoos—which was well known to the ancients. Dr. Kilner of London has demonstrated the existence of this body—and the life force itself is beginning to be recognized as that radiating emanation sometimes called animal magnetism which, superabundantly stored in some people, energizes and heals the sick by passes or the laying on of hands—a force which, poured into a patient, would cause our enemies the Streptococci, Straphylococci, and armies of other cocci immediately to sign an armistice and be glad to agree to any old kind of peace terms.

Occult Science has also a good deal to say about a still more subtle body than this—the astral body—which being the seat of the emotions and passions can be torn and rent by strong vibration, which immediately reacts upon the physical vehicle, resulting in nervous and mental disorders of many kinds. There are still finer sheaths or strata of matter for the doctors to explore and try to understand, as well as organs and forces in the physical body which no dissection or vivisection will discover, but which require the cultivation of psychic faculty to observe. The ancient teachings explain a little of these things the understanding of which will materially help in intelligent treatment even if those faculties lie dormant.

Psycho-analysis is a branch of curative methods verging on

the occult with promising prospects, but, with due deference to Drs. Freud and Jung and the students of this new method of mental dissection, they are likely to be led far astray in their conclusions unless they are conversant with the occult teachings of the various states of consciousness in which every human being functions in waking, sleeping, dreaming and so forth, and that dreams are sometimes not illusions but actual experiences undergone while the person is functioning in one of these finer bodies in time and space perhaps widely separated from his physical vehicle.

A study of what can be known and what is taught of the conditions of life after death, of the existence of beings sub and super human will throw a flood of light upon many obscure cases of mental derangement, neurasthenia, and neurosis—and if it were possible to induce the materialistic medico to consider seriously the subject of the control and use of these beings by the use of symbol and words of mantramic value—a far-reaching vista of possibilities for the cure of many diseases physical, emotional and mental would open out before his astonished gaze.

To the average scientific mind the word Alchemy conveys the idea of nothing but a foolish pursuit of an impossible chemical combination which would transmute lead into gold or provide a liquor which would rejuvenate the old and keep persons young for long periods of time. Such a superstition is of course unworthy of a moment's serious attention by a modern scientific thinker, although it is admitted that to the old alchemists we owe the modern science of chemistry. If, however, our doctors will but delve into the occult teachings already indicated, there will come a time when light will dawn upon their clouded vision and they will begin to modify their views and opinions upon this subject and the men who gave long lives to research and experimentation in it. Of all the neglected old sciences called psuedo, Alchemy perhaps holds within its queer terms and processes the possibilities of the greatest good for suffering mankind—along medicinal lines. A medicine made from Nature's own pharmacopeia, the simple herbs that grow upon this old earth so prolifically, by the alchemical process of distillation, sublimation and fixation—impregnated with the Azoth or Mercury Philosophorum—would prove a panacea far more effective and more powerful than any decoction or concoction prescribed by modern physicians.

Another promising line of occult research is Astrology, which to modern minds bears much the same relation to Astronomy as Alchemy to Chemistry, and yet for purposes of diagnosis,

of prevention, and also, but more indirectly, of cure, would be of immense value in the equipment of a doctor.

To come down to matters one time occult but now coming more within the field of what modern science considers legitimate—is the therapeutic value of sound and color. Some experimentation and some interesting and helpful discoveries are already being made on these lines and these are probably what will engage the attention of the progressive physicians in the immediate future—but even here the research will be greatly facilitated by a thorough knowledge of occult teaching, the correspondences of sounds and color and both with organs of the bodies material and meta-material and with the forces which the planets and zodiacal signs typify.

The complacency, self-sufficiency, and bigotry of modern science is being more or less broken down in many directions. In many lines science is on the borderland of the occult. The knowledge of the hidden, the imponderable, the unmeasurable, or meta-physical as the veil becomes rent will again unite material science with true religion, which is but another word for knowledge or science of the unseen—and once again in the ages to come we may see the priest as a real spiritual teacher with a wisdom and spirituality entitling him to the love and reverence of his people; whose knowledge unselfishly given to his fellow men will result in the disappearance of sickness and pain and the establishment of universal health—physical, moral and mental.

A Little Knowledge is a Dangerous Thing.

This adage has been exemplified lately in a way which will be of particular interest to AZOTH readers.

A man named Hamby has been tried, convicted and sentenced to death in New York recently for the murder of two men in a bank robbery. The case is peculiar in that the man is of some education, freely admits his guilt, shows not the slightest remorse, and is seemingly indifferent to his awful fate.

This attitude is evidently the result of a conviction of the truth that he will continue to live after leaving his body, and that he will have other opportunities when reincarnated in physical life.

He is reported to have said: "It is nothing to me to die, because I am coming back to this world. It might take 3,000 years, of course, but time does not count. Being brought into this world is like being placed in a class of little school children, with each trying to outdo the others. Some of us are successful, some are not. As for myself, I've 'flunked.'"

Asked if he believed in God, Hamby hesitated, then smiled

and said he was not "entirely against the belief in God," and then went into a discussion of the belief in the evolution of the soul.

This is good enough Occult doctrine, but believed in by itself without the complementary teaching that whatsoever we sow we shall surely reap is, as can readily be seen, highly dangerous both to the individual and to society.

It cannot be too strongly impressed upon the minds of all who realize that the doctrine of reincarnation offers the most satisfactory and reasonable explanation of life's phenomena, that the periodic return of the soul to mortal life is the *method only* by which that soul is enabled to gather experience and so evolve, but that the *Law* of that growth is that of unerring reaction to action of certain inescapable effect from Cause, of inflexible justice in all three planes of matter, morals and mentality, and that in consequence every man "suffers from himself," and that every action, desire, and thought done in one life not only affects the condition of the life after death but the future lives on earth, as well as the character of the individual.

If this teaching be properly understood, a crime such as this man has committed would be well-nigh impossible; and the results—far from being a matter of indifference—would be anticipated with a horror and remorse far more dreadful than any punishment man can inflict.

PRAYER FOR A LEAGUE OF NATIONS

(Issued by the League to Enforce Peace)

"Though sorrow and suffering are come upon us, grant, O God, we beseech Thee, that Thy truth be not darkened upon the Earth. By our stained fields and ruined cities, by the terrors of death, by the agony of the wounded, by the tears of the widows, by the bowed head of the aged and the desolation of little children, may the eyes of our understanding be opened and Thy spirit enter into our hearts.

"Guide, O God, the Senate of the United States in its discussion of the League of Nations, to the end that our beloved country may be united with our brethren in other lands in a covenant to prevent wars and to promote international peace and good-will.

"Out of our anguish bring peace. . . . Let a new love be born, the love of nation for nation, binding together all the peoples of the world in universal brotherhood. Give peace in our time, O Lord.—Amen."

The New Renaissance

THE SEVEN SPIRITS OF GOD

By VICTOR E. CROMER

The great motive forces behind the world crisis have been described by prophets and seers of old as "the seven spirits of God sent forth into all the world." The recognition of those "spirits," and the manner of their operation, has been a task needing a certain amount of insight into the workings of the scheme of things. If we turn our attention to the condition of the world about 1880 or 1881, we will find that a number of new movements were beginning to manifest themselves in all directions. These movements were numerous and diversified; they seemed to have no relation to one another; yet from innumerable centres there appeared to be springing up groups engaged in advocating new methods in every branch of thought and of action. Recognizing the value of many of these movements, I began, like Archimedes, to search for a fulcrum on which to place my lever. After much meditation I realized that these world movements, which had their beginning somewhere in the vicinity of the year 1881, were all co-ordinated, and were part of a general awakening tending towards the establishment of a new age. These new movements, which were advancing with giant strides, reminding one of the fable of the seven leagued boots, were seven-fold in character, and were capable of being subdivided as follows:

1. The Intellectual Movements.
2. The Moral Movements.
3. The Asthetical Movements.
4. The Emotional Movements.
5. The Economic Movements.
6. The Political Movements.
7. The Sexual Movements.

THE VORTEX

Everywhere the world over these seven movements were manifesting themselves, both in the Orient and the Occident. They were transforming the life of the peoples in all directions. Slowly they were growing stronger. By studying their manifestations I was led to the conclusion that they were in reality "the seven spirits of God sent forth into all the world," and that by the intensification of the life forces of humanity all along the

line the way was being paved for the inauguration of a new world order, based on the culmination or co-ordination of all the movements indicated into one grand synthetic whole. It appeared to me that this process of intensification began about the year 1881, and that it would end in the new dispensation being fully established somewhere near the year 1934. I also realized that towards the centre of those two periods conditions would be so intensified that a world conflict, a struggle between the reactionary and the revolutionary forces, would become inevitable. That conflict, it appeared to me, seemed inevitable after half the period between 1881 and 1934 had been traversed, which brought the world to the year 1908. At that period these movements had grown to great dimensions, and were everywhere threatening the old order of things.

THE SEVEN "SPIRITS" AT WORK

The intellectual world was being moved by intellectual reforms of many kinds, especially in the direction of education. The religious world was being shaken to its foundations, firstly, by the growth of Modernism in the Roman Catholic Church, and, secondly, by the growth of innumerable advanced cults in the Protestant firmament, such as Theosophy, Spiritualism, New Thought, Christian Science, Bahaism, and the New Theology, making as it were a sevenfold division of the Moral ray or spirit. There were innumerable aesthetical movements springing up in all directions and receiving great impetus as time went on, such as the Garden City movement, the Housing of the Workers, the Forestry, the Town Planning, and many allied movements, all devoted to a better life from an aesthetic standpoint. Emotional movements were innumerable but were mainly allied to other societies having diversified objects. The effervescence of the emotional spirit through all the other movements was tremendous; propaganda was at its height, demonstrations were the order of the day in all directions. Jericho was in danger of toppling to pieces by the innumerable shouts from untold myriads of reformers in all directions, intent upon their own reforms and dissatisfied with conditions as they then were. In the economic world reformers were legion, and the movements were numerous. From Socialism to Anarchy, from Communism to Trades Unionism, from Syndicalism to the General Strike, from Hervéism to Mutual Aid, from Labourism to Social Democracy, from Bando Mataram to Bolshevism, the whole world was one seething mass of industrial unrest, threatening the very foundations of the

social fabric. Politically, too, there were innumerable movements. The rise of Labour and Socialist Parties in nearly all countries, the revolutions in Turkey, Persia, China, Portugal, Mexico, Russia, etc., etc., indicate the universality of the operations of the Political ray of the seven spirits. In the realm of Sex, also, there were great movements at work. The advance of Feminism, of Woman's Suffrage, of the Women's movement generally, was one of the striking facts of the years after 1881. Everywhere women were up in arms, striking at the established order of things. Efforts for reform were almost universal. From innumerable groups and under diversified banners the whole mass of womankind seemed to be in movement towards their respective ideals. The working women wanted better economic conditions, the middle class women wanted the vote, the wealthy women wanted the abolition of vivisection or the establishment of homes for stray cats and dogs. Such was the state of the world when the great war plunged all these forces into the crucible of Armageddon.

THE ELOHIM, OR SEVEN SPIRITS, IN MANIFESTATION

The name given to the seven great Planetary Spirits who govern the destinies of this world in the Old Testament is the Elohim. The Elohim means the Seven Spirits of God. These seven spirits, who were also seven beings, were said to govern the seven departments of the activities of the world in manifestation. Man was made in the image and likeness of the Elohim. "Let us make man in our image," say the Elohim in Verse 26 of the first chapter of Genesis. Each of these seven beings sends forth his influence, his magnetism, his spirit, into the world, and it manifests as a force, an urge, a process, and a part of the make-up and destiny of humanity. When the world comes to the crisis of an age, and a new age is about to commence, they begin to intensify their forces, each on his own line of activity. These seven aspects have been mentioned as the intellectual, moral, aesthetic, emotional, economic, political and sexual. Over each of these aspects one of these seven spirits presides. Thus they work each in their own sphere of activity, but in general harmony. Each of the seven spirits is polar to one of the others. Hence we have the image of the seven golden candlesticks in the Book of Revelation. If we imagine a sevenfold candlestick, holding one candle in the centre, and three on each side, the polarity can be better understood. The sexual is the central candlestick, for sex

is polar to itself, and governs the manifestation of all the other forces. The two outside candlesticks are the intellectual and the moral, the next two are the aesthetic and the emotional, and the third two are the economic and political. Thus we see that science is polar to religion, art to the drama, and politics to sociology. The man who polarises science and religion is a true philosopher; he who polarises æsthetics and the emotions is a true artist, while statesmanship represents the equilibrium of forces between politics and economics. Polarity, then, will be the fundamental principle of the New Renaissance. The intellectual, æsthetical and economic side represents the head, and the moral, emotional and political govern the heart. The heart and the head are therefore polar to each other, and the man who can polarise all these aspects of life in equilibrium would attain perfection, and would be the true superman. He would express in himself the fullness of the Godhead bodily. He would be the all-round man. This question of polarity is of tremendous importance, for only thus can the principles of the New Renaissance be brought into full manifestation. Nearly all religion up to the present has been unscientific, and nearly all science has been opposed to the orthodox religious teaching. If we remember, however, that the heart and the head are polar to each other, and that faith cannot be interpreted in the terms of the test tube or on scientific formulas, but must be spontaneous in the heart, much difficulty will be overcome. Religion would not lose by eliminating those ideas that are opposed to the results of scientific investigation. If it is recognized that, however inspired the early prophets were with regard to their spiritual teaching, they were not scientists in any sense of the word, and therefore wrote from the heart and not from the head, many problems would be solved. They were filled with the divine afflatus, and wrote as they felt, but in the terms of their time and age through the vehicle of their understanding. Thus the comprehension of this question of polarity offers a solution to a great number of problems.

THE GREAT WAR PRECIPITATED

It is the reactionary forces that have precipitated the world conflict as we see it. This world conflict stands midway between the period of time apparently allotted to the world crisis, 1881 to 1934. Speaking from the occult point of view, the whole of the evil forces appertaining to this solar system have been engaged in a tremendous struggle against the good forces (in order if possible to prevent the inauguration of the new age on satisfactory lines), led by their great fallen leader Lucifer. Speaking

from the ordinary standpoint, the world conflict has been precipitated owing to the desire for power and dominion on the part of the world's rulers. They feared that the new movements, especially the economic and political ones, would sweep away the dominating emperors and ruling classes. Desire for power and fear of Socialism may be regarded as a fairly satisfactory diagnosis of the disease from which the German ruling classes (among others) were suffering, and the fever produced therefrom is now running its course throughout the western world, while in the East the same causes produced the Chinese Civil War. Women's suffrage societies produced anti-feminist societies, the reaction from Socialism produced anti-socialist societies, and Modernism produced the anti-modernist crusade of the Catholic Hierarchy. All the advanced movements have produced their reactions, and the struggle of these forces for and against constitutes "in globo" the world crisis.

Prior to the great war all these advanced movements were fighting an uphill fight against heavy odds, endeavouring to blaze a track through the pathless wilderness of fossilized and petrified human thought. The pioneers fought and struggled and sacrificed themselves to find standing room and breathing space for the movements with which they were entrusted. Then came the great war, and all things were thrown into the melting pot of the world conflict, the pivotal axis of the world-crisis. To-day the balance has been reached, and from henceforth all the advanced movements, and the movements making for the new age, will be placed on a constructive footing. Every one of them will, almost on the establishment of peace, begin its great constructive work for the world. The growth of adherents, and the cumulative effect of reform on all lines the world over, will have a world-changing effect on all conditions of life, of thought, and of action. Ultimately there will commence a great co-ordinating process, which will gradually unite all these various forces into one mighty system of society, in which all things will be unified and solidified, and this crystallization of all reforms into one world brotherhood will constitute the new age, the new dispensation, the Millennium, or whatever name the adherents of any particular group prefer to call that auspicious and beneficent system. The religious folk will prefer to refer to it in terms of Scripture, the philosophers will call it by a name which will mean the rule of the philosophers, and the Socialists will call it the Socialist Commonwealth. But the great central fact will remain, that by the co-ordination and unification of all reform movements into one grand symphony the new age will burst upon the world in all its glory, and humanity will arise and sing in the sunlight of the New Renaissance.

The Letters of Hereticus

II.

ORIGINAL SIN

A skilled architect, visiting some stupendous edifice and straying, with his eyes, over various details of its construction, can usually point out some one particular pillar or buttress, which, should it weaken and collapse or be removed, would bring down the entire building in a mass of confused ruins.

The collapse of pillars and removal of buttresses from the substructure of our cherished dogmatic religions has been going on for so many years that the chief miracle concerning them is that their blinded devotees cannot realize that they are floating in the air, with little, if any, visible means of support.

The chief pillar, buttress, keystone or whatever we like to term it, of dogmatic Christianity is the doctrine of "Original Sin." That delicious conception of the clerical mind which "paves Hell with the skulls of unbaptized infants."

We shall have no trouble whatever in agreeing that the presence of wrong doing, wrong thinking, and wrong living, in an otherwise beautiful and perfect world, is unutterably deplorable, and we furthermore must agree that man is so constituted that he *can* transgress, and that contingencies are gradually arising along his path through life which tempt him to transgress, so that the hypothesis of "Sin" as an abstract entity is well enough established to make it a subject of discussion.

"By Adam's fall we sinned All" is the slogan of our dogmatic despotism.

"The wisdom of Man is the foolishness of God" is another trite axiom which helps the perpetuation of the former fallacy to a considerable extent.

If we will examine the trend of clerical reasoning generally, we will find that it is practically all of the nature of the unanswerable query: "Do you *still* beat your wife?"

It is not to my candid, heretical mind, at all established as an eternal truth that the hypothetical sin of Adam, allowing, for the sake of argument, that our hypothetical first parent ever did exist, has anything to do with modern types of Sin, or that your or my "Wisdom" in arriving at a reasonable consideration of the matter is "Foolishness," according to the divine standard, because merely exercised by those "Made in the image of God."

What we have to consider is this: The evidence of the divine

plan which we see everywhere around us is CONSTRUCTIVE. The building of ever newer and better forms of everything, the working over of the rubbish of old, disused and dismantled buildings into new building material. Always the same matter used over and over again, but the plans developing and transcending past achievement; as the grandest architectural achievements of modern times outclass the mud and wattle huts of our barbarian forebears.

If you could line up every self-conscious sinner who is alive to-day, every man and woman who is conscious of past faults and errors, which they would fain retrieve, you would face vast battalions of souls completely discontented with self, and might you by some wizard's spells unite to these the mighty host of such as have passed beyond, the riddle for them still unsolved, the array would be beyond human computation, and every single marshalled spirit of all this mighty army would have the right to point the finger of accusation at, and lay a large share of the blame upon the shoulders of priests and prelates, saying, "We fell into error because you withheld from us the knowledge of our true natures."

We stand at a point of the world's history where we are able to boldly assert that the great volume of human progress, which we now register over the infamies of the dark ages, when the black shadow of sacerdotal despotism blotted out the light of day, have been achieved, not because of the Church, but *in spite of it*.

Do we ever realize that the awakening of the world from the slow animality of ages has only been achieved within the past hundred and fifty years? That the instruments of regeneration have been mere fighters for human liberty, who cared no more for a Parson's blessing than for a Bishop's curse?

The forces which have overturned thrones, formulated declarations of "Independence" and "Rights of Man" have been the most clerically reprobate elements of their times.

The pulpits of the Anglo-Saxon world united their worshipers in the doxology, followed by supplications to the Almighty, to visit all the maledictions upon Washington and his companions which we have lately, and we feel with justice, been according to the Kaiser and his crew.

One can almost tell to a certainty what to expect in developments when appeals are made to the "Good old German *Gott*," or the United States are placed under the "patronage" of the same female divinity who has been so successfully conducting the affairs of Rome, Russia and Mexico.

Theology, from *Theos*, "God," and *Logos*, "Word," is imputed to be the science of translating the "Word of God" to expectant mankind.

What has experience, our only guide and criterion of the results of the exertion of predetermined effort, taught us of the effect upon the world, of literal interpretations of the mystical allegories and cabalistic fables of the ancient wonder-smiths? If their ecclesiastical exponents had understood them as written by their authors, the result would have been something different, but unfortunately the first act of the early Church was to ferret out all who might be suspected of possessing the "Ancient Wisdom" and hang, burn, or butcher them.

It is not necessary for us to make grave citation from this or that ascetic Saint or disputatious Bishop, to arraign the doctrine of "Original Sin" at its just value. It assumes a primitive human couple. Science has disposed of that even beyond the power of a Synod to controvert. Scientific research has also revealed the prevalence in the ancient world of the philosophy of a "Dual Principle," an Active and a Passive, Male and Female, Purusha and Prakriti, Spirit and Matter, with all its consequences, and further reveals, in the light of the modern laboratory and workshop that these are eternal principles, without which neither a wheel would turn or a lamp glow. Yet God, after creating these wonders, is assumed to have cursed Adam and Eve, who evidently symbolize these forces.

It assumes a garden of primæval innocence, under aspects which are completely at variance with the open book of Nature. There were tigers in Eden which would not eat lamb, irrespective of the process by which the carnivoræ had become what they are, in the first place.

There was naturally "no death in the world" before the curse. You cannot tell a Hottentot that what we call "death" is only life, *becoming*, as he does not understand it; and if he did, he would lose his fear of it and fail to send his Medicine man, fat kids and calabashes of chewed root beer to avert the dread destroyer.

When races evolved which *did* understand the difference between the two conceptions involved, and built mighty philosophies of infinite trust in God, and altruism between brethren and neighbors, the "Medicine Men" said, "This is going too far. We admit the truth of the reasoning, but if we do not keep a reserve of 'frightfulness' wherewith to scare the people into submissiveness to an alleged partnership between unknown terrors and ourselves, our game is up, and both Kings and Priests

will have to work for a living, and have only one wife or 'house-keeper.' " Therefore the sublime philosophies of the past are placed on the same shelves as the idolatries of man-eating Polynesians.

The natural history, the verisimilitude and the logical necessity of the Edenic snake are all left to the powers of analytical imagination. It must have existed, because the writer has seen representations of it on very old monuments, sometimes connected with the god *Vishnu* of India, again with *Anu* and *Anattu* of Chaldea, *Erakles* and *Athena* (Hercules and Minerva) of Greece, and the gods and goddesses of ancient Egypt.

Irreligious modern research might associate this serpent of Eden with the universal myth of *Alpha Draconis*, the pole star, once deemed the brooding spirit of Evil, a great dragon or serpent, fixing the earth with its malevolent glance, but the Church needs the snake, even though it be stuffed with straw and have glass eyes, to frighten the bad children of Original Sin into desire of "absolution." But we cannot bask in the humor of a serious situation at the expense of its vital side.

The doctrine of "Original Sin" is the pivotal fact of the Christian Church. I will not say "Christianity," for there are some few who perceive that there are elements in the church which are remote from Christianity, as a practice. The necessity of the Christian Avatar, the descent and mission of a divine "Redeemer," was not to save mankind from the consequences of innumerable injurious acts, proceeding from the precise nature of his being, but from the curses of "death" and "sin" entailed by the little indiscretion of our first parents, the snake and the convenient apple.

I merely wish to call attention to the logic of this entire transaction in its far-reaching influence over the world, subsequent to its adoption as a theory of why man follows the promptings of his animal nature more readily than those of his spiritual nature. In the true sense of this allegory, it is a remarkable illustration of the fall of Spirit into Matter, which must be considered in connection with planes of existence transcending our own; but in its false and forced sense, it deals with characters alleged to be as real and tangible as Nero and Mrs. Eddy.

The perverted sense of the "Original Sin" myth is to constitute man the self-confessed slave of the vices, greeds and concupiscences which he finds so wedded to his animal nature that he cannot, without an important intellectual struggle, shake them off. Now it just so happens that these very vices, greeds and concupiscences are integrally and irrevocably associated with

animal nature in pursuance of the divine plan of conservation of species, every one a necessity to animal existence. If God had given the gorilla the brain of a Plato we might repair to the Zoo to learn the beatitudes.

God has, however, chosen to locate the soul of an "Angel" in the body of an Animal. The two components of Man, Spirit and Matter are basically antithetical, *they can never unite*, but they can perform their allotted functions. By their marriage they can engender something which possesses the manifesting potentialities of Matter, united to the reasoning and directive powers of Spirit, and it is this mystical marriage, this refinement of the crude potentialities of the savage into the admirable qualities of the illuminated master of Self which alone makes for the "Millenium" of our race.

The ecclesiastical editors of the Original Sin myth, which arrests the working of God in His universe with a *rest*, at the end of a six-day period of creation, were more considerate of the Almighty than they have been of themselves, for they have been continually occupied during the some six thousand years intervening between now and the launching of the old Babylonian fairy tale, in correcting the mistakes made during the six days.

The natural effect of causing man to regard himself as entangled, from birth, in a sinister fatality, from which there was no release, except by sacerdotal interposition, has been to cause him to look for all of his heritage of bliss and criterions of personal character, as dependent upon the good-will and offices of this particular class. And who, among the unscrupulous, would not organize a bogus mining company if the whole world came clamoring for worthless shares, refusing to accept any other kind?

Man has been told that he possesses free will; but it is only free will to be led by the nose with the ecclesiastical tongs, or be damned.

He is told that God loves him and is accorded specimens of Divine Love, served, second-hand, by a faithful church, which would cause a dog to bite his own master if so trifled with. He endures various magical ceremonies termed sacraments, especially Baptism, to ensure his salvation, none of which will work the moment he incur ecclesiastical displeasure. All of them have specific meanings and functions, but as the clergy are ignorant of them, they cannot instruct him.

Finally, and greatest irony of all, the "Only Begotten Son of God" dies for Him, not that he may be evolved from His grossly material state into a spiritual condition, but that He may

be saved from His share in the "guilt" of Adam, and changed "in the twinkling of an eye" from one who does not contribute to the support of the Church and its clergy, to one who does, for "Belief," i. e., completed subordination to, and submission to the Clergy is made the chief claim to Salvation. His future good conduct is supposed to be a miraculous dispensation.

Is it a wonder, then, that the whole sentiment of outraged humanity is in revolt against assumptions so monstrous and so destructive of spiritual evolution, onward and upward, that man's only opportunity of issue into the light of reason, communion with Nature, both material and spiritual, and contemplation of the glories of the living God, must be by the avenue of proclaiming himself, or being proclaimed a spiritual outlaw, and one whom his maker has foreordained to eternal darkness; because he cannot accept a system which his reason demonstrates to be illogical and the experience of the whole race proves to be unworkable.

This is what, so far down the lane of time, the priests of dogmatism have proclaimed and the priest-ridden have accepted, consigning the real regeneration of the earth to the Ishmaels and Hagars of church-bred society.

There is not an officially sanctioned evil which has ever overwhelmed human society which has not been welcomed in by the *hosannas* of Prelates, and driven to its final oblivion in the limbo of contempt and detestation, solely by the common sense of outraged humanity; while Priests stood by and wrung their hands in agony over the loss of their privileges.

So the demand of this dawning age is for soul, as well as body, freedom. Whatever man may call the overruling conscious entity which lords the Universe, it is *cosmic* and as responsive to the soul of man as the soul of man is responsive to it.

All the sages of the past, as well as Moses and the Nazarene, have told us to look to God as "our Father," an expression couched in terms of a simple relationship, which even a child can understand.

All progress is *Constructive*. There is no progress that is not *Constructive*. Teach man to be a true Builder with the materials which God has placed in his hands, and like a good Builder he will reject the rubbish and utilize only the sound, square-cut stones in his edifice of character and morality.

It is only the priest who can mumble an incantation over a heap of ill-chosen material and ill-spent effort, and declare it a good, true and square edifice, while the world groans on in spiritual bondage.

The Esoteric Symbolism on the Great Seal of the United States

By PEREGRINUS

THE EAGLE OF JUSTICE

One of the oldest symbols, the eagle, was used always for national emblems as well as also to express and veil mysteries of the Doctrine. The old philosophers regarded it as the bird and special symbol of *Zeus pater*, the all-pervading generative energy of the Universal Mind. In the symbolism of the churches it represents the Saviour, but sometimes, by opposition, the daemon.* Kabbalists associate the eagle with the second He, the fourth letter of the Tetragram, which, according to Christian interpreters, represents the human nature of the Christ. His divine nature being expressed by the first He. Others say that the eagle means the Shechinah.**

In esoteric masonic symbolism the eagle seems to be a sign expressing higher consciousness (single-headed eagle) or consciousness on two planes, or double, spiritual and temporal power (double-headed eagle). At the same time it remains the representative of *Zeus pater*; i. e., one of the meanings of the holy G. But neither of these interpretations could be directly applied to the eagle on the Seal because to this some special demands are attached. Barton, who presented the eagle already on his first submitted design wrote in the explanation: "The eagle displayed is the Symbol of Supreme Power and Authority, and signifies Congress." The law says that it should be the "American Eagle," expressing thus evidently the intention that it should signify something especially American. Furthermore, the explanation shall also harmonise, like all the other parts do, with the fundamental idea of the Seal, viz.: "E pluribus unum." Consequently it is necessary to look around for an eagle which can be regarded as a symbol of Congress and at the same time suggests something especially American, also is a unity composed of many.

Esoteric symbolism is universal, therefore the task of finding an eagle, at the same time symbolic but also answering these special demands, seems to be a difficult one. Fortunately the

* Histoire et theorie du symbolisme religieuse, par l'abbé Auber. Paris, 1889.

** "Shechinah ex parte throni vocatur aquila," and is also "similitudo hominis." *Kabbala denudata* of Rosenroth, ed. Sulzbach, 1667.

hint, given in the anagram, that the symbols ought to be interpreted in the Rosicrucian sense, puts the searcher here also on the right track. Dante, first modern expositor in symbols of R. C. philosophy, reveals to us in the *Divina Commedia* (c. XVIII-XX) the Eagle of Justice, which answers well to the above enumerated demands. And the importance of this symbol is emphasized well by the fact that to no other single subject is given in the *Commedia* so much space as to this eagle, called by the poet also a divine image (*immagine divina*) and the sign of the world and its leaders (*il segno del mondo e de' suoi duci*).

According to Dante, this eagle was conceived by the same designer "who first turned his compasses on the extremity of the world" (*colui che volse il sesto allo stremo del mondo XIX 40*) who is the Great Architect or *Zeus pater*, the G or Yod of Masons and Kabbalists. Accordingly it appears on the planet Jupiter, itself a symbol of high illumination, of Gnosis. A group of more than a thousand flaming souls is descending there, and they, before finally arranging themselves into the form of a giant eagle, like groups of flying birds execute different formations, and manifest one after the other 35 letters, spelling the sentence: "*Diligite justitiam qui judicatis terram*" (Sap. I 1. Love justice you, who judge the earth). The final letter "M," so dear to R. C. and Masons, is specially emphasised. When afterwards they form the Eagle, this, although composed of so many individual and independent souls, thinks, talks and acts like a single person, while the unity and promptness of action was demonstrated already by the spelling of their motto.

Their motto, because only such deceased souls are admitted into this group, who, during their incarnation on earth were addicted to the practice of the most strict justice, also firmly believed in Christ, either before, or after He was crucified (*Ne pria ne poi ch'el chiavasse al legno*). The goal of this group, also its *raison d'être*, is the co-working for the execution of the divine will on earth "because—as the Eagle says—our good is concentrated in that good, that what God wills, we will also" (*Perche il ben nostro in questo ben s'affina, che quel que vuole Dio e noi volemo XX 137*). Let us remember that the goal of every initiation is the uniting of the human will with the divine will.

Inasmuch as David, Trajan and the Trojan Ripheus occupy a prominent place right in the eye of the Eagle—displayed in the *Commedia* like on the Seal with the head in profile—it is evident that the poet does not mean here the Christ of the churches, but rather the Christ of the esoterists, which is Nous,

the Supreme Mind, to which Dante prays also (XVIII 118). As to the Justice, he does not mean merely justice in the legal sense of this word, but a superior one, of which the former is but a part only. He calls it divine, also living justice, and the term includes also social justice, otherwise the whole range of modern socialism, in the better sense of this so often misunderstood expression. In short it is "our justice" (*giustizia nostra*) to which initiates, including Masons, in all times pledged themselves, the justice so well emphasised in the Declaration of Independence, the justice which, by realisation of the divine will, could, would and should make a Paradise out of our present Valley of Tears.

No symbol fitting more closely could be selected as an emblem for Congress. Composed of many independent individuals, it should be a Unity when it comes to the embodying into the laws of the country what they realise in their intellect as a dictatum of Supreme Justice on all fields of action, pertaining to the intellectual, moral and material needs of the nation. For this Justice is the very element the presence of which gives irresistible force to their action.

The question, however, remains: how does this Eagle answer to the expressed demand that it should represent something especially native American, like the bald-headed eagle is? For Congress, although national in character and action is not a special American institution; besides this, although its action is often influenced by esoteric motives, it is not an esoteric body. What is therefore the real esoteric thing which could be well symbolized by an eagle composed of many souls to co-work for the realization of divine justice on earth, but nevertheless especially American and at the same time important enough to be prominently represented on the national emblem? Tradition gives us the answer readily.

The Eagle of Justice, as described first by Dante, appears on the planet Jupiter, which forms a part of what is nowadays generally called the astral plane. A collective entity, thinking, acting like one in the astral world, is known to esoterists as a Group-Soul.* A normally invisible, impalpable, even indefinite something, nevertheless with a distinct personality who exercises a powerful influence not only on its own plane, but also above and below it too, the astral world being the plane where things of importance which happen on earth are caused, and at the same time the mediator between heaven and earth, so called. Such a collective entity becomes formed and is continuously vitalised by

*Group thought-form seems a better term.—Ed.

the emanations of minds and wills of some group of men aggregated for some commutual purpose. What is usually called the spirit of a body, *f. i.*, a creed or political party, a labor organization, or the esprit de corps of a regiment, even the morale of an army, is in fact nothing else but a group-soul. The influence exercised by them is generally acknowledged. The case is just the same when a whole nation is well united and is working with a steady effort toward well determined goals. Then this "national spirit" when alive during a longer period, forms on the astral plane such a group-soul, the real Eagle of the Nation, the size and power of which is in direct proportion to the strength of will, determination and intellect of the same nation. It grows with rapidity when it is fed by the blood of martyrs, whose lost vitality is attracted by it. In this Eagle become centralised all the hopes, aspirations, passions, all efforts made toward a goal universally acknowledged as national. And if a national trend lasts for generations, even for centuries, this Eagle living and being constantly obeyed under the name: "tradition of our forefathers," becomes a real, living, acting national god, much ridiculed by those who are ignorant of mass psychology and its esoteric side. The last war demonstrated sufficiently the existence of such distinct Eagles and their relative strength and stamina.

And right here comes in the full esoteric significance of the Eagle as a symbol of Congress. The Eagle in the astral world, where things are shaped for us, works among us by forming public opinion through intuitional suggestions. Public opinion is crystallized into Congress, but at the same time is influenced to a great extent by Congress, the relation being about the same as between the head and the rest of the body. It is therefore the duty of Congress to watch carefully that the new national spirit now in development shall be directed toward all true ideals for which this country ever stood and stands, especially toward the realization of the aforesaid Justice.

This development has to be watched constantly, for our Eagle is an unsteady bird. There is a deep meaning in the fact, that in the symbolism of the Church the Eagle represents the Saviour, but, by opposition, sometimes the Adversary. Alchemy illustrates this meaning well, for in it a certain current going upward is named after the constellation Eagle, and leads to regeneration, while the substantially very same current but turned downward is named after the Scorpion and then leads to the destruction of the soul. Likewise the group-soul, symbolised by the Eagle, may be the cause and instrument of regeneration or degeneration of a whole people. The war furnishes us also with illustrations.

While Dante gave us the picture of the Eagle as an instrument for the realisation of Justice, the Rev. Joseph Glanvil, in his lifetime Chaplain in Ordinary to King Charles II., and F. R. S., depicts well and true to its natural history another "*e pluribus unum*" when he wrote*: "The *Sagesse* and *Grandeur* of the *Prince of Darkness* need not to be brought into *Question* . . . The *Devil* is a Name for a *Body Politick* in which there are very different *Orders* and *Degrees* of *Spirits*, and, perhaps, inasmuch *Variety* of *Place* and *State* as among ourselves." *Body Politick* is a synonym for *Group-Soul*.

To the individual esoterist the eagle is also a symbol for regeneration, even since it was written allegorically: "Like the eagle renew thy youth." The Christians of old accepted this symbol also. Bishop Theobald** describes the process by which the eagle regains his youth in terms which would meet full approval of the alchemists: "At first it selects a fountain of living water and soars high above it into the clouds; then the heat (ardor) of the sun burns its feathers and the fire consumes everything too thick and too heavy on it, also restitutes its pristine sharpness of sight; afterwards the eagle plunges into the fountain and becomes rightaway full of youth and energy."

As mentioned already, in the vernacular of the alchemists, the eagle signifies the upward current. The laurel branch and arrows in the talons of the eagle, usually interpreted as symbols of peace and war, explain to the alchemist the ways and means of the upward, *i. e.*, regenerative process. Arrows and laurel are both symbols of the forces of Apollo the sun-god, and already the Greeks knew that the "eating" of laurel produces enthusiasm, ecstasy, seership, therefore called their poets and soothsayers *daphnephagoi*, *i. e.*, laurel eaters.

The escutcheon or shield on the breast of the Eagle, copied probably from the flag of the Life-Guard of Washington, is heraldically one of the most important details of the emblem. Esoterically it is of much less importance. Barton, the designer, wrote: "White signifies purity and innocence; red, hardiness and valor; and blue, the color of the chief, signifies vigilance, perseverance and justice." The meaning of justice was already shown. The other six virtues, as well as the three colors, have also their high values in masonic and respectively alchemical symbolism, but in the interpretation of a national emblem, they represent but the moral cement which holds the whole nation more strongly together, and some of the means by which the individual becomes perfected.

* *Sadducismus triumphatus*. London, 1726.

** Abbé Auber op. cit.

The Philosophy of Symbolism

THE SYMBOLS OF THE PLANETS

By GERTRUDE DE BIELSKA

Having seen how the symbols of the Cross, the Square, and the Trine are woven into the fabric of Cosmic and Zodiacal influences, let us take a glance at the combinations that are most conspicuous in the formation of planetary symbols; for in this respect there is shown a wide range of well defined purpose, an originality of conception with an innate knowledge of underlying principles such as is rarely met with and that is amazing to the student and mysterious to others.

It would seem that the very foundation of Symbolism reveals itself through the Circle and Dot in the center for the Sun, the half circle or Crescent for the Moon, and the Cross for the body or substance through which the Spirit, which is of the Sun, and the Soul, which is of the Moon, must function. It is assumed that the Planets of our solar system are great centers of Living Force. The symbols that have been given to them are aids in part to a solution of their symbology through a knowledge derived from ages of comparative experience in the effects of the character and workings of the Force operating in each. Through the sympathy that is known to exist between the Heavens, the Earth and Man, these centers of Force are reflected into the Grand Symbol, and then into the body of Man and through these celestial correspondences Man may comprehend their workings in his own body as expressions of the Law of Life he has made.

In giving some of the characteristics of planetary forces to illustrate the nature of the symbols it is not intended to give a complete analysis of the planet's influence as a whole; this comes under another form of presentation—Planetary Law—and will be taken up later. It is now intended simply to illustrate the symbols.











The symbol of the Sun is one of the most mystic of all symbols.

The Circle represents Spirit manifested, eternal action; the Dot or point is Spirit unmanifested—latent, indrawn. It is latent at the center of all creation and in all its parts.

The Circle and the space within it is feminine; the Dot or point is masculine. In using the terms masculine and feminine let it be understood that in no way do they refer to sex, but wholly to principle. They are no more concerned with sex than light and darkness are concerned with it.

The Dot within the center holds the germ of all life.

THE SYMBOLS OF THE PLANETS

SYMBOL	PRINCIPLE	INDICATION	PERVERTED BECOMES
SUN 	SPIRIT	Individuality; Insight; Aspiration; Pride; Nobility; Ambition; Prestige; Accomplishment.	Lack of Insight; False Pride; Arrogance; Intolerance; Exaction; Suspension of Spiritual Influx; Worldliness; Egotism; Failure; Inordinate Ambition.
MOON 	SOUL	Independent Personal Will; Desire; Choice; Intuition; States of Consciousness; Clairvoyance; Clairaudience.	Dependence; Illusion; Impermanence; Irresponsibility; Disorder; Mediumship; Obsession.
EARTH 	BODY	Earth Life; Experience; Creativeness; Service; Regeneration.	Materialism; Slavery; Suspension of Conscious Growth.
MERCURY 	MIND	Thought; Memory; Intellect; Knowledge; Imagination.	Ignorance; Loss of Memory; Forgetfulness; Diffusiveness.
VENUS 	LOVE	Purity; Beauty; Harmony; Peace; Wealth; Music; Drama; Art; Affinity; Attraction; Gratitude.	Impurity; Ugliness; Hate; Discord; Poverty; Strife; Vanity; Lust; Lack of Ideals; Repulsion; Ingratitude.
MARS 	ENERGY	Strength; Courage; Analysis; Tenacity; Constructiveness; Success; Efficiency.	Weakness; Rebellion; Cruelty; Destructiveness; Criticism; Selfishness; Jealousy; Accident; Failure; Anger; Hatred; War.
JUPITER 	JUSTICE	Moral Responsibility; Benevolence; Mercy; Compassion; Law; Order; Memory; Expansion; Reverence; Possessions.	Irresponsibility; Injustice; Unreliability; Unmorality; Lawlessness; Extravagance; Wealth.
SATURN 	TRUTH	Contraction; Endurance; Patience; Industry; Temperance; Faith; Trust; Honesty; Hope; Adjustment.	Stubbornness; Intemperance; Impatience; Debt; Doubt; Fear; Sloth; Impatience; Craftiness; Despair.
URANUS 	OCCULT LAW. Duality.	Science; Harmony of Sex; Transmutation; Thought Transference; Telepathy; Electricity.	Infidelity; Insanity; Suicide; Divorce; Hypnotic Control.
NEPTUNE  Universality	UNITY	Unity of Color and Tone; Co-operation; Brotherhood; Levitation; Platonism; Platonic Love; Color Photography; Sociology.	Wilful Transgression of Law; Opposition to Unity of Purpose; Fraud Among the Many; Dissolution of Interests; Upheavals; Fanaticism; "World Power."

When the Spirit "moves" it pushes out from the center the latent life from within and as it does so the Mother Principle within the circle enfolds it into Being, until it expresses a limitation and becomes manifested. This is the mystery of creation and manifestation that is shown throughout Nature in her alchemical processes for expression.

In the symbol of the Sun we have the essence of Creative Force illustrating the involution and evolution of Life through Motion. Its attribute, Insight, is a spiritual gift from the Sun.

The symbol of the Sun is likened unto the Rose, for in no form of Nature—unless in the sacred Lotus of the Hindoos—is the mystery of Creation and transmutation so wonderfully demonstrated as in this queen of flowers.

The life or Spirit of the Sun is latent in the bud of the Rose. As the Spirit pushes from within, the Mother is there to enfold it into Being; and what a miracle of beauty and perfection it is! Each petal expressive of its own life exhaling its perfume, and having a share in the great accomplishment of the whole. From where does the Rose get its rapturous color and its incomparable perfume—its form of the circle with its seedling in the center? Oh, mystery of mysteries unfathomable!

When the cycle of the Rose is completed the petals droop and fall; the Spirit withdraws to the heart to perfect its fruit, and then into the seed, there to sleep until Divinity calls it forth to make another Rose. Someone has said, "God lies slumbering in the things He has made." In this simple illustration of the Rose and the symbol of the Sun there is "miniature day and night of Brahm." May this not reveal some of the secrets of the Rosicrucian symbol? Now, just as the Rose accumulates out of the Cosmos the elements to make it a Rose, to give it its color and fragrance, so does a planet accumulate out of the Cosmos, in larger degree, the elements that give to it character and form; and so does the Sun accumulate out of the Cosmic Fire Dust the God-given powers of Spirit, Light and Life, and so does the Great Mother Consciousness fold it into Being, and behold! the manifested Universe.

(To be continued)

An Introduction to the Study of the Tarot

By PAUL F. CASE

CHAPTER XI.

The eighteenth major trump, the Moon, symbolizes the various Kabalistic attributions of *Qoph*, tabulated in Chapter 3. Since *Qoph*, the number 100, corresponds by reduction to 10=*Yod* and 1=*Aleph*, the Moon is analogous to the Hermit and the Fool. All three cards represent the Path of Manifestation. The Fool is the Beginning of the Way; the Hermit is the Goal of the Journey; and the Moon is the Path of Unfoldment, beginning in the Water of the Abyss, and ascending gradually to heights far beyond the Watch-towers of the Known.

In the eighteenth Key, Spirit is symbolized by the cray-fish; partly because, after descending into manifestation, Spirit begins its evolution in various forms of water life; and partly because the cray-fish is a symbol analogous to the Egyptian scarabæus, Khephra, god of the rising sun, creator of all, "father of the gods."

The Path rises from a pool, similar to those of Temperance and the Star; and as it passes over rolling country, it is a succession of ascents and descents, and not a straight up-grade. This refers to a psychological law, at work in all evolution, which is of particular importance to occultists. A modern work on business psychology¹ explains this law in language so like the symbolism of the eighteenth Key that one might almost think the author a Tarot student. He says, describing what happens when one takes up a new line of work, that great progress is usually made at first, because the first steps "are made largely by merely using old habits and previously acquired skill or knowledge, and reorganizing and adapting them to new uses." After a time, just when the first enthusiasm begins to wane, further advance requires the formation of new habits. "For a time one seems to make no advance in skill. He may even become less successful in the performance. He has reached what is known as a plateau in habit formation.

"When a plateau of arrested progress has been reached, the faint-hearted become discouraged and quit. However, the knowledge that their experience is a normal one should give them resolution to keep on. When a plateau has been reached, further progress depends mainly on the ability to hold one's self to the task by sheer force of will, until the new knowledge is assimilated, the new habits are formed, and the new skill is developed."

¹ Psychology for Business Efficiency. George R. Eastman. p. 30.

This law of habit formation is one of the results of the universal Law of Rhythm which pervades all phases of evolution. All things have their ebb and flow, their elevation and depression, their pendulum-like swing between opposite poles. Hence the dominant symbol of this Key is the Moon, which represents the Law of Rhythm by its phases, and by its influence upon the tides. It is also directly related to the High Priestess, who is Prakriti, the Universal Subjective Mind.

The Path of Attainment, whether racial or personal, is a series of developments brought about through the agency of the subjective mind, which is the seat of habit, controls all the functions of the body, and effects all structural modifications. It follows, though the doctrine may seem materialistic until one is familiar with all that it includes, *that the point of evolution reached by any person is determined by the structure of his body*, and, similarly, that the point of racial evolution is determined by the *average* structure of the bodies of the persons composing the race.

On one side of the Path is a wolf, on the other a dog. In Egyptian mythology these are the jackals of Anubis; but they have another meaning, of great practical interest to all who seek to follow the Ancient Way. The dog and the wolf are of the same genus, but the wolf is wild, while the dog is a domesticated animal. The wolf represents natural conditions; the dog denotes the same conditions, transformed by the intelligent application of the human will. Broadly speaking, therefore, the wolf is a symbol for Nature, and the dog a symbol for Art. The Path lies between, to show that true progress depends upon the maintenance of a proper equilibrium between the crudities of uncontrolled Nature on the one hand, and the over-refinements of artificiality on the other.

In the middle distance are the Watch-towers of the East and the West. They are the Pillars of the High Priestess, and the Pillars of Mercy and Severity on the Kabalistic Tree of Life. The Path between corresponds to the Pillar of Mildness. Hence the Path itself represents the Kabalistic synthesis of Divine Wisdom, the Divine Name, *Yod-He-Vau-He*, because the numbers of the Sephiroth on the Pillar of Mildness total 26, the number of the Tetragrammaton.

Beyond the Pillars lies the great region of the Unknown, through which the Path leads to the great height whereon the Hermit stands. It is the eminence which, in Temperance, is surmounted by a crown, the symbol of *Kether*. The region beyond the Pillars is wild and uncultivated, in contrast to the green field

of the Known in the foreground. This implies that we must first traverse the Known, and establish our equilibrium between Nature and Art therein, before attempting to scale the more difficult heights beyond.

Finally, the eighteenth Key also corresponds to the fourth stage in the unfoldment of spiritual consciousness. The first stage was the darkness and bondage of the Devil; the second, the fitful, though brilliant, lightning-flashes of intuition, that destroy the sense of separateness; the third, the dim starlight of the calm meditation that follows the storm of the second stage. The fourth stage is that of conscious advance along the Path; but although the light is brighter than the starlight, it is reflected, and it waxes and wanes.

In contrast to it, the nineteenth Key shows the direct, steady radiance of the Sun. Mr. Waite's version of this trump is a variant given by Eliphas Levi, who interprets it as "the will of the adept," and connects it with the following passage in the Chaldean Oracles of Zoroaster:

"Let us go further, and affirm the existence of a Fire which abounds in images and reflections. Term it, if you will, a super-abundant light which radiates, which speaks, which goes back into itself. It is the flaming courser of light, or rather it is the stalwart child who overcomes and breaks in that heavenly steed. Picture him as vested in flame and emblazoned with gold, or think of him naked as love, and bearing the arrows of Eros."²

Because $19=10=1$, the Sun corresponds to the Magician, or *Kether*; and since *Kether* is the goal of the Path in the Moon, the child of the nineteenth Key represents the realization of personal identity with the Primal Will which is the end of conscious development. It is in this sense that the child is "the will of the adept." His horse, a domesticated animal, symbolizes the solar force, after it has been specialized and adapted to the realization of purposes determined by the selective power of the adept's will.

Because he is *Kether*, and *Kether* is identical with *Ain Suph* (the Fool) in all but name, the child has the same fair hair as the Fool; and from a wreath on his head rises the Fool's red feather. The wreath is of flowers, to represent the perfection of the Great Work, to accomplish which the Fool descends; even as the metal Gold, symbolized by the Sun, is the alchemical emblem of the perfection of that same work. Because the operation is accomplished through a cycle of time, the flowers of the wreath are twelve in number, to correspond to the jewels of the Fool's girdle. Here also is an allusion to the symbolism of the Wheel of Fortune,

² History of Magic. Translated by A. E. Waite. p. 56.

which is also analogous to the Sun. In contrast to the Fool, the child is naked; for, if "the Spirit clothes itself to come down," as Kabalists declare, it must unclothe itself to go up.

The child is the Ego, set free from the limitations of matter and circumstance, which are symbolized by the wall behind him. He is master of the solar light (the horse), and the terrestrial fire (the red banner). He is the personification of the power of the Sun which shines above him, hence the sun-flowers on the wall turn toward the child. The rays of the Sun, alternately waved and salient, symbolize the alternation of the two natures, Purusha and Prakriti, male and female, objective and subjective.

This whole Key symbolizes the fifth stage of spiritual development, in which the adept, though freed from the limitations of circumstance, and conscious of his essential identity with the Supreme Spirit, nevertheless feels himself to be a separate, or at least, distinct, entity. This is not full liberation; but it is a very much higher state than any of those before it.

Mr. Waite's version of the twentieth Key seems less happy than any of his other departures from the ancient symbolism. The three figures in the background are particularly confusing, and I shall ignore them in my interpretation.

Since it corresponds to *Shin*, the letter of Fire, this Key symbolizes the occult doctrine about that element. The Supernal Creative Fire manifests itself in the Divine Breath, *Ruach Elohim*, and Kabalists call attention to the fact that the total of the letter values in *Ruach Elohim* (RVCh ALHIM) is 300, the number of *Shin*.

That Divine Breath is the angel of the twentieth Key. He is the Universal Creative Fire, concentrated in solar force. His hair is red and yellow, to suggest the mingling of Fire (red) and Air (yellow). His blue robe, like that of the High Priestess, refers to *Chokmah*, the second Sephira, which is "the root of Fire." His trumpet denotes the manifestation of the Cosmic Fire through Sound. Close scrutiny will show seven lines descending from the trumpet. These are the seven modifications of the Great Breath; the seven *Tattvas* of esoteric Hinduism; the seven Spirits of God; the seven "double" letters of the Hebrew alphabet. The cross on the banner refers to the letters of the Tetragrammaton, to the four elements, the four Kabalistic worlds, and the four rivers of Eden. It also relates to the Path in the eighteenth Key, because that Path is the Pillar of Mildness, corresponding to the Tetragrammaton.

The influence poured from the trumpet is received by the outstretched arms of the woman. She should be shown rising

from water, for she symbolizes the fluidic and passive Fire, AVB, *Ob.* AVB=1, 6, 2,=9=*Teth*=Strength. This woman rising from the water is she who tames the lion in the eighth Key. She corresponds also to the waved rays of the Sun in the nineteenth Key.

Opposite her a man rises from the earth. He is the active and terrestrial Fire, AVD, *Od.* AVD=1, 6, 4=11=2=*Beth*=the Magician. The man is the dominant figure of the first Key, and he corresponds to the salient rays of the Sun.

His hands are folded, because in the stage of evolution here depicted, the objective consciousness which he symbolizes remains comparatively inactive, for it is fixed in its contemplation of the Supreme Spirit. While the objective consciousness is thus held in restraint, so to speak, the subjective consciousness receives the seven-fold influx of power direct from its Supernal Source.

The child is the regenerated personality, rising from the tomb of material existence. His back is toward us, because he represents return to the Source of All. For this Key is the sixth stage of the Path, in which personal consciousness is on the verge of blending with the Universal. At this stage the adept realizes that his personal existence is nothing but the manifestation of the relation between the two natures of the Supreme Spirit (the woman and the man); that it has no separate existence in reality. The light that shines here is beyond that of the Sun or Moon. It neither waxes and wanes, nor does it rise and set. It is the unfailing light of the Fire of Divine Wisdom, which consumes all falsehood, and purges the whole life of the aspirant.

THE NEW FORCE

Thought went forth to help conquer
 The material forces of men;
 The arms of nations, thought-impelled,
 Have conquered the world, again.
 Hail to Spirit! Hail to Life!
 Mind-force greets the sun;
 Material things have loosed their hold—
 A New World's just begun.
 Victories of the Time-to-be
 Will be bloodless, and void of strife.
 Hail, to free peoples o'er the sea;
 Greet Mind! The new force in life.

Arthur E. Winchester.

The Fundamental Principles of the Pi-King Tao

By ZEOLIA J. BOYILE

(Continued)

An examination of the further tables of this name shows that at twenty-five there is a change taking place in all four names. Whenever this occurs it will be found to be an event of great importance in the life.

A few tables will be given showing the manner in which they are read. The rest must be left to the study and skill of the student.

The tables given here are taken from the names of persons known to the writer, and therefore were and are realities.

We have long ago stated that when more B's than one are present, particularly as initials, they are apt to give delicacy of health, sometimes permanently; but in any case during such periods as they may get together in the vibration. Therefore a table which reads

B
B
L

would mean great delicacy of health for a period covering from two to three years. As L governs the throat, it would further show that the trouble was connected with that organ. These being all initials would have a stronger influence than those in other positions. The child of course began life with them—they include the first name, surname and mother's maiden name, in this case there was no middle name—and as B covers a period of two years and L three, the child suffered with serious bronchial trouble during the first two years of its existence. Whether it would recover or not depended largely upon the letters to which it was changing at the age of two. In this case it changed from one B to an *l* and from the other B to an *r*. That placed the table

B to l
L
B to r

Therefore both of the letters which were causing the trouble dropped out at this time. The second *l* acted further upon the throat, giving it more strength, while the *r*, which tends to

strengthen the entire body, aided in the efforts of the second *l* and brought about recovery.

Suppose, however, there had been a fourth letter in the table and it had been an *M*, as the strongest quality of that letter is its constant action of creation and destruction; it would probably have ended in the child's death, or at the very least, a terribly hard struggle for its life. Had it been changing to more than one *M*, its death would have been practically a certainty. Had the letter, on the other hand, been a *C*, *K*, *G* or any other of those which are protective or vivifying forces, it would generally mean recovery.

This, however, is not intended to convey the idea that an *M* in a table always indicates a death; *two* usually do, but often that of a relative. It frequently indicates travel; and if the rest of the table be good, it may be a very pleasant period.

Those having many *N*'s in their names nearly always marry young, or at least have opportunities to do so. When there is an *N* in a name it is usually present in the table meaning marriage. For example, one marriage table read:

n
E to *l*
e
n to *g*

The capital letter indicates an initial. The *N*'s, as just stated, nearly always indicate marriage, or at least an opportunity in that line. The *E*'s give eventfulness, or, rather, eventful action to the rest of the letters. The *l* to which one of the *E*'s was changing gives expansion and possession. One *n* is changing to a *g*; and this always indicates gain of some sort. This table, therefore, gives an almost certain marriage. Of course, however, there are innumerable *other* tables which also give marriages, deaths, etc., as death tables must *always* occur; and marriage tables *nearly* always, no matter what the combination of letters may be. It is easy to see, nevertheless, that happy events might be frequently brought about by some names, while unhappy ones might be almost entirely the fate of others.

It is the fact that *much* of this unhappiness is utterly unnecessary and that the science of Name Analyzation gives the knowledge which will provide for its prevention, which renders it of such grave importance to humanity.

As it is impossible to enumerate the endless tables which occur in the equally endless combinations of names; and as their correct interpretation *must* depend in any case, as has been

said, upon the practice and skill of the student, the only thing which can be done in a work of this kind is to give the most important underlying principles.

JUDGING THE EVENTS

This part of Name Analyzation, as has been said, is the most difficult part of the science and requires great care and practice; nevertheless it more than repays all the labor which may be bestowed upon it, as when well done it is extremely accurate both as to past and present as well as future.

In reading the events from the table of letters produced by the methods described in the last chapter we use principally those portions of the definitions of the letters and numbers which relate to the fortune and circumstances; the general characteristics of these also have to be taken into consideration, however, so it is best to be thoroughly familiar with the action of each separate letter.

A name containing many of the letter *a*, such as Amanda, will always produce an active, generally a *very* active person. *A*, in a table of events, will always produce activity in *all* the other letters which constitute the table. If, therefore, the events indicated are good ones, the *a* renders them more active in a fortunate direction; in the same manner, if evil, the *a* will assist in throwing them to the evil side. Its period of vibration is one year.

B indicates a spiritual condition of mind and body. It produces a highly strung period, and therefore, to a certain extent, physical delicacy during its vibration, which covers two years. Two of these letters in a table are almost certain to indicate danger to the health and, sometimes, the brain. It occurs sometimes in marriage tables, and in such a case indicates that the person will marry with rather high ideals.

C is a vivifying force, and therefore tends to produce physically a much healthier condition of body and mind. As, however, it indicates the throat in a bad table, it might produce trouble in this direction. In the circumstances of the life it is apt to show difficulty in advancing, and the possibility of having to humble one's self to those beneath one to gain the thing desired. Its vibration covers three years.

D produces movement of a decided character. One usually indicates travel, generally of a pleasant nature, though this depends upon the *entire* table; that is, whether the other letters are fortunate or otherwise. It further shows that the person

will be placed in some position giving him or her greater authority and power. *Two* of these letters in a table are very dangerous, often indicating death. A table reading

L
L
D
D

would almost surely mean death by an accident. One reading

N
N
D
D

would mean a very dangerous illness, and, unless the name were changed in time, almost certain death. Its period of vibration is four years.

E adds eventfulness to either good or bad conditions, as indicated by the rest of the table. It makes bad, worse, and good, better. In other words it tends to produce more *exciting* reasons for whatever the life table shows at this time. Its vibration acts for five years.

F tends to affect the heart, in a table of illness, such as

F
N
D
N

It would mean either heart trouble or a nervous or weak condition of the heart produced by illness. It also means concealment, and affects material matters for good or bad. If a table read

F
U
O

it would mean financial loss. Its vibration is six years.

G in a table indicates gain; if in an illness it will assist in bringing about recovery. If in a marriage table, it shows the marriage to be almost certain, and that the person will gain in position. With a *d* or *f* it shows financial or business gain. It renders a good table excellent and removes some of the evil from an otherwise entirely bad table. Its period of vibration is seven years.

H represents personal strain; if with a *g*, it will be strain either for pleasure or gain, which will be successful. If with a *u*, it will be produced by loss, and therefore necessity. If with an *o*, strain in regard to money. If with an *n*, strain producing

great nervous effort and perhaps illness. If the table should read

H
D
D
I

it would indicate generally the death of a near relative, where the personal feelings were strongly involved and nervous strain mentally and physically the result. Its vibratory period is eight years.

I always indicates the *personal* feelings; an extremely sensitive condition which renders the feelings exaggeratedly sharp and therefore tends to produce suffering. It often occurs in tables indicating the death of relatives, also in marriage tables or in those bringing either suffering or pleasure. It makes the person either shy or the exact reverse, bold and aggressive, but in either case sympathetic and intuitive. Its period is nine years.

J will place the person in a position of leadership, willingly or unwillingly. If in business, elevation from something lower; if connected with death, leadership in family affairs. It nearly always means gain and advantage to the person in some form, unless in a very bad table; in this case it would show unwilling leadership under many difficulties. Its period of vibration is one year.

K, while it indicates nervousness, it is, nevertheless, a vivifying force. It gives strength and endurance, and in a table of illness nearly always shows recovery. Its most usual meaning, however, is travel or change. In finance or business, in connection with bad letters, such as *u*, it will be a stronger indication of loss, as its tendency is to scatter. It will, on the other hand, in a good table show enlargement of business or plans of any kind. Success in bold undertakings, though also possible rashness. Its vibration is two years.

L produces travel, short or long journeys, change and movement, but usually much self-sacrifice. Two in a table are not good; they tend to accidents and possibly violent death. If two appear in a table, or if the vibration is passing between a *double l* —l to l—there is especial danger of falling downstairs. The author personally knows of *three* cases where this has occurred. In two instances the person was killed outright, in the third the escape was a narrow one. The vibration of this letter is three years.

M is another letter of which more than one is dangerous. It produces change, therefore one may only indicate travel; but any *violent* action or change is never good, as it is always more

or less dangerous. As has been constantly reiterated, two of any letter doubles its effect; therefore two *M*'s produce violent change, thus often indicating a death. Its period is four years.

N shows the *physical* body of the person to whom the table belongs. One is nearly always an indication of marriage, or an opportunity in this direction. With a *u*, it will probably come to nothing, with a *g*, it will be almost certain and also an advantageous one. With a *t*, which indicates change of home, it is also almost certain to take place, but if it be with two *t*'s, it may indicate brain fever or brain trouble of some sort. The same, when the table reads with two *n*'s, and one *t* or *b*. Two *n*'s are almost sure to produce illness when together in a table. Its vibratory action covers five years.

O usually indicates good or bad in financial matters. With a *g*, gain; with a *u*, loss; with one *d*, financial matters connected with travel, etc. Two tend to produce illness which might weaken the heart. Its tendency, as stated in a former chapter, is to slowness. Its period is six years.

P, unless in a very fortunate name, will usually bring power and success, but ruin follows in its wake, and when this occurs brain trouble is usually produced also. If *p* occurs with *g*, this will, of course, result in *gain* in power; but with *u* it is almost certain ruin, and with *t* or *b*, almost equally certain brain trouble. Its period is seven years.

Q is good for business, travel and health; it is life-giving, therefore in a table of illness will strongly tend to produce recovery. In business it is gain also. In a marriage table indicates successful marriage. Its period is eight years.

R gives too great rapidity of action; therefore in most cases it is not good. In a *good* table it is not harmful unless two are present. It represents the *material* body, so inclines to bring illness and accidents. Its period is nine years.

S sharpens but is also tending to protect. It may sharpen an illness, but inclines to bring recovery; it may sharpen trouble of any sort, but helps at the same time to reduce. In this manner it also makes good better. Its period is one year.

T usually indicates change of home; *generally* a change for the better, though this, as in all other cases, is influenced by the remainder of the table. *T* is often in marriage tables. Period two years.

U is almost invariably loss. Its period is three years.

V usually indicates travel. If with *u*, it may show money losses, possibly through speculation or gambling. Two would probably mean loss, or at least an extravagant spending of

money. Would tend to weakness of character at such a period and probably dissipation. It covers four years.

W produces wavering conditions. In a good table this letter will indicate travel, but as a general thing it is not good. Its action covers five years.

X, of course, rarely occurs in a table, and is not particularly good. Its period is six years.

Y will generally give safety on water, and is also good for health, therefore, in a table of illness. It tends to give success during the period of its action, which is seven years.

Z controls and represses; therefore tends to recovery in illness. It is sometimes in marriage tables. May place one in a position where one is controlling or superintending others; or in secret missions. Its period is eight years.

Editor's Note.—The Misses Boyile, founders of the Yi-King Tao Society, inform us they are contemplating a tour of the United States, and would like to form classes in advance in various cities. These ladies assert that a knowledge of the Yi-King Tao principles is of inestimable value in every walk of life, whether for business, health, pleasure, or social purposes. We shall be glad to forward letters of those wishing to join to Miss Zeolia J. Boyile.



Ancient Craft Masonry

By FRANK C. HIGGINS, 32°

THE ZODIAC IN RELIGION AND FREEMASONRY

IV.

The fact that we abandon for a moment contemplation of any particular racial system of Astronomical mythos, for that of another people, does not signify that we shall not return to further examination of the first in due time.

In effect, it is necessary for us to proceed in this manner in order that contrasts and likenesses may be pointed out when they inevitably intrude themselves later on.

The ancient philosophies and mythologies had a curious way of developing, both by direct descent from an original deposit and by borrowing features from later independent developments on the part of neighboring alien schools.

This may be illustrated by pointing out the manner in which several different racial conceptions of one and the same thing, a religious character or a myth, frequently come together in a new locality and are adjusted into a fresh set of legends, in which they are made distinct identities, and frequently fellow actors in a new religious drama.

Before returning, therefore, to purposely deferred aspects of the Hindu Zodiacal philosophy, we will take some account of that which reigned in the earliest civilizations of the Mesopotamian valleys and plains.

Primarily, we think, the knowledge and use of the Zodiac derived from Northern India and passed successively through Persia and Media into Chaldea, thence into Egypt.

To quote the luminous language of Franz Cumont (*Astrology and Religion among the Greeks and Romans*), "The myths of all peoples and all times were nothing but a set of Astronomical combinations.

"Behind the literature and cults of Babylon and Assyria, behind the legends and the myths, behind the pantheon and religious beliefs, behind even the writings *which appear to be purely historical*, lies an astral conception of the Universe and its phenomena affecting all thoughts, all beliefs, all practices, and penetrating even into the domain of purely secular intellectual activity, including all branches of science cultivated in antiquity.

"According to this astral conception, the greater gods were

identified with the planets, and the lesser ones with the fixed stars.

"A scheme of correspondences between phenomena in the heavens and occurrences on earth was worked out. The constantly changing appearance of the Heavens indicated the ceaseless activity of the gods, and since whatever happened on earth was due to divine powers, this activity represented the preparation for terrestrial phenomena and more particularly those affecting the fortunes of mankind.

"It is claimed that the astral-mythological cult of ancient Babylonia spread over the entire ancient Orient, and whether we turn to Egypt or to Palestine, to Hittite districts or to Arabia, we shall find these various cultures under the spell of this conception.

"It furnishes the key to the interpretation of Homer as well as of the Bible. In particular, all the Old Testament should be explained by a series of sidereal myths. The patriarchs are personifications of the Sun and Moon, and the traditions of the sacred books find their real significance only when translated to the phenomena in the heavens.

"How often, for instance, has the theory of the precession of the equinoxes been brought into the religious cosmology of the East.

"But what becomes of all these symbolical explanations if the fact be established that the Orientals never had a suspicion of this famous precession before the genius of Hipparchus discovered it?"

It is a curious fact, which may not prove to have been without a reason, that the famous Babylonian "era of Nabonassar" was adopted in the same year, viz, B. C. 747, which also figures as that of the foundation of Rome, for the mythical birth of Jesus is placed in the year of Rome 747, which corresponds to 0 A. D.

The Babylonian record of eclipses, preserved by Ptolemy, commenced with the era of the Sargonides, who reigned over Nineveh from B. C. 722, after which "the reports made to the Assyrian Kings, by the official Astrologers, allow us to form a sufficiently clear idea of the state of their astronomical knowledge.

"They had apparently traced the ecliptic and divided it into four parts, corresponding to the four seasons.

"In a valuable tablet belonging to the year B. C. 523, we for the first time find the relative positions of the Sun and Moon calculated in advance, and noted with their precise dates, the conjunctions of the Moon with the planets, and of the planets with

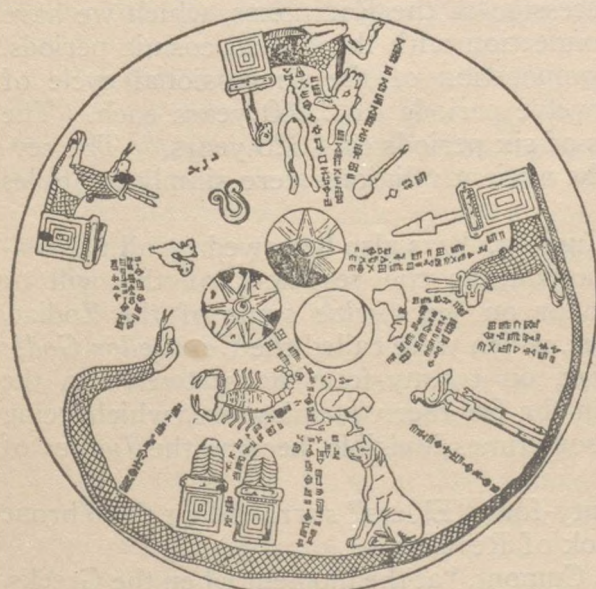
each other, and their situations in the signs of the Zodiac which here appear definitely established."

There was also a curious transformation of the meaning of the term "Chaldean," so frequently applied to the Priest-Astronomers of the ancient world.

At first it meant all the inhabitants of lower Mesopotamia, but from their especial proficiency as astronomers and astrologers, it became the title designating the members of the Babylonian priesthood. Finally it became a title of honor applied to the Greeks who like Pythagoras, studied in the Babylonian schools. Of the still later employment of this term, by the mere impostors and charlatans of the Middle Ages, we need not digress.

Franz Cumont proceeds "In Oriental civilizations, which are priestly civilizations, the intimate union of learning and belief

everywhere characterizes the development of religious thought. But nowhere does this alliance appear more extraordinary than at Babylon, where we see a practical polytheism of a rather gross character, combined with the application of the exact sciences and the gods of heaven subjected to the laws of mathematics.



Ancient Babylonian Zodiac

"This strange association is, to us, almost incomprehensible; but it must be remembered that at Babylon a *number* was a very different thing from a *figure*. Just as in ancient times, and above all in Egypt, the *name* had a magic power, and ceremonial words formed an irresistible incantation; so here the *number* possesses an active force, the *number* is a symbol and its properties are sacred attributes. Astrology is only a branch of mathematics which the heavens have revealed to mankind by their periodic movements.

"From their main discovery, that of the invariability of

astronomical laws, the Chaldeans deduced the eternity of the world. The stars were found to perform their revolutions according to ever invariable cycles of years, which, as experience proves, succeed each other to infinity.

"Each of these cosmic cycles will be the exact reproduction of those which have preceded it, for when the stars resume the same position, they are bound to act in precisely the same manner as before.

"The life of the Universe was then conceived as a series of vast periods, which the most probable estimate fixed at 432,000 years."

Numbers like the foregoing are unerring indicators of the precise character of the *gnosis* lying at the base of these speculations, for they are merely another system of reckoning the 72 year per degree Precession of the Equinoxes, which we have already examined in connection with the Hindu cosmic periods.

The Occidental computation of the Precessional cycle of 25,920 years was of twelve periods of 2,160 years each. The Oriental reckoning was of six periods of 4,320 years. The several Grand Cycles of the ancient religions were simply multiples of these periods.

"Worship," says Cumont, "was also bestowed on all the constellations of the firmament, as the revealers of the will of Heaven, and in particular on the *twelve* signs of the Zodiac, and the *thirty-six decans*, which were called the *Counsellor Gods*; then outside the Zodiac, on twenty-four stars, twelve in the Northern and twelve in the Southern Hemisphere, which being sometimes visible and sometimes invisible, became the *Judges* of the living and dead."

These are the twenty-four "Elders" surrounding the Throne of the Lamb in the Book of Revelation.

"To sum up," says Cumont, "at the moment when the Greeks, under Alexander, conquered Mesopotamia, they found a deep sub-stratum of mythology, a learned theology, founded on patient astronomical observations, which professed to reveal the nature of the world, regarded as Divine, the secrets of the future and the destinies of man."

The information, upon which the foregoing statements have been based, is principally derived from the translated cuneiform inscriptions upon clay tablets of the comparatively recent Sargonide age.

Savants are entirely too prone to declare the mystic symbolisms of remote ages indecipherable, because they are unable to discover written commentaries upon them.

We need not, however, relax our search for Zodiacal lore, however deep into the remoteness of antiquity we may penetrate, so long as we are able to discover the still familiar signs as guides along the way.

The employment of the so-called "Cardinal" signs, as the chief religious emblems of every 2,160 year era, gives us an unfailing index to the period to which the various groups belong.

That in which the Winter Solstice invariably resided in the signs of *Aries* may be accepted as that of the inception of the whole general system.

This takes us back to the ancient Hindu *gnosis* concerning *Agni*, the historical period being prior to B. C. 6155.

At this time, also, was established the evil portent of the Goat, Capricorn, which, as the sign of the Autumnal Equinox became the legendary sinister influence over the fertility of the year.

The passage of the Winter Solstice, into the sign of *Pisces*, which occurred at the date above given, ushers in the earliest recorded Mesopotamian civilizations, which, many circumstances go to show, were the result of waves of Asiatic emigration.

The ancient Akkadian symbols, upon the ground subsequently covered by the great Babylonian empire, point to the prominence of that people during the era at which the Cardinal signs, beginning with the Spring Equinox, were *Gemini*, *Virgo*, *Sagittarius* and *Pisces*.

The predominating elements in all religions have ever been determined by the relations to Earth, of the Sun.

The Northeast of the Zodiacal plane is the place of Spring and Awakening; the East, of Mid-Summer, and Lordship; the Southeast and South of Ripening and Harvest; the Southwest, of approaching destruction; the West, of Doom and Death; the Northwest of Germination; and the North, of Birth and Rebirth.

All of the early religions were built upon contemplations of the various benefits and deprivations experienced by humanity with reference to the position of the Sun at the various points of the Zodiacal compass. Man was naturally happiest when he received the greatest number of benefits, most prayerful when most deprived, and most hopeful when the signs of renewed bounty became apparent after a period of lack.

Examinations of all the great religious feasts prescribed by the world's religions will demonstrate that they owe their extreme similarity to these inspirations.

The mythical race hero, Sun-God or supernatural Saviour of every people, has successively typified the foregoing attributes as a cycle of terrestrial experience.

So far as the priests were concerned, their greatest harvests of emolument were bound up in their supposed powers of keeping their cyclic movement in progress.

Man, as an eternal spirit imprisoned in perishable matter, has no instinctive dread greater than that of annihilation. Unable to reason or philosophize upon the true significance of this purely temporary union, in the wise economy of the divine plan, primitive souls in every age have been terror-stricken at the menace that the descending Sun of eve would fail to rise upon another day, the distant Sun of Winter return to its functions of warmth and nourishment, or the spirit of man, deserting like a forest bird, its worn-out nest, fail to build itself another earthly habitation.

Thus, the considerations which have bound science and religion together through the long ages have been practically inevitable.

Man has ever paid the Priest to keep the Sun and his Soul in motion, and the Priest has certainly performed his part of the contract.



The Ancient Assyrian Royal Standard

The symbolism of the *Hermetic* Age, that of the Spring Equinox in Gemini, endowed us with a wide variety of Oriental legends, relating its more or less harmonious pairs. The stories of Cain and Abel, Romulus and Remus, Castor and Pollux, and half a score of others, are all of this period.

The Summer Solstice in the sign of *Virgo* resulted in the gorgeous imageries of the Great Mother, the Queen of Heaven, whether as Isis, Ishtar, Ash-toreth, Astarte, Hathor or Cybele, with her host of other designations. The combined signs of *Gemini* and *Virgo* have descended even to our own day in the types exhibited by the Mongol *Kwan Yin* and the *Raphael Madonna*, in which the Twins are placed at the feet of the Virgin Mother and her smiling Sun babe.

The Autumn Equinox in *Sagittarius* gave to the warlike Mesopotamian peoples their Archer-god, Assur, identified with *Marduk*, the mighty Jove, through his planetary

governor. The thunderbolt of Zeus is but the modified Arrow of *Assur*, the lightning of the Autumn equinoctial storms.

The Winter Solstice in *Pisces* was the beginning of a long train of associations of the fish and fishes, with the hypothesis of a god who died on one side of the Winter Solstice and rose again or was reborn on the other.

The Prophet Jonas (*Jonh* or *Jah-On*) was the remaining vestige of the old Chaldean legend, derived from the Indian fish *Avatar* of *Vishnu*, of a mysterious being, half-man and half-fish, who taught the amenities of the civilization to the peoples around the head of the Persian gulf in the age of which we are speaking. It is really a myth of the derivation of Chaldean science from the Brahmanism of India. The same figure was equally from the Brahmanism of India. The same figure was equally the *Dag-On* of the Phoenicians.



Oannes, the Teacher of the Ninevites. The modern Bishop's mitre is derived from his head-dress.

The basis of the legend is the circumstance that the arrival of the Winter solstice was made manifest by the fact that the Sun, when at its farthest culmination South, failed to lengthen the shadow of the solstitial pillars before the Temples for seventy-two hours. It was therefore assumed that the orb of day "stood still," and as this moment of inertia occurred in the sign of *Pisces* for 2,160 years, Jonah or Oannes, as he was then called (*Johannes*) was assumed to abide for three days and nights in the belly of a fish. We know him later as *Janus* and St. John.

This fish legend descended to Apollo among the Greeks, and from him to Jesus among the primitive Christians. The story of the fish symbol being a subterfuge among the early Christians, to conceal their real belief in time of persecution, is another of the remarkable fabrications for which this cult is remarkable. It was the true *gnostic* symbol of precisely

what lay behind the superficial appearances, and the present-day custom of eating fish on Fridays, the alleged day of the death of the slain god, has survived to us, through centuries of honorable ancestry.

Higher Thought

THE GOD OF TOMORROW

By EUGENE DEL MAR

Man's development is denoted in his clearer conceptions of life and his broader interpretations and truer definitions concerning it. One's definitions of the immaterial indicate his status in consciousness, and they change progressively as he does. One's acceptance of such a definition as final marks a commencement of his mental decay.

There is but One Truth, and it never changes. If it were truth of itself that set us free, then immortal and eternal truth would have freed mankind eons ago. It is the individual's consciousness of truth alone that sets him free, and that is a matter of growth along defined lines, being the mental expression of one's spiritual realization.

The popular conceptions of the God of Today embody the spiritual realizations of the race, as defined by humanity's consciousness, and racial growth is extremely slow as compared with that of its more progressive elements. The race looks almost entirely to outward experience as its teacher. Although experience is slow, painful and unreliable, it is the sole guide for the mass of humanity.

While learning from experience is usually a very slow process, there are times when experiences come thick and fast, and are so vital in character as to be quickly convincing. The Great War has been a wonderful teacher in its rapid demonstrations of human ignorance and folly.

The veneers of convention and tradition have been torn away rudely, and with the destruction of these protecting scaffoldings have been exposed the misshapen and tottering frameworks of present human institutions. In the light of higher conceptions of truth, the institutions that served to clothe the lesser conceptions are now being rebuilt along more humanistic lines.

The rate of growth and decay in human institutions is determined by the degree of rapidity with which they may be influenced by physical or mental agencies. Those most amenable to outside influence are the more quickly re-formed, and the quicker rate of changes in political, economic and religious institutions is in the order named. Profound experiences and fundamental changes in human consciousness are the prerequisites of any great religious reformation.

The Great War has opened the eyes of humanity to the exist-

ence of hideous injustice and colossal superstition. The racial mind has been directed to that which is most obvious, and it seeks the remedies that are most apparent. As its agencies are material and physical, it first offers aid to its political and economic institutions, leaving the care of its religious reformations to those whose agencies are of a more subtle character.

The mass consciousness tends to uphold prevailing religious institutions. It is based on tradition and convention, and these have been accepted as matters of faith rather than of reason. Never having been the subject of intellectual analysis or logical dissection, it is almost impossible to change the religious mass consciousness by an appeal to reason.

Changes in institutional religion come from within as a result of pressure from without. The most progressive individuals secede and form centres of more liberal thought, and with the withdrawal of these vital elements the spirit of compromise is awakened. The action and reaction of these efforts result finally in a general advance in consciousness.

The Church of Tomorrow will change but little in form or name. Thoughts are volatile while forms and names are static. The forms and names of the Christian Church are very ancient; they all existed centuries before the Christian era; they have continued unchanged through the past revolutionary changes in that religion; and they will doubtless continue through the upheavals of the future. It is this stability in forms and names that camouflages the situation and takes the "r" out of revolution.

The Church of Tomorrow will be the Christian Church, and its message will be that of Jesus the Christ as given in the New Testament. That message, indeed, demands no church organization, no creeds or dogmas, no forms or ceremonies; but even the majority of advanced religious thinkers are quite unprepared for this message in its fullness. Only a select few are able to face the naked truth, realize their own divinity, and express a direct God consciousness.

The Church of Tomorrow will manifest the fundamentals of the God of Tomorrow. As the God of Today is the supreme autocrat, so will the God of Tomorrow be the ideal democrat; and he will dominate a Reign of Law. Personal miracles, exemptions and favoritism will be neither expected, assumed nor recognized. It will be understood that each person always receives exactly that to which he is entitled; no more, no less; if he desires something different, he will render himself entitled to it. Then it must come.

There will be no "rewards." The God of Tomorrow will

offer no bribes and confer no unearned premiums or privileges. It will be understood that each thought and act constitutes a cause, and if constructive, the result will register pleasantly. Cause and result together constitute but one activity, and the Law decrees that growth and development shall carry with them the favorable sensations that usually are interpreted as rewards. These results are neither arbitrary nor imposed from without. They denote a consciousness of Self-approval; that the outer life is manifesting an integrity with the inner.

There will be no "punishments." The Infinite neither indulges in hatred nor finds occasion for anger. A destructive thought and act produces results that register unpleasantly in the consciousness. This reaction does not imply the disapproval of an outside power, but merely that anything that arrests development or retards growth carries with it painful sensations.

That which one may interpret as a punishment is really as much a reward as is a pleasant result. It is a guide, a beacon-light, a friend in need. It signifies Self-disapproval, or a variance between the inner light and the outer interpretation. It is the payment made for a mistake or a missing of the mark.

There will be no "forgiveness of sins" nor any occasion for it. As the Infinite never condemns, it never forgives. The Infinite Law knows nothing of anger or hatred, has no favorites, and takes no offense. One's greater Self may "forgive" his lesser self from the latter's point of view; but it is present construction that nullifies past destruction, present good that effaces past evil, the plus of the present that neutralizes the minus of the past.

The Church of Tomorrow will offer neither "rewards," "punishments," nor "forgiveness"; it will have no "miserable sinners" or "worms of the dust." It will glorify its Great Teacher as the ideal Son of God, the exemplar for each and every other Son of God. It will realize that the difference between teacher and disciple is entirely one of degree, and that each disciple has within him all that the teacher has.

The message of the Church of Tomorrow will be one of gladness; it will inculcate youthful vitality and the joy of living. It will realize the beneficence of life and the freedom of the spirit, and will seek to manifest an existence in correspondence with these realizations. It will foster a consciousness of freedom that is all-inclusive.

Healing of mind and body will be a fundamental of the Church of Tomorrow. Its message will be constructive and healing in its very essence, and its love consciousness will be curative

and creative. Its ministers or teachers will be the doctors of humanity, and in the faith of its adherents they shall have power to heal the sick and "raise the dead."

The Church of Tomorrow will represent a revolution in thought. This has already come to quite an appreciable progressive element of society; orthodoxy has lost its popularity, and the absurdities of prevailing creeds and dogmas have become painfully evident. The Great War has subjected large masses of humanity to vital experiences that have impressed them deeply with the grossness and crudity of present-day superstitions, to which they will never again conform. Experience has demonstrated them to be false and misleading.

It will be a democratic world that worships the God of Tomorrow, and it will remain democratic only while this loftier worship shall prevail. This can continue only if the world of tomorrow buries the superstitions of to-day, puts aside its outgrown creeds and dogmas, and accepts its religious names and forms at their right valuation.

One may be free only if he realizes a God of freedom. One cannot be free who worships a God of slavery; one cannot understand democracy who worships a God of autocracy, nor may one comprehend the full joy of life who worships a God of hate and despair.

The fundamentals of the God of one's conception are the foundations of his life, and each person represents in his existence the developing manifestation of the God of his consciousness. Each is an embryo God.

"Oh, religions of lares and penates, servile and soul-stifling! how think ye that humanity shall ever rise beyond the petty limits ye have prescribed? But know that the mind of man has no bounds when it has broken its shackles, and that far beyond the glistening stars it shall soar to reach the truth."—*Carlyle*. (?) *Automatically*.

To the Aspirant

By THE TORCH BEARER

The Torch Bearer will answer privately any questions asked from a sincere desire for the light of Truth as applied to personal problems.

"USE" is a word on which you should meditate.

Are you making "Use" of all the knowledge you are gaining, or are you merely storing it in your intellect for purposes of speculation or argument?

The Divine gifts of Knowledge, Wisdom, Power, when not devoted actively and exclusively to Divine Uses, become terrible forces of destruction, that will result not only in loss of body but in the death of the soul.

Beware, therefore, of the subtle temptation to acquire knowledge to gratify curiosity, to satisfy a craving for storing up of facts, or to impress friends with one's "advanced" thought.

This is not Divine "Use," and therefore destruction lies in that direction.

"Use" is the touchstone by which you can test all societies, orders and lodges as to whether they are instruments of the Great White Brotherhood or of the infernalities.

If two or more persons meet to produce phenomena for the purpose of satisfying curiosity or to gratify a personal desire for power over invisible forces, they are building into their bodies atoms of spiritual destruction and arrest any regeneration they may have begun to attain.

The Great Father recognizes no "Use" of the Divine laws except for the accomplishment of regeneration through the purification of soul and body, so that they may become perfect instruments for the expression of Divine will.

First be sure you are seeking solely for ends of Divine "Use." Do not allow the subtleties of the "Self" to blind you to the truth.

Then test those who are your teachers and eliminate at once all who are not making use of the teachings which they are giving. If in their own life they are not demonstrating the truth of their teachings, they are consciously or unconsciously serving the masters of discord. They therefore exude poisons which you cannot breathe and remain untainted.

"Use" discloses at once the pure gold from silver-gilt.

Keep this ever in the forefront of your mind! It is vital! God's purpose on this planet is man's regeneration.

Psychical Research

THE BESINNET SEANCES

By A GLEANER

Mr. and Mrs. Murray C. Moore have long resided in Toledo, Ohio. Mr. Moore is clerk in one of the common pleas courts, a capable, industrious, courteous public servant, popular and trustworthy. Mrs. Moore's mother was a psychic, who practiced metaphysical healing.

Miss Ada Besinnet is an adopted daughter. After Mrs. Moore had adopted her, she found that she had more than usual psychic power, and induced her to cultivate it.

After a while Mrs. Moore requested Dr. John S. Pyle, their family physician, to investigate and explain, if possible, the phenomena which were occurring.

Dr. Pyle says that for about seventeen years he had followed the work of mediums, and in all that time, with a single exception, he never saw or experienced anything of a phenomenal character that could not be traced directly to the fraudulent operations of the medium or of confederates.

He found that phenomena occurred in the presence of Miss Besinnet which he could not explain, nor regard as fraudulent, and he asked his friend Dr. Hamilton to assist him.

The latter was well qualified for such an investigation, being a prominent specialist, and keeping abreast of the thought of the day in his reading and interest, and having a knowledge of the fraudulent methods of many mediums, and also being versed in legerdemain.

Their first séance when working together under test conditions was held June 1, 1908. Now take notice as to the *thoroughness* with which they investigated.

"We examined the room, floor, ceilings, walls, possible entrances and exits, and the furnishings. We found the room to be the family dining room. It had a hardwood floor, two doors and two windows. A swinging door led to the kitchen and sliding door to the main room, which looked upon the street. The windows had full-length screens, lockable on the inside.

"We locked the screens, drove a wedge under the kitchen door, closed the sliding doors, and sealed each entrance with wafers bearing our signatures inscribed with an indelible pencil."

Now, under such conditions, how could any one enter the room without opening a door or window? Each entrance was

sealed with wafers bearing their signatures written with an indelible pencil. How could anyone come in through those entrances without *breaking* the *seals*? They could not.

Shall we say that someone could come up through the floor or come through the walls? That there was a secret way which the doctors did not discover? It does not seem at all probable, for Dr. Pyle says that *several* meetings were held in *his private laboratory*, with equal if not *superior* results.

Dr. Pyle says, referring to his laboratory: "In the latter place the phenomena occurred under conditions that *precluded* all *possibility* of *confederates* or of *fraud* upon the part of *any one present*."

Ought not his judgment in such a case to be good?

Now, what pains did they take to enable them to give a correct report of what occurred?

"Dr. Hamilton numbered the pages of a small book pad. As the phenomena occurred, he wrote a brief account and tore off the sheet. At the close of the séance the sheets were gathered up and arranged by their numbers; so we kept a correct and orderly account."

When the séance was held in Dr. Pyle's laboratory there were present Mr. and Mrs. Moore, Miss Besinnet, Dr. Pyle, and Dr. Hamilton. They grouped themselves around a table measuring thirty inches in diameter. The phonograph was placed between Mrs. Moore and Miss Besinnet, high on a laboratory table. It could be reached by Mrs. Moore by turning her chair away from the table. Miss Besinnet could hardly touch it by leaning with outstretched arms. Her mouth was covered tightly with a handkerchief. Dr. H. sat on her right and held both of her hands. With his right leg crossing in front and hooked around hers, he was able to prevent any use being made of her feet without his knowledge.

Mr. Moore sat at the right of Dr. P. and Mrs. Moore at his left. He grasped both of Mrs. Moore's hands in his right hand and both of Mr. Moore's hands in his left. Mrs. Moore placed both of her feet on Dr. P.'s right foot, and Mr. Moore both of his on Dr. P.'s left foot.

With this arrangement phonograph records were specially selected by invisible agents, the arm of the instrument released, the old record removed and a new one adjusted, the arm turned down again, and the instrument started and stopped at will.

Now, how could that have been done by any person in the room without detection? The phonograph was nearest to Mrs. Moore and the medium, but if Mrs. Moore wished to reach it she

would have to turn her chair away from the table and reach up to it. She could not turn around, nor stand up, nor reach up without removing her hand from Dr. Pyle's grasp.

He held both of her hands in his right hand. Even if she could slip one hand out without detection, she could not touch the phonograph unless she turned around in her chair. Even if she turned around in her chair and could reach the phonograph, she could not, with one hand, change the records.

It is absurd to think that she had anything to do with it, and there could not possibly have been confederates. equally absurd to believe that either Mr. Moore or Miss Besinnet could have manipulated the phonograph under such conditions.

Remember this was in Dr. Pyle's private laboratory, where

How can the singing and whistling which occurred be accounted for? A handkerchief was over Miss B.'s mouth, which she could not have removed without withdrawing her hand from Dr. H. If she could have removed the handkerchief with one hand, she could not have replaced it; but if she could, there would be so much motion as to lead to detection.

For years these phenomena have been occurring at the home of the Moore's, and hundreds of persons have witnessed them. At first no charge was made—there was no public exhibition, but friends were entertained in that way.

The *Toledo News-Bee* requested one of their reporters to attend and write up a large number of these séances, and as a result of this a book is soon to be published, containing a great deal that is very interesting and remarkable.

Miss Besinnet has gradually developed into a wonderful medium. At her séances there is singing by several voices, and talking through the trumpet and the appearance of lights and faces, these lights appearing by the side of the faces and illuminating them. Sometimes these faces are recognized by some one present. They are generally seen but a few seconds at a time. Mr. Roche, the reporter who wrote the articles for the *News-Bee*, succeeded in his efforts to get one of them to appear to him several times in succession. It came with the eyes closed, several times, but finally, at Mr. Roche's request, with eyes wide open and an annoyed expression.

One of the regular "invisibles" present at these séances is a young American soldier who was killed in the Cuban war. He is known as "Dan," and he seems to have a desire that some good shall come to those who attend these séances. At one time he gave a series of talks, which were taken down by a stenographer, and will appear in the book.

I have learned from Miss Besinnet that she is acquainted with no language but English, but she has received messages in Greek, Polish, German, French, and the singing of a French song. Also at one of her séances a young Chinaman, who was at the time a student at Ann Arbor University, carried on a conversation with a deceased relative in Chinese through a trumpet.

Mr. Roche says: "After ten years' continuous and professional acquaintance with Miss Besinnet and the Moore family since his report of the test séances was written, Dr. Pyle has not altered his opinion as to the genuineness of the manifestations, though he has somewhat extended his theory of them.

He says: "I am absolutely convinced that there is no conscious fraud on the part of Miss Besinnet or Mrs. Moore or any one connected with them.

I am satisfied that at those séances there are unseen forces that we do not fully understand, distinct from any living person in the room. It may be that some of the manifestations are performed through the use of the hands or person of the psychic, but that in itself is quite as remarkable, perhaps, as the independent demonstrations.

I know that there are independent demonstrations in which neither Miss Besinnet nor Mrs. Moore nor any other living person has any physical part, because they have repeatedly occurred when Miss Besinnet and Miss Moore were firmly held by hands and feet and there was no possibility of confederates.

As to the messages, I have known so many instances of the communication of matter that could not be known to the girl, or her friends, that it is impossible to doubt their genuineness.

As to the materializations, I incline to think that they are in some way we do not understand, framed or projected from the person of the girl herself, taking on the face, features or form of the spirit trying to identify himself. The whole matter is very interesting and suggestive of great possible development."

Theosophical Talks

By ASEKA

No. 7

The greatest Menace to the intellectual development of mankind; the greatest Blight (in historical times, at least) that Humanity has ever had to contend with; the greatest Curse that has ever been visited on the sons of men; the greatest Power for Evil and Retrogression that history records since the time of Ahknaton, the Egyptian preacher of Monotheism; reaching out its slimy tentacles, stealthily, cunningly, always with the same end in view (viz., to crush and throttle the ever-expanding soul-life and intellectual progress of man) is once again trying the method used so many times before—unfortunately with success—to nullify and thwart the work of the Helpers and Guides of the great “orphan”—Humanity—who endeavor to promulgate the Ancient Wisdom and make it known throughout the world.

That there may be some of our readers who are still dreaming day-dreams, and who are still unconscious of the peril of this powerful Menace, should not be wondered at, seeing that a Senator in our national Senate in Washington only a few days ago, when uttering a warning to his fellow Senators that the activities of this Menace should be heeded, and that the power wielded by this Blight should be curtailed if not put an end to, was listened to with *amazement and amusement*. So said the daily press, commenting on the incident.

When we, in the course of these articles, shall refer to the Roman Catholic Church, it must be borne in mind that we mean the political hierarchy of which the Anti-Christ—the Pope—is the head, and of which the Cardinals, Archbishops, Bishops, Priests, Brothers and Nuns are the satraps and willing instruments. We do not refer to the devout worshippers of a creed which ought to have been relegated to the dust-bin centuries ago, and which in these days is anachronistic, for one's religious belief is the concern of the individual.

The Roman Catholic Hierarchy has held its position in the minds of mankind through its misuse of that which appeals to the most sacred of human emotions: Religion.

In the case of the R. C. Hierarchy, religion is merely camouflage to cloak their schemes for a wholesale dominance of Humanity.

One of their Cardinals (Cardinal Ireland, if my memory is correct; it does not particularly matter, for the same statement

can be found in almost any issue of *America*, the Catholic publication) has stated that the Roman Catholic Church is determined to make America (the home of the descendants of those who fled from Roman Catholic dominance) Roman Catholic! To that end they are using every scheme they can press into the service from hobnobbing on the public platform with Jews! (who must feel grateful after the centuries of oppression and inquisitions!) to booming everybody connected with the Knights of Columbus and their particular "hero"—Father Duffy, a man who is supposed to be a servant of the Prince of Peace; who is supposed to subscribe to the Christ's teaching of turning the other cheek, but who boasts on the public platform of his "going over the top and helping to smash the Huns!"

To the schemes they are working with might and main against American law in the shape of Prohibition; to doing all they can to put our Public School in the discard and substitute for it their own priest and nun-ridden schools, they add a more subtle and deadly form of activity.

The various bickerings, dissensions and splits in the ranks of the Theosophical Society have resulted in many former F. T. S. leaving the Society and drifting here and there to this or that group or cult, seeking a place where more could be learned of the "Wisdom."

Right here is where our subtle Jesuit finds his opportunity.

The experience of a friend simply repeats or parallels the experiences of most who have been caught in the trap, so by briefly relating his account the method used may be seen and the trap avoided.

A good-looking man, of pleasant address and gentlemanly manners was a visitor at a meeting of a Theosophical Lodge. One of the moving spirits of the Lodge was a member who opposed what, in his opinion, was the un-theosophical trend of Mrs. Besant's teaching and official policy. The visitor introduced himself as having been president of a T. S. Lodge in a large city in Texas, and volunteered the information that he was in the North for the purpose of extending his knowledge in electro-medical practice. (His search for knowledge along these lines, which he could have obtained at small expense from pamphlets and reports issued by practitioners, took him, among other places, to New York, Chicago and Seattle! That, seeing that the man—according to his own statement—was not only not a wealthy man but up to his ears in debt, shows what devotion a man is capable of when pursuing—er—scientific information. Later on, the

Federal authorities took to opening his letters, and Secret Service men interested themselves in his wanderings.)

After some preliminaries, he broached the subject. He suggested that most of the trouble in the T. S. arose from the mis-use of authority. If A. B. or Leadbeater said so, then it was so, and if a member disagreed with the statements or refused to accept them, that member was frowned on and made to feel unwelcome. My friend, agreeing with him on that point, he continued by saying that the "teaching" did not depend on "authority"; the teaching was sufficient unto itself and needed no authority. He knew of an attempt to put out the teaching in just that way; he himself was studying it by that method and making rapid progress, and . . . wouldn't my friend like to try it? Being asked how the teaching came to him, he explained the *modus operandi*.

The teaching was given in the form of essays—documents, he called them. These documents were handed to him by a "disciple," known to him, but who the person was that gave the documents to the "disciple" he didn't know, and wasn't supposed to know. He was given to understand that the GREAT (?) Ones—the Men higher up—at the head of the Movement were Masters of the White Lodge in India, but who they were and what their names he did not know; that was the excellence of the scheme—the student wasn't troubled by thoughts of "authority."

One thing—which is most important—he did know—the name of the Society or Cult (please yourself as to the term) was (and IS) the "U. B." or *Universal Brotherhood*. Kindly remember it, and don't forget it!

My friend, willing to try anything once, consented to try the game.

First of all he was required to sign a pledge (or "Open Obligation" as it was named). Here it is:

FIRST OR OPEN OBLIGATION

I DO MOST SOLEMNLY PROMISE, PLEDGE AND OBLIGATE MYSELF to keep profoundly secret from all persons whomsoever all papers and information of any kind that I may at any time have received, subject to the terms of this Obligation, from of or from any other source whatsoever as a result of my assumption of this Obligation, and especially any blank form for a further Obligation that may be submitted to me; and not to mention to any one whomsoever the fact that I have assumed this Obligation or that the form for any other has been submitted to me, or to use in conversation with any person whomsoever, unless authorized to do so, the name of any organization or person, or word or term of a technical character, or address

of any kind, connected therewith, that may be contained in any such papers or constitute part of such information.

(Usual signature)

(Mail address)

Obligation administered by

Date

Accompanying this pledge was a "document" from which we quote the salient parts:

XIII. -

OPEN PRE-OBLIGATIONAL

—o—

INSTRUCTION ON THE PRINCIPLE OF SECRECY

—o—

Everywhere throughout the Universe behind that which is visible lies that which is hidden. . . . The seat of power is in the realm of the imperceptible. The invisible rays of the spectrum are the most potent. . . . In like manner that which is public in human life is ordinarily its lowest and least significant element. Every human individual and every human organization is of the nature of a secret society, insofar as he or it has any real dignity, prudence and self-control. . . . Many of the most important truths known to mankind are of such a nature that they cannot possibly be understood by anyone who does not already possess a large body of preliminary knowledge . . . the public utterance of such truths when they belong to the field of philosophy or religion involves great dangers and even entails with certainty the most evil consequences (a fine Jesuit touch); . . . all knowledge is power, and the higher the knowledge the greater the power that it usually gives. . . . Those who possess the higher wisdom or the means to great power are morally bound to share them only with those whom they know to be both able and willing to rightly receive and use them. . . . It is this principle which in all ages and lands has caused the deliberate withholding from the public at large of certain of the more recondite and potent kinds of knowledge. (Mark the following): This prudent reserve is exemplified in the *Disciplinum Arcanum* (Discipline of the Secret or Reserved Teaching) of the Christian Church of the first centuries and in the *Disciplinum Silentiae* of the *largest religious body in the world*.

We have italicized the last words to point out the Jesuit touch. If the heads of this movement were Masters of the White Lodge, they certainly would not make such a statement of gross error. The text refers to the R. C. Church, which is *not* the largest religious body in the world; but the Jesuit, wily though he is, cannot help advertising his "Church," and so gives the investigator the clue.

There were other pledges to be taken later on—one startling in its impudence, and which disclosed the Jesuit basis of the scheme. We shall publish them in our next articles.

Astrology

THE MOON IN THE PROGRESSED HOROSCOPE

By HOWARD UNDERHILL

American Academy Astrologians

The progression of the Moon is very important. From the ephemeris get the motion of the Moon in degrees and minutes between the day for which the chart is to be made and the succeeding day. Change to minutes and divide the result by 12. The quotient will be the Moon's average motion per month in minutes (if over 60 minutes change to degrees and minutes) and add the amount twelve times consecutively to the Moon's place on the progressed birthday. This gives its approximate place each month, and we make note of all the aspects it forms with all the sensitive points, both Natal and Progressed. The student understands that the aspects here given as for 1918 and 1919 are formed from the Moon's motion August 15th to 16th, 1894.

MOON'S MONTHLY MOTION AND ASPECTS FORMED

1918.

July	22.	15	☾	09	△	♄	P.
August	22.	16	"	08	△	M. C.	P.
September	22.	17	"	08	*	♂	N.
October	22.	18	"	08			
November	22.	19	"	08	△	♂	N.
December	22.	20	"	08	△	♂	P.

1919.

January	22.	21	"	07			
February	22.	22	"	07	♂	☉	P.
March	22.	23	"	07	*	Asc.	P.
April	22.	24	"	07	△	♄	N.
May	22.	25	"	07			
June	22.	26	"	07	△	♂	N.

In this case we note by the ephemeris for the 24 hours between August 15th and 16th that the Moon moves $11^{\circ} 58'$. This, you see, lacks only $2'$ of an average motion per month of 1° . So we add 1° a month, excepting for the first addition on August 22nd, when we add $59'$, and also for January 22nd we add $59'$, which gives us a total motion of $11^{\circ} 58'$ for the year.

ASPECTS IN THE PROGRESSED CHART

The progressive movements of the planets from day to day

form the aspects which control or modify the life of the native. These aspects are of four kinds. The progressed planets to the Ascendant; the progressed planets to the Mid-heaven; the progressed planets to the Natal positions of the planets, and the aspects of the progressed planets to each other. The house influence of the planets by progression into other natal houses than those occupied in the Natal chart, should be considered. The Moon's influence in this respect is quite marked and brings many changes into the life. Mercury, Venus, the Sun and Mars also change natal houses during the average life, but Jupiter, Saturn, Uranus and Neptune but seldom, unless near a cusp of the next house toward which they are moving. The influence of the progressed houses does not often seem very effective, but it is well to compute them. Progressive aspects either to natal places, or to those formed by progression, do not often produce results without being stimulated by transits of the Moon or other planets.

Transits are the constant regular daily movements of the planets through the Zodiac, and are noted in the ephemeris for the present year of the life. The Moon transits or moves over her natal place once every 27 days, 7 hours and 43 minutes, and in that time makes an aspect with all the other planets and sensitive points. The Sun passes over his natal place once each year, approximately on the birthday. The other planets in longer or shorter periods of time according to their motion. When a planet transits over the Natal or Progressed place of another planet or sensitive point, like the Ascendant or Mid Cusp, an influence is established, strong or weak according to conditions. When a transit affects both a progressive and natal place at the same time the effect is well marked. The direct transits of Jupiter, Saturn, Uranus, and, if strong in the radix, the planet which rules the ascendant, are of more importance than the transits of the Moon, Mercury, Venus, or even those of the Sun as a rule. The transit aspects of Saturn or Uranus often have much effect on progressive chart aspects of other planets, either for good or ill. Consider well their strength and character in the natal chart. Otherwise the aspects of transiting planets with each other are of little or no consequence.

Eclipses should always be noted, especially if they come in near conjunction with the natal ascendant, natal mid-heaven, the Sun or the Moon, or in bad aspect to those points.

A conjunction or parallel often falls in the same house, thus bringing a strong influence from that house, or if on a cusp will receive a double house influence. In separated aspects the house

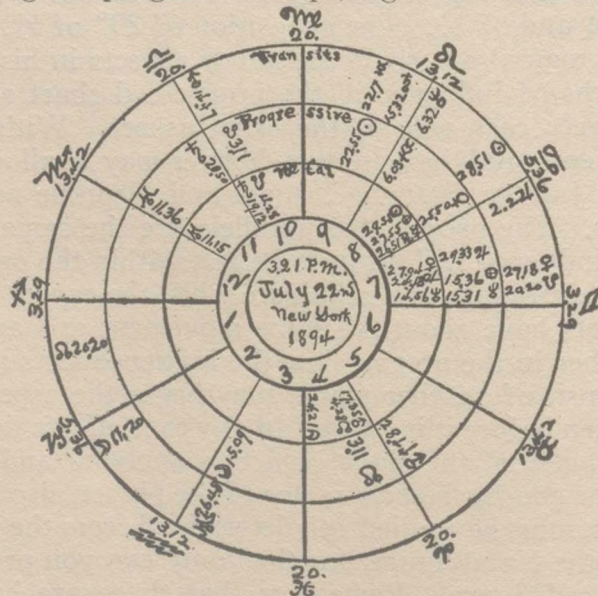
influence is stronger from the house where the stronger planet is located. All aspects should be expressed by sign and house and the stronger ones noted. It is well to take the time to make a table from the Natal chart for the signs and degrees for each planet, the ascendant and mid-heaven, of the degrees that will represent a conjunction, sextile, square, trine and opposition. You can then tell at a glance when any transit or progressed movement will arrive at a sensitive point in the Natal chart. Thus, for instance, a conjunction of the Sun will take place at 29° of φ . The sextile will be represented by 29° of ♊ and of δ . The square will be represented by 29° of ♋ and of γ . The trine of 29° of ♌ and of ♋ . The opposition of 29° of ♍ . If desired the student may also include the minor aspects in his table.

The orbs of influence in the progressed chart are only one to two degrees each side of the exact aspect. With the Moon, Mercury, Venus and the Sun, two degrees may be allowed. While with Mars, Jupiter, Saturn, Uranus and Neptune need but one degree orbs. The orbs of the parallels are the same. The idea is that the influence will begin to be felt within the orbs as given above and its strength will culminate when the aspect is complete. When planets have about the same movement and are traveling along together in the progressive, the influence lasts a long time, and the transit of another planet may bring the aspect to a culmination even before it is exact. In any case effects depend much on the character of the planet which is applying and its rate of motion. The good or bad character of the planet, also its strength or weakness, must be studied and determined from the natal chart. Study well the Natal figure, for then only can you properly read the progressed figure. Remember that there are bad Jupiters and good Saturns, and that the character of the planet in the natal figure follows it into the progressive. Do not consider aspects that have just passed. Note only those of the same degree and those that are approaching within orbs, and the swiftness of the applying planet.

From the data given in the charts and table accompanying this article the student should now be able to work out the aspects in this case for the year required and to delineate them from any good text book.

An excellent way to keep track of your progressed figure is to make a three-ringed chart similar to the one given here, with the natal positions placed on the inner circle with black ink; the progressed positions for the progressed birthday placed on the middle circle with red ink, and on the outer circle write the transit places for the present birthday (in this case July 22, 1918) with

green or purple ink. Look ahead in your current ephemeris and note dates when transits will coincide with progressed or natal positions, and write them in the margin of your chart with lead pencil. You may expect events in accordance with conditions at such times, and if you happen to get a combination of all three positions, quite probably results will occur. To be sure, this arrangement does not give the progressed ascendant and mid-heaven, nor the progressed houses, but as a comprehensive plan for checking up the planetary and natal cusp aspects for the year it is valuable. A more elaborate chart can be made on a larger scale showing the progressed cusps, signs and houses as well.



Combination of Natal Chart July 22, 1894 with Progressed and Transits for July 22, 1918.

The Oracle

QUESTIONS AND ANSWERS

On thinking "What is and Why" I have arrived at a new meaning to the phrase, "Now is all the time there is." What we enjoy or think or realize or experience in a given moment—that is Real; past or future is not—but only now is.

Then what of evolution? Are we to consider the time consumed in the formation of a mountain or the growth of a forest as illustrating the time needed for Soul Growth? Does it not seem hopeless—or what of all these isms? Are they all side-tracked? Is it true there are scarcely more than thirteen illuminated souls living on this planet today? What of the regal promise—"Ask and ye shall receive." Have we not asked? Or "Seek, and ye shall find." Surely we have sought since the days of Emerson by the light he lighted, and yet—what is it that is the object of our unsatiated desire?

When I became awakened and began the quest, I called it God; now I name it The Gnosis. How strange no one can point the way. Consider the writers, even one's favorites. Is it because they write to the mass and know not the hunger within us, or is it they doubt if any are further advanced than they seek to enlighten.

Mabel Collins' books seem to be teachings for those in whom the psychic senses are awakened. Other than this one author we have only found methods of concentration, etc. Is it true, as Mme. B. says, "One can only grow spiritually if one has the time and leisure"?

It has been said: "To find it, one must live it." And also quoted: "Do the best you can; this is all that is required."

This does not satisfy me. Strip me! Break me! But I know there is a higher plane that I can live on (here and now) where my vision is clear and where knowledge is understanding—where all is Harmony, Justice and Love.

I can reason it out, but to feel it and make it Real is one step beyond my present. Why do not the Illuminati disclose their secret to us? Is it true that each one must Grow until he can receive his own answer?

A SUBSCRIBER.

In answer to the above, it is true that in a sense, "Now is all the time there is," in so far that we are living in the immediate present, which a moment before was the future, and in a moment is the past; but this only applies to the actual momentary state of the personal consciousness; or, taken as illustrating Cosmic consciousness, expresses the idea that Past and Future are all the present in that consciousness.

Our correspondent, however, takes the idea too literally. If there was no continuity of consciousness, i. e., memory, we would not, could not, be evolving beings; and if there was no mind, which digesting experience into knowledge foresees future results of action, then we would be entirely irresponsible creatures, akin to congenital idiots. It is the mind which includes remembrance, reminiscence and recollection, besides the power to relate, compare and collate; which distinguishes us as conscious immortal beings, limited by the illusion of time; which

is merely a creation due to the restrictions of our consciousness, by the material earthly envelope.

Our questioner is impatient at the apparently slow process of soul evolution. If he or she will compare an average, fairly well-developed human soul with the consciousness in an atom of quartz, and consider that these mark the poles of growth, and that such growth has been attained only by gaining experience, the length of time required will be apparent as so immense that our mind can scarcely grasp it; and if he or she will reason that the average man is yet at a comparatively low stage of evolution, and that his goal is about as far away from him as he is from the mineral atom, the length of time required for this growth will be obvious.

As, however, time is but an illusion of the material world, and as there is practically an infinity of it even in this world, there is surely no need to be impatient. Such impatience is usually a result of a lack of appreciation of what has to be accomplished. The goal of man is to express fully on earth his divine nature, which means the conquest of all matter, and of the personal and individual self. Let our correspondent, in self-examination, discover how far this has been accomplished.

As the universe is one without beginning, never ending, but always becoming, it is a logical necessity that innumerable hosts have reached the goal. Therefore, strive and aspire; the rapidity of accomplishment depends solely on **your own efforts**. As ye ask ye surely receive. As ye knock the door is surely opened; but the way is barred by many, many doors, and ye must be **eligible** before ye can knock. It is absurd to think that it requires time and leisure to grow spiritually. The Bhagavad Gita, that wonder of books, says: "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering to Me.

"Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits; thyself harmonized by the Yoga of renunciation, thou shalt come unto Me when set free."

Which means that if we dedicate ourselves to the Christ principle in us, our work in the world will afford us opportunity for growth, and will form the stepping stones by which we may eventually "Cross the Stream."

Michael Whitty.

The Caldron

Editor AZOTH:

After reading your editorial in July AZOTH, which is of great spiritual depth, I feel constrained to take exceptions to some points in it. That is your criticism of Catherine Tingley, in which it seems to me you are wrong. I will quote from Mrs. Tingley. She says: "Let us send a message of fellowship, even to Germany, in the spirit of brotherly love. We should close the door of the past and show that we are divine in nature. This is the new duty that lies before us." It seems to me she is right here, and has prophetic vision. This is our real duty today. Now I will quote Mrs. Tingley a bit farther. She

says, "The people of Germany are God's creatures, just as we are." Are they not, brother? Surely they are, just the same as ourselves. From what I have read along Theosophic lines, I have been led to believe that Theosophy meant brotherhood; real brotherhood. That is, Universal Brotherhood; therefore, if it be true, we are what?—brothers to all the world. And as Germany is part of the world, the Germans are really our brothers; whether we will, or no. They certainly are God's children, and it don't seem just to separate our love and good-will from them.

I really expect to meet some of these German boys who fell in the war, in Devachan. Don't you, brother? Indeed, it would be strange if we did not.

I remain, as ever, yours for Love, Truth and Justice.

Respectfully,

C. F. WATERS.

July 11, 1919.

DEAR SIR:

You are but one of several who have protested against my remarks re Catherine Tingley. I suppose that I should have enlarged upon what I consider the true attitude of brotherhood, but I took it for granted that the majority of my readers would understand me.

To my mind, the brotherhood of humanity means the at-one-ment of all in the universal consciousness. That brotherhood implying the ideal of one family must also convey the idea of difference in age, experience, and the expression of good and evil characteristics.

The members of the family that do wrong are rightly punished, in so far as it may be possible. The German members of our family have done distinctly wrong.

There is no earthly, spiritual, or other reason why we should fall on their necks, kiss them, and tell them to be good. On the contrary, it will be a true act of brotherhood to make them realize they are wrong, by condemnation of their actions, and make them suffer the consequences.

While realizing that they are all members of our family, and that therefore hate of them is impossible, it would only be encouraging the evil side of their nature immediately to forgive and forget.

It is a very important occult teaching to find the middle way between severity and mercy. Either unbalanced is evil. Without mercy, severity becomes oppression. Without severity, mercy but encourages evil.

Think it over.

MICHAEL WHITTY.

Reviews

Spiritual Evolution or Regeneration. By R. C. Douglass. Fourth edition; revised; cloth; 350 pp. Boston, Lothrop, Lee & Shepard Co.

Mr. Douglass has long been favorably known as an exponent of the "New Thought," the first edition of this work having been published in 1903. Its purpose is to present "The Law and Process for Unfolding the Christian Consciousness," and to this task the author brings an intimate knowledge of the Bible and a rare ability for spiritual interpretation.

Part I. of the book is devoted to the Genesis Symbology, and each day of creation as therein depicted is treated as a symbol of the consecutive activities and expressions of the soul of man. Part II. treats of the Christ symbology, and the seven steps taken by man in his spiritual development are well described and illustrated.

Taken as a whole, the work evinces a highly developed spiritual understanding; its style is clear and convincing, and it is recommended heartily to all who are interested in the spiritual aspect of the Higher Thought.

E. D.

The Higher Powers of Mind and Spirit. By Ralph Waldo Trine. Cloth. 270 pp. Dodd, Mead & Co., New York. Price, \$1.50.

The motive of the latest volume of this gifted writer is thus expressed in its Foreword: "Our prevailing thoughts and emotions determine, and with absolute accuracy, the prevailing conditions of our outward, material life, and likewise the prevailing conditions of our bodily life. Would we have any condition different in the latter, we must then make the necessary changes in the former. . . . It is the things of the mind and the spirit—the fundamental things in life—that really count."

Discussing this theme from various aspects, the author formulates the spiritual philosophy of the day in well-considered expressions, leading to a conclusion that there is really no labor, or other social problem, outside of sympathy, mutuality, co-operation, brotherhood, the foundations of which lie in the mental and spiritual realms.

The volume is commended highly to all who would assist to deepen and intensify the ideal of brotherhood in the world consciousness.

E. D.

Christ in You. The Deeper Issues Series. 184 pp. Dodd, Mead & Co., New York.

This reviewer has previously mentioned the companion books of this series, namely, "Spiritual Reconstruction" and "The Thinning of the Veil," and strongly suspects that the latter volume, which gives the name of Mary Bruce Wallace as its author, provides the Key to the authorship of the entire series. If so, the statement of her husband, I. Bruce Wallace, relating to her mediumship, takes on increased interest. He said: "I cannot doubt that she is being used by a group of discarnate beings, who, under the Lord of all, are working for the thinning of the veil between the life of the physical body and the life beyond."

"Christ in You" is one of those happy stepping-stone books (of

which the number is increasing) which will make it possible for timid, creed-laden minds to cross the tide-flats of formalism and gain the high ground of vivid spiritual comprehension. Once there, further advance is inevitable. In this view, the author is doing a valuable work for mankind. The book is a series of statements from a spirit who frankly sets forth the contrast between his former earthly conceptions and his present clear spiritual vision. His predications are covered by liberal scriptural foot-notes and references which will have a tendency to comfortingly reassure the devout reader. The Christ is constantly upheld, yet in a new relation, strange to the formal religionist, but familiar to the Higher Philosophers. The book is a bridge of religious transition.

T. R.

The White Island. By Michael Wood. 208 pp. E. P. Dutton & Co., New York.

This story will appeal strongly to spiritually-minded folk, who, by preference or habit, are affiliated with the "orthodox" churches. There is not a single sentiment in it to shock or offend the most devout worshippers at the shrines of Protestantism or Catholicism. At the same time the narrative will interest Spiritualists, Occultists and Higher Thought thinkers generally. Under the Pseudonym of "Father Anthony Standish," Mr. Wood tells of the marvellous mediumship of little Rene Clinton, only son of Sir James and Lady Clinton, residents of England. The lad's strange power brought upon him the stigma of "half-wittedness." To prevent Rene being sent to an institution, "Father Standish" took him under his personal supervision at Brent Parish. Clothed in the terminology of the established church, the story runs naturally, but entrancingly, and abounds in poetic and spiritual imagery. The portrayal of the "White Island," with its "Joyous Shepherd," and the closing revelation of the "White Glory," are masterpieces of occult description. The book should have a wide reading.

T. R.

Astrology—Its Technics and Ethics. By C. Aq. Libra. Authorized translation from the Dutch by Coba G. 259 pp. Published by P. Dz. Veen, Amersfoort, Holland.

A very excellent and unique work. The reviewer is fairly familiar with the leading astrological publications and must say if he could give the earnest student who wants to dig deep, only one astrological book, it would be this. Aside from its excellent elementary instruction it is written in a style that is thought provoking. It is because of good books like this that astrology is becoming more and more of general interest and that many very intelligent people in other lines of thought are making careful and conscientious study of it.

The author seems thoroughly imbued with the principles of Theosophy and makes them inseparable from esoteric astrology. While the work is developed on both exoteric and esoteric planes of thought, it is fundamentally esoteric. No student can make a conscientious study of "Astrology—Its Technics and Ethics," without attaining broader and deeper conceptions of life with marked mental benefit. It is informative of much so-called esoteric knowledge.

The author's contention that amateur astrologers should not waste their time in casting all kinds of horoscopes for their acquaintances

without definite serious purpose, is well taken. While there is generally benefit from a well-worked-out, progressed chart, astrology should be studied by the individual for a better insight into his own character and disposition and when so used becomes of great benefit in the way of self-reform, self-education and cultivation in the trinity of physical, mental and moral development.

While the definitions are somewhat abbreviated, the general scope of the book is broad, as may be judged by the following titles of some of the chapters outside of everyday exoteric astrology.

The Zodiac of the Head and the Zodiac of the Eye.

Fate and Free Will, Harmony and Disharmony.

The Cosmos in Relation to Sound, Number and Color.

Graphology, Planetary Influence Expressed in Handwriting.

Embryology and Heredity. What is Inherited from the Parents.

Treatise on Evolution. Thought Precedes Manifestation.

Astrology and Medicine. A Theoretical Treatise.

Astrology and the Bible. The Twelve Tribes; the Twelve Apostles.

Esotericism, including the Symbols of the Mystery Planets.

The Pre-Natal Horoscope. This article contains the correction of President Wilson's Horoscope.

Says the author: "The earnest study of astrology makes us broad-minded because it demonstrates clearly that different people must have a different sphere of life from ourselves. It helps to make us tolerant with people of different opinion from our own. The astrologer knows that different characters must think and act in different directions, because their conception of truth differs from his. He also knows that their conception of truth is the right one for them—the one most needed to help them on in their present evolution."

H. U.



The Pioneer in Natural Methods of Healing **HERALD OF HEALTH**

No other publication, book or school presents the variety of subjects that month after month are handled by experts in this foremost NATUROPATHIC magazine.

No matter what particular branch of medicine may claim your allegiance, you will be a greater, a surer doctor by familiarizing yourself with Natural Methods of Healing, and if you treat yourself, this magazine will show you the best way to do it.

Subscription per Year—\$3.00

BENEDICT LUST, N.D., D.O., M.D.

Editor and Publisher

110 EAST 41st STREET, NEW YORK

Write for List of Books on Physiological Mental Methods of Healing