

Read Page 137—"The Soul Vampire"

Volume Five

SEPTEMBER, 1919

Number Three

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 SOUL VAMPIRE

By TEASDALE RANDOLPH

GOD AND RELIGION

By HERETICUS

THE ZODIAC IN RELIGION AND FREEMASONRY

By FRANK C. HIGGINS, 32°

THE VICTORIOUS CONSCIOUSNESS

By EUGENE DEL MAR

SOME HINTS ON ASTROLOGICAL DELINEATION

By WYX

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 Matter, January 26, 1917, at the Postoffice at New York, N. Y., under the Act of March 3, 1879

Contents

	PAGE
EDITORIALS—Our Father Which is in Heaven.....	133
The Church versus Spiritualism	
THE SOUL VAMPIRE	Teasdale Randolph 137
MEDITATION	Frater Silex 142
THE LETTERS OF HERETICUS—God and Religion.....	143
THE ESOTERIC SYMBOLISM ON THE GREAT SEAL OF THE UNITED STATES—The Eye on the Pyramid.....	Peregrinus 147
AN INTRODUCTION TO THE STUDY OF THE TAROT—Chap. XII	
Paul F. Case	152
THE PHILOSOPHY OF SYMBOLISM—The Symbols of the Planets	
Gertrude de Bielska	156
THE FUNDAMENTAL PRINCIPLES OF THE YI-KING TAO (Continued)	
Zeolia J. Boyle	159
ANCIENT CRAFT MASONRY—The Zodiac in Religion and Freemasonry	Frank C. Higgins, 32° 162
HIGHER THOUGHT—The Victorious Consciousness	
Eugene Del Mar	169
TO THE ASPIRANT.....	The Torch Bearer 172
PSYCHICAL RESEARCH—A Recent "Poltergeist" and Its Cure	
Hereward Carrington, Ph.D.	173
THEOSOPHICAL TALKS, No. 8.....	Aseka 178
ASTROLOGY—Some Hints on Astrological Delineation.....	Wyx 182
THE CALDRON—Correspondence.....	185
REVIEWS	192

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.

SEP -3 1919

"AZOTH"

Monthly

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.

SEPTEMBER, 1919

No. 3

Editorials

Our Father Which is in Heaven

It seems almost impossible for the average person to get away from the anthropomorphic conception of God, as a separate being from ourselves, one who is a more or less glorified man creating us in His image and likeness and to whom we must bow down, and worship as well as placate and obey.

Even among those of more advanced thought we meet such expressions as "God does not wish us to do this" or "God intends us to be so." "It is God's will that this and that happens," etc., etc. As an incentive to right living, this conception and attitude to the First Cause may be useful, but as an incentive to right thinking it is stultifying.

So long as God is thought of as a separate Being who has created us, who wishes us to do certain things, and not do other certain things—who loves us, helps us and punishes us for our sins—just so long will the consciousness of man remain childish, depending on the parent for guidance, and leaning upon the Father in time of trouble. Just as long as this view is held so long will man remain a sycophant, a cringing, miserable sinner begging forgiveness in order that he may escape the consequences of his wrongdoing—lacking responsibility and self-reliance.

Such a conception is subversive of all spiritual progress,

which term implies right understanding of causes or wisdom—while man holds to it he will ever materialize Religion to a conformity with his relationship to others, and to a correspondence with human life as he knows it; it is therefore, we believe, and urge, of the utmost importance to the future growth morally, intellectually and spiritually to declare and keep on declaring so all may at last learn the conception of God as held by the Ancient Hierophants, Sages and Philosophers of the past.

The great unthinking majority do not like to be referred to the Ancients and in their egotism and self-sufficiency believe that our present civilization is so far in advance of anything that has preceded it, that the Sages of the past have nothing to tell us that we do not know better than they, and that their thinking compared to our own was more or less crude and unsophisticated. It is true that we are much more adept at robbing and swindling each other than they ever were; that we have applied our knowledge of physical laws to living more luxuriously and to conveniences of our social relationship. It is true that we have learned how to apply the laws of physics to machinery, that we have harnessed the lightning, mastered the air and made of the oceans but lakes—but we have been so immersed in doing these wonderful material things that we have utterly neglected the much more important things of the spirit, so we are obliged to go back to those old masters of Divine Wisdom whose lives were devoted entirely to the science of the unseen rather than to the seen.

These declare unanimously that God is not a person or great Being, but the one force, energy or consciousness in which *all else is contained* and of which all else is a part.

God is not or cannot be thought of as a person or great Being apart from ourselves—but is Being Itself. Its body is the Universe, Its spirit is inseparable from and exists in all form, permeating every atom of space.

The action of spirit upon form brings forth consciousness, awareness or soul, which energized by that spirit grows or unfolds itself through æons of time by the gaining of experience in all form, until it eventually unites with that spirit and becomes the Christos, the God manifest in flesh.

The evolution of soul is the real evolution, the evolution of form being but accessory as furnishing the more and more complex organism for that soul to express itself.

Man, both as soul and body, is subject to the laws of God's Nature. Such laws are impersonal, inviolable, unerring, changeless. By virtue of his divine attribute of will man can fight

against such law or by hard-earned experience proceed in harmony with it—but it is by the fact of this very inviolability and changelessness that the soul learns and so grows.

If this is so then there is no question of a Personal Being supervising our lives and approving or disapproving of our actions. The laws under which we exist must be so perfect, so just, so right, that no conceivable condition would demand their change or amelioration, and as a being with will to choose, man the soul is therefore responsible for himself, the arbiter of his own destiny, the fashioner of his own future—neither God nor Angel can interfere with this freedom. Man must learn to know himself, realize his inherent divinity and become a strong, self-reliant being, expressing that divine nature in the Beauty, the Love, the Wisdom and the Power of That of which he is a part.

It is this divine spirit permeating our soul which is "Our Father in Heaven," this supra consciousness which is the assimilated knowledge of all past experience plus the more or less close touch with the divine consciousness to which it has developed; it is our real self, our Higher Genius and our Father; our Creator to whom this lower nature can well pray for help and guidance in our afflictions and whose will it is that we become more and more like unto God.

The Church versus Spiritualism

The Christian Church, both Catholic and Protestant, seems to be getting scared at the tide of spiritistic and spirit communication interest which is now flowing fast all over Europe and America.

Some writers assert that between the Spiritualist and the Christian "is a great gulf fixed" and that a man who becomes a Spiritualist ceases almost invariably to be a Christian, and much stress is laid upon the dangers and deviltry of communication. One Right Reverend Bishop declares that "The Christian hope contains no place for inquisitive prying into the room where the departed are at rest in the Lord." This picture of a heavenly sanitarium where all the departed are awaiting in blissful rest the reveille which shall at once destroy the world and wake them all up, is amusing to those who from personal experience know how active are most "departed."

That Spiritualism is antagonistic to Christianity is a delusion of such orthodox minds as these—fostered no doubt by the general absence from Church of Spiritualists who find in their own churches and meeting places a more intelligent and satis-

fyng worship of God and Christ than they can obtain under the ministrations of a bigoted doctrinaire who is too narrow even to investigate the claims of the Spiritualists. The situation reminds one of Canute, the English king, sitting on the shore and forbidding the incoming tide to approach him. The Church as it is to-day will have to swallow its medicine and accept what is known of the after-death conditions and the facts of communication with the very much alive "departed" or go under.

This will entail a considerable readjustment of doctrine and will call for other and better qualifications in the priesthood than have as yet existed, but it is seemingly the only chance of survival in an existence which does not forever drag and hinder the wheels of progress.

TO OUR READERS CONCERNING OUR ADVERTISERS

Our publication is now nearly three years old, and as you will notice is receiving the attention of advertisers throughout the country who recognize that its readers are thinkers and always ready to purchase things in which they are interested. We have no intention of suggesting that you should purchase things which you do *not* want, but are anxious that for things you *do* want you should give the preference to AZOTH advertisements. By so doing you are helping the magazine and justifying our advertisers' faith in it. If, therefore, in looking over the advertisements in this issue you wish to answer some of them, we would appreciate your mentioning that you saw the advertisement in AZOTH of which you are a regular reader and that you give the preference to AZOTH advertisers. By so doing you are helping us in many ways.

MICHAEL WHITTY,
Editor.

CORRESPONDENCE RE TELEPATHY

One of our subscribers will be pleased to correspond with any AZOTH reader interested in practical telepathy. Write to R. W. H., c-o this office.

The Soul Vampire

By TEASDALE RANDOLPH

Author of "The Monarch Soul"—See Azoth, September, 1918

(The conversation between the Soul Vampire and the
Monarch Soul)

The Vampire speaks:

Enchantress of the Nethermost am I,
Hierophantia of the Ebon Realm
Where Cerberus, with jaws tripartite, stands
Black Gaoler of the Night.

I am the reincarnate Fiend,
Escaped from mummified imprisonment,
Who gave the gleaming serpent-thrill
To Egypt's dazzling eyes. I was the dart
And tincture of the Borgia's cup. I was
The soul of Messalina who seduced
The hearts of Claudius and of Silius.

I stroked the curls
Of Israel's Strong Man with my ivory hands
And cast him, helpless, to Philistia's dogs.
'Twas I who set Salome's sensual pace
That cleft the Baptist's neck.

Those were my Phallic days.
I caught men-flies with spider-like delight
And in the web of passion held them fast,
The prisoners of my lust.

Today my mask is Eleusinian.
I garb myself with mystery, and prate
The cryptic wisdom of the wandering stars,
Perchance, with show of tinsel knowledge, I
May full impress some sweet, confiding soul
And thus, with arts vampiric, ravish it.
I talk of horoscopes and zodiacs,
Of color schemes, of mystic numbers and
Equations wonderful, significant.
I cremate mortared incense and declaim
The potent action of its secret charm.

I ape a Master's power,
 And strut, unchallenged by the multitude
 Of silly novices whose ignorance
 Gives my pretensions all the stride of Truth.
 My trade is profit-bearing; freely all
 The simple victims shower me with gold.
 It doth remind me of the merry days
 When Antony, for just one glimpse of flesh,
 Bestowed on me the jewels of his realm.
*It is to scream in merriment!—that I,
 The Priestess of Perdition, redolent
 With virtuous fragrance, now should overshadow
 The souls of men, as once I ruled their hearts!*

The Monarch Soul speaks:

Now, let the Master speak; and Vampire, list
 To Him who KNOWS, and *speaks whereof He Knows:*
 Thy mummeries are vain to move or mould
 The Monarch Soul submissive to thine arts;
 And vain thy astrologic jargon to impress
 Or fashion him, or incense to subvert
 His sense of Truth and Right.

Why prate ye of the stars?
 As if the movements of the creature orbs
 Could circumscribe the Everlasting Soul
 Who fixed their courses and prescribed their bounds!—
 That All-Potential Spirit whom I AM;
 Who wrought each star from substance by My Will;
 That I, the Maker and the Master, I
 Should be impacted by their aspects, or
 Disturbed or fretted by conjunctions, nodes
 Or short or long ascensions of My Worlds!

*Know it is I who speak—
 I, the Incarnate Master in the flesh—
 A Soul like unto thyself in form
 And aspect physical, but knowing full
 The compass of my throne, I who have come
 With princely footsteps down the trackless way
 Of the Eternal Heights!*

I taught the stars

To sing the symphonies cosmogonal
 When they were cradled in their infancy.
 I traveled with the speed of living Thought
 Ten thousand million years in primal space
 And quickened Chaos into Motherhood
 Ere yet a sphere was born!

My stars go on their courses foreordained,
 Nor mystic nod nor beck can misapply
 Their movements fixative. *I 'stablished them!*
 'Tis well to know that I have other worlds,
 Unnumbered and unnamed by 'strology;
 I wist not, if thy ken could seek them out,
 They, too, would swagger in thy witchery.
 Astronomy has mapped my skies in part,
 But still, beyond, there lies the gaugeless realm
 Of My Infinity!

Why vulcanize the resin?

The incense which gives life is Oxygen,
 Elixir pure of Heaven's chemistry;
 'Twas made for all forms animal to breathe
 And thus secrete their pabulum of life.
 No sap acaciac, e'en by witches charmed,
 Can add one jot to its vitality.

My earth-borne perfumes are

The spirits of the Rose, the Violet,
 The Sweet Carnation and the Asphodel—
 All their companion Floras of the field.
 I gave them odor and their form of life
 And colors exquisite to charm and bless.
 No weird initiate's rostrum, though consumed
 'Mid charlatanic chanting of the night,
 Can ever rival their pure innocence.
 The burning wax is sheer impuissance,
 And hath nor force nor fragrance natural.

Thy crematorial act?—

Hath it a purpose disinfectant, or
 Hath it some fell design to soothe and charm
 And fashion to thy will the trusting soul,
 So thou canst batten on it like the bat,
 Black, hideous and profane? If fell, then know
 The perspiration of the toiler's pores
 Is sweet as zephyrs of the rose's breath
 Compared with thy foul odors, and it tells
 The task of honest labor which to thee
 Seems stranger than an undiscovered love.

The Vampire speaks:

Dost thou deny, Sir Monarch Soul, the fact
 And power of the Eleusinian cult—
 That this which men call Myth is very Truth—
 The synthethis of Past and Future Life?
 And that the Lesser and the Greater lead
 By mystic paths to *aporrheta* and
 The state ineffable which Paul declared?
 And dost thou doubt that knowledge of the stars
 And transits of the planets through the House
 May serve full well the persons who engage
 Such wisdom and with care apply their lore?

The Monarch Soul speaks:

Nay, Vampire, I do not deny the sign
 And symbol of the Ideal in the cult
 Which Plato deemed profound. I full respect
 The Truth, which oft was veiled and mystical;
 The solace for Achtheia in the gifts
 Of mullet and of barley, and deem high
 The principle *petroma* which the grave
 Hierophant disclosed on pledge of death.

Nor do I doubt

That knowledge of the stars will give the Mind
 Both exercise and poise, if rightly used;
 Though, for the Soul who has discovered full
 The glory and potential range of Thought,
 Such knowledge serves no purpose as a chart
 Of circumscriptive destiny.

*Th' Imperial Soul is Lord
 And Master of His Realm and all the vast
 Equations of His schools. No signet tau,
 Nor pi proportion, nor the Huramon,
 Nor any problem of Euclidian lore,
 Nor alpha-beta-delta-gamma rays
 In transit aspects of his galaxies,
 Shall for an instant stagger him. HE WILLS,
 HE CONQUERS AND HE REIGNS, AND EVERMORE
 IS MONARCH, CALM, INVINCIBLE, PROFOUND!*

His Kohinoor is Love,
 Which is his signet and his diadem,
 His sceptre and his throne—his wealth, his all.
 The Love which suffereth, and yet is kind;
 The Love which envieth not, which doth not vaunt;
 Is not inflated, nor unseemly, nor
 A seeker for itself; is not provoked,
 And hath no evil thought; the Love that sings,
 Rejoicing in the Truth; that beareth all,
 That hopeth all, endureth all; that gives
 Its very life a ransom for its friends,
 And yet lives on eternally—the PLEDGE,
 THE SEAL, THE CROWN OF IMMORTALITY!

Stars rise and set but light remains where the mind is serene and the soul is bent on rightenousness.

The selfish man has no hope of seeing heaven because he has no share in its service, which is all comprised in the word "charity."

Reason has her throne in the highest heavens, her sceptre rules the mind of man, her hand raises the slave and dethrones the tyrant.

Mean lives have never sensed the divinity of man but wear only the robes of mortality. They are as land which has never given life to vegetation or delighted the earth with the sweetness of the rose.

Learning makes service more helpful, love renders it more beautiful, sacrifice transforms it into all that is ennobling.

Meditation

By FRATER SILEX

A way there must be out of the weariness of animal life and desire, out of ambition and the limit of acts done for the approval of the multitude.

Justice, an idea with which I find myself endowed, requires that where there is a hunger there should be the requisite food.

Why then should there be in me a hunger and thirst after righteousness, and no satisfying food?

Where is the source of evil that its inflow may be stopped up?

Where is the fountain of righteousness that I may become a receptacle into which its clear waters may flow?

Where is the source of Holy Peace? Where is the source of power which will enable me to know the right and follow it?

Many find satisfaction and relief in work of propaganda, in organizations, in activities of all sorts. I in my weakness find no such relief. For me they seem dallying places on the Path.

I have no criticism to make, no advice to offer. With a humility which is forced upon me by circumstances beyond my control, I am obliged to say "such is not for me."

After many activities I find I can do more by doing nothing; that I can teach more by not teaching, learn more without learning.

Thankful am I, even though I cannot comprehend that which I seek, that which is drawing me outside of my self, inward towards A Self, that I can no longer find satisfaction in the limited.

Better the bitterness and misery of this suffering than a false contentment which sees in the limited the Unlimited! in the conditioned the Unconditioned.

May I find out the Art of Waiting. May I forget the desire. May I learn to relax and let that which draws me inwardly find in me no resistance. Deliver me from thought thoughts. May I become the clay of the divine potter. Let my form be that which has been designed for me.

Exorcise that spirit of rebellion and resistance which follows so unwillingly the inner counselor. Improve my memory that I may learn to forget all but that which thought cannot grasp.

Make me a slave to that which only desires freedom.

Make me free from all which seeks freedom in the senses. May that which I call myself be replaced by that which I call upon as Self in time and eternity.

The Letters of Hereticus

GOD AND RELIGION

The marvellous "Creation," in the midst of which "we live and move and have our being," is explained to us upon the authority of Religion, according to every conceivable hypothesis except that of the Almighty Architect thereof having made it as He desired to have it.

Our Creator is represented, to us, as even more incomprehensible than our Universe, in the pious reflection that incomprehensibility is a divine attribute and that, in so far as God is understood by finite humanity, so much must He lose of majesty.

We, however, are gradually getting over the old-fashioned notions that things we understand are rendered vulgar thereby and that the less we understand them, the more sublime they are and we are also becoming slowly aware that the old, old priestly ruse of putting our Maker beyond the pale of human ken has been less resorted to in reverence than as a measure to preserve the sacerdotal prestige.

As "Nature abhors a vacuum" so dogmatic religion abhors a self-evident fact. The two cannot live in the same atmosphere and both survive. All religions are alleged endeavors to exhibit the Deity to mankind in various guises, which cannot be fathomed by the ordinary channels of sense. All religions as at present organized, are based upon the necessity of affirming or subscribing to things which can be neither understood or explained, under pain of future punishment.

The intellectual vacuity of such confessions of faith, their absolute worthlessness for any other purpose than that of exhibiting the individual who is willing to make them, in the light of a "gull," who can be safely exploited along more material lines, is more than evident and yet otherwise sane people will continue to make them because they truly and sincerely desire to perform acts which show their humility of spirit and sense of dependence upon the great Cause of their existence.

This trust in and leaning upon God for support and inspiration is the greatest thing in human life, and this is what makes it infinitely more criminal for the breed of vampires, who flap their bat-like wings between the upward gaze of humanity and the infinite vision, to continue to obscure the spiritual light.

We have with us, in this "year of grace" 1919, between the shores of the great oceans which lap American soil, a mass of American citizens, otherwise the best people in the greatest

country on earth, who mumble incantations before dressed-up dolls and plaster images, who repeat specific formulæ, hundreds of times, as an efficient insurance against the flames of an imaginary Hell, who beat their breasts and their children at the behest of ghostly counsellors for the achievement of future bliss. Who eat certain foods or who don't eat others, who "cure" by the application of the bones of dead people, and who "cure" by the application of the nerve of live people, who roll, shout, plunge, sing, exhort, ecstasize, leap, mourn, moan, despair, doubt, fear, hope, pray, "testify" and demonstrate other emotional insanities, egged on by the black-coated, cowled and cassocked conspirators of the ages, who govern mankind by torture of the emotions and racking of the nerve fibres lest we feel our way to the joys of the spiritual life, through the appeal to our higher natures of the universal harmonies about us.

It is as instinctive in man to seek for the knowledge of and communion with God as it is for the bee to seek honey or the spider to spin a web.

It is the God-seeking instinct which lifts man above brute creation and the only reason why he should have been lifted above brute creation. His animal attributes are all that are required for the exercise and gratification of animal instincts. In all of those things which raise men above the level of the beast, we must recognize an attunement to higher laws and the means whereby the human may assimilate with the Divine. There is but ONE fundamental "Sin," of which all the multitudinous catalogue of derelictions are but circumstantial variations, the sin of reversion to material instinct for the solution of questions which should be encountered spiritually. The man who is conscious of eternal life, feels that he has a million years, if necessary, wherein to restore a disturbed equilibrium. The man who possesses only the brute consciousness, strikes the blow or does the deed, in the despair of "now or never."

Nations, communities, individuals, are alike advanced in civilization and righteousness as they are given to reflection, as they intelligently reason from cause to effect and from effect back to cause, at will.

To prevent or check this reflective propensity, which is man's chief spiritual heritage, by the interposition of sumptuary barriers to this fullest exercise of God-given reason, is a crime against God and man alike.

The religions of reward and punishment annihilate all incentive to personal responsibility and hence to personal development of spiritual potentialities.

It is an incontrovertible fact that mankind in the aggregate, to-day, has no self-consciousness of duty to neighbor or society, which is not prescribed by law. Man knows of no sins, except sins against God and the nature of the sins against God which he is able to commit, are prescribed by the same Priests and Prelates who prescribe the palliations and antidotes, invariably contributions to their own personal welfare. Therefore, all human acts which escape the attention of the police on the one hand and that of the clergy on the other, are legitimate, no matter what their toll of misery and degeneration.

Is it not, therefore, a legitimate matter for speculation as to whether or not we be living in the darkness of hideous delusions concerning the nature and immanence of Deity?

May we not, at least, question the smug complacency of our present spiritual mentors in assuming that God is an "absentee landlord," so far as his terrestrial tenants are concerned, ruling only by proxy and delegating those elastic "binding and loosing" powers to His holy churches, which enable them to interpret any and all laws on the grounds of such expediences as they may find.

Admitting as an hypothesis, that "God so loved the World that He gave his only begotten Son," etc., etc., has the employment made of that alleged historical fact been to increase the direct objective regard for Deity on the part of the children of Earth, nearly so much as to provide an historical *founder* and dispenser of Charters and hierarchical powers to the exploiters of humanity, in clerical garb?

So intensely does this sort of reasoning appeal to the logical mind that we are moved to sometimes feel that if there ever was a true and just conception of "God" among men, that it has been completely lost: As literally obliterated as a landscape by a deep fall of snow, amid which only rare salient points are discernible here and there, by those who know the country best.

We may indeed ask ourselves who is this "God" who presides over a world of sordid selfishness, corporate murder and political chicanery, with a blessing for every project of roguery and an absolution for every "carnival of crime" which does not fail to provide a "Kitty" for "the Church." He is the God of the Parson and the Prelate, but is He the God of Justice and of Mercy which each one of us, who studies these phases of Nature which the selfishness of man is unable to desecrate, can discern in every nook and corner of "Creation"? The fact is, that as "morality" has come to be whatever Man wants it to be, so "God" has come to mean whatever power Priestcraft chooses to erect, as an alleged sponsor for man-made morality.

The pretense of the Christian world is to worship, under a new and convenient dispensation, the age-old "God of Abraham, of Isaac and of Jacob," whose name, in all times, can be no other than the *Tetragrammaton*, an expression so familiar to the average Christian, that on a liberal estimate, not one in ten thousand either knows what it is, or has ever heard of it. The *Tetragrammaton* is the ineffable four-lettered name "JHVH," with its cumulative significance of "ALL that Has Been, All that Is, and All that ever Will Be." It is a word of profound significance, of Cosmic extraction and constructive development along every line of spiritual and material progress.

Those who translated "JHVH," sometimes called "Jehovah," into "*Theos*," and then had so little respect for "*Theos*" as to turn it into "God," showed by this act that they were either strangers to the sublime significance of the Being whom Christians claim to worship, or wilful perverters of a contemplation more scientific than Science, as it is more Spiritual than the highest spiritual conception of mankind.

There is no stickler for the importance of certain words like your Priest and High Church Parson. He must have his Eastward position, his book in one place, his bell in another, and his candles "according to Hoyle." If he does the wrong thing first or the right thing out of place, his spells of incantation, by which he calls down blessings on the Stock-swindler, the Society-Harlot, the Profiteer, the Grafting Politician and the Extorting Landlord, are *caduque*, and he must begin all over again.

Are we worshippers of a God or of a monstrous mirage of Self, reflected against the sky by the lights of our Altars to the Golden Calf. We have builded a "house unto the Lord of Truth" of lies and hypocrisies innumerable, and placed Him afar off that we may sell his favors to the highest bidder. Is He, perchance, above, below, around, about, *within* us, and is the world we live in the mighty mistake of Genesis or precisely what He intends it to be, most miserably misconstrued?

The Esoteric Symbolism on the Great Seal of the United States

IV.

THE EYE ON THE PYRAMID

By PEREGRINUS

The idea of bringing the pyramid, considered generally as a specialty of Egypt, into the Seal of the United States might have been originally but a concession to Franklin and Jefferson, both of whom desired to represent on the Seal the liberation of Israel from Egypt. Nevertheless this part of the Seal is the one which is suspected mostly by laymen of being a special masonic emblem; a suspicion which may have something to do with the curious fact that the reverse side of the Seal was never cut and used, although the reasons given publicly for this admitted omission are but technical ones. Charles Eliot Norton, then professor at the Harvard University,* wrote: "As to the reverse, the device adopted by Congress is practically incapable of effective treatment; it can hardly (however artistically treated by the designer) look otherwise than as a dull emblem of a masonic fraternity."

The pyramid itself is a very ancient and universal symbol. Masons always esteemed it very highly** but it is rarely used by them, and by no means can it be called an exclusive masonic emblem. "In the zenith an Eye in a Triangle surrounded with a Glory" as described by the law, fits, of course, very closely to the luminous delta of the masons, one of their most important and frequently used emblems. Nevertheless, it is a rather general esoteric symbol, often used by the churches also. Indeed, Jefferson himself, who first proposed it, calls it "the eye of Providence, in a radiant Triangle," and the law wanted probably to circumnavigate this religious aspect of the symbol by calling it merely "an Eye." So there is no partiality either.

Considered esoterically, the pyramid is a good expressive symbol of what it was intended to suggest, namely, "Strength and Duration." But to the Brother—Mason, Rosicrucian, or of any other esoteric fraternity—it tells at the same time much more. It is constructed of individual stone blocks, each carefully

*Official history.

**See *The Arcane Schools*, by Yarker Belfast, 1909.

hewn according to the square, placed into position by plumb and level, and held firmly by the strongest cement, to wit, brotherly love. The superimposed strata represent the degrees of initiation as well as the organization into a hierarchy, the whole being enlightened by the divine light on the top. The perfectly shaped, firmly cemented outer stones protect and hold together the less perfectly formed inner stones, the former representing the intellectually and morally well-initiated brethren, whose duty is to assist always the "profane." And when the meditating thought of the beholder penetrates the outer wall of the pyramid, it sees the interior chambers, vaults, tunnels, in the mysterious recesses of which there were performed not ceremonial but real initiations. The initiations of the ancients, to whom probations, trials, temptations did mean more than empty, soulless formalities, initiations which radically transformed mind and body and at the same time revealed a real esoteric science, well worth its cost to the recipient. The very same science which not only made possible the still much-admired construction, proportions and execution of the Great Pyramid, and by the application of which the real rulers of Egypt, the priests, maintained an empire through a much longer period than the duration of any other state in history. A performance unparalleled. The pyramid on the Seal might be criticized from the heraldic or æsthetic points of view, but the valuable suggestions given by it justify indeed fully its application.

As a component part of the whole, with its bottom on earth and its top reaching the zenith, and with its "e pluribus unum" construction, the pyramid is a symbol of humanity on its way from earth to heaven, containing all men "on the path" according to their different degrees of intellectual and moral perfection, all under the continuous surveillance of "an Eye." Considered as such it offers again valuable suggestions, exoteric and at the same time esoteric thoughts.

It is evident that the safety of the whole structure depends entirely from the strength and well-arranged position of the lowest stratum, representing what is usually called the common people. Only then form they a firm and safe basis for the state, when, their importance being fully realized, they are socially well organized on the principle of justice, their real interests well protected against exploitation by laws, and are furnished with the necessary means for material prosperity and free development. Independence and freedom from a daily struggle for mere existence might be rightly considered, from the esoteric

point of view also, as important factors in the spiritual development of the individual, and consequently of the whole nation. A mind constantly handicapped in its upward efforts cannot reach the freedom of thought necessary for spiritual concentration.

A further consideration of the pyramid of the Seal suggests on the other hand that advancement toward the goal is coincident with a nearing to the light. This symbolizes that real progress, individual and collective, depends from the greatest possible enlightening of all strata of the whole structure. Light is the vitalizer, the source of real life, consequently without a sufficient, nay, abundant diffusion of intellectual light, of proper understanding, the life of the whole organization, no matter how successful in things material, is but an animal-life, during which liberty, equality, fraternity remain but empty words, and cannot develop their prolific powers.

The top of the pyramid shows the only source of enlivening intellectual light: the luminous delta. But even this light cannot fecundate minds while they are obscured by moral darkness. That is the reason of the general praxis, that initiation into every esoteric brotherhood begins with the improvement of the moral character, of true manliness of the neophyte, as an absolutely necessary preliminary condition for the receiving of Light and Love from above. Again, what is true concerning the individual is also true concerning the whole nation. The spreading of the true esoteric doctrine therefore benefits the commonwealth practically and to a greater degree than is generally acknowledged.

The pyramid on the Seal is formed by 13 steps completing thus the series of thirteens, viz.: 13 stars, 13 letters in the motto: *e pluribus unum*; 13 stripes on the shield, 13 arrows, 13 laurel leaves. The number of the States which first formed the Union being also 13 it seems to be unnecessary to search for any further esoteric interpretation of this very mystic number, except perhaps the fact that Kabbalists regard it as the turning point which finishes some cycle and at the same time begins a new one. This transformation was misinterpreted by superstitious persons as meaning simply death, whence this very respectable symbolical number is being still regarded by many as unlucky, in spite of the undeniable fact that the United States cannot complain of ill luck, indeed, although the number 13 is so obviously predominant on its Great Seal.

Like the other component parts of the Seal, the pyramid offers also a particular lesson to the student, concerning the way

to our final goal. It embodies the true theory of metempsychosis, thus: The pyramid starts from the earth and reaches the zenith by many layers, each of which again is composed of many stones, and in such a way that the higher is the stratum, the less is the number of the composing stones. Likewise the soul or ego, once incarnated on earth, returns to its celestial home only after more or less cycles of incarnations. Each such cycle—stratum—is composed of many consecutive personal births and deaths, stones. But the nearer it comes to the goal, the less personal births and deaths are necessary to finish up one cycle. The movement is continuous, and has always an upward tendency, if the experiences made by the ego underneath its mask of personality during one incarnation are utilized in the next toward perfection. For otherwise for the fallen ones there is "the pit," underneath the pyramid.

Conclusions

A sign, all parts of which in harmonious union form a coherent organic whole, a living being as it were;

A sign of democratic but noble and very robust simplicity in composition, which, without the pompous heraldic ornaments of monarchies by its own inherent, vibrating, radiating energy becomes very impressive;

A sign which speaks well to the intellect, also warms the heart and suggests uplifting ideals and practical ideas to all strata of the population, talking to every man according to the measure of the beholders' own understanding; consequently

A sign toward which, in the fullness of peace as well as during the crisis of war time, everybody may turn in full confidence, like the ancients turned toward their palladiums, and thus become benefited by the silent but safe advice which is always obtained from an affectionate and open-minded contemplation of sacred symbols:

Such is the dignified composition which during many years of consideration evolved through many thinking heads and feeling hearts to serve as the Great Seal, and coat of arms of the United States, symbol of its personality and its supreme will.

The preceding analysis has shown the esoteric symbolism and resulting suggestions of each component part. Now a synthesis shall show the innermost meaning of the emblem taken as a whole, as it impresses itself on the mind of the esoterist, who searches the very soul of the object of his contemplation and tries to understand its mystery.

Taken as a whole, obverse and reverse parts together, the Great Seal might be well conceived esoterically as a symbol of Humanity as it lives on the three manifested planes or worlds of Creation.

The pyramid symbolizes the material or earthly plane, suggesting the ideal conditions of existence on it, to wit: a society organized on the general basis of justice; a society, each individual of which is well on the way of intellectual and moral perfection, and is cemented to all other individuals by brotherly love issuing from the realization that humanity is but one body, and consequently all have to work together for the realization of the higher aspirations of the nation, but at the same time also of humanity as a whole.

From these pure, unselfish and higher aspirations, also efforts toward realization, through the concomitant emanations of vitality, by conscious and unconscious cerebration a National Spirit is developed and sustained on the next high plane, psychic or astral. This Spirit being constantly reinforced by such minds or souls of the deceased as are in sympathy with and attuned to it, develops in time to a large and mighty entity, a Group Soul, symbolized by the Eagle. It is the Mediator which attracts influences, *i. e.*, ideas which illuminate minds and pure love which warms hearts and infuses in them its own dynamism from Above, and impressing them on the Below, causes what is generally recognized as Evolution.

Thus, and only by such mutual interaction of these two planes can Man Incarnated be reintegrated, *i. e.*, return to his original home, represented by the Hexagram of Stars within luminous clouds, where the intellectual life liberated from Egypt, otherwise bondage of time and space, becomes eternal, and the *Unum* is reconstructed again *e pluribus*, the One composed from Many.

KNOW THYSELF

You read the AZOTH, what do you obtain?
 That you put in trebled returns again,
 We get what we put in, 'tis ever so
 And sensing this we learn ourselves to know.

DUDLEY DORN.

An Introduction to the Study of the Tarot

By PAUL F. CASE.

Chapter 12.

The last of the twenty-two major trumps, the World, shows a female figure, in the midst of an elliptical wreath. Her hair is yellow, like that of the Empress, to whom she also corresponds, through the number 21, which reduces to 3. She is nude, save for a light scarf. Her legs are crossed, like those of the Hanged Man; and her arms form the sides of a triangle having her head for its apex, and an imaginary line connecting her hands for its base. She therefore represents a triangle surmounting a cross, and repeats the symbolism of the seventh trump, explained in Chapter 7. This is the reverse of the symbolism of the Hanged Man, even as the number 21 is the reverse of 12. In each hand she holds a light wand, to indicate the equilibrium of the positive and negative currents of the Great Magical Agent. At the four corners of the card, outside the wreath, are the four living creatures of Ezekiel and the Apocalypse.

In older versions of the World, the scarf which is the central figure's only covering suggests the shape of the letter *Kaph*, and so indicates a connection between the twenty-first Key and the tenth. Another clue pointing in the same direction is the fact that the World, through the letter *Tau*, corresponds to the thirty-second Path of the *Sepher Yetzirah*, which begins in Yesod, the ninth Sephirah, or the Hermit, and ends in Malkuth, the tenth, which corresponds by its number to the Wheel of Fortune. To emphasize this connection between the World and the Wheel of Fortune, Mr. Waite has put the four living creatures at the corners of the tenth Key also; but this is a departure from the original symbolism. The wheel in the tenth trump is analogous to the ellipse of the twenty-first; for when the ellipse is correctly drawn, it gives a key to the quadrature of the circle, as derived by ancient geometricians from the 3-4-5 right-angled triangle.

This quadrature is not mathematically exact, but it has an important symbolical meaning. In occult parlance, "to square the circle" is to establish a perfect equilibrium between Spirit, the circle, and Matter, the square. That same equilibrium is indicated in several ways in the twenty-first Key; by the perfect balance of the central figure, although her feet rest on nothing more solid than air (an intimation, too, that her support is Spirit, *Ruach*, Air); by the two wands; and by the triangle surmounting the cross, which is the geometrical basis of the central figure.

It is also very subtly suggested by the wreath itself, for the ellipse, unlike a circle, has two distinct *sides*, and these are analogous to the pillars of the High Priestess, joined at top and bottom, to show the union of Mercy and Severity. Again, the wreath is held together at top and bottom by the lemniscate symbol which hovers above the heads of the Magician and the woman in Strength, and this, too, is an emblem of magical equilibrium. That equilibrium is also implied by the number 21, which combines 2, the duad, or Matter, with 1, the monad, or Spirit. The same idea is suggested by the ancient form of the letter *Tau*, to which the world corresponds. This was a cross, in which the vertical line denoted Spirit, and the horizontal line, Matter. Spirit is the *subject* of manifestation, Purusha; Matter is the *object*, Prakriti. The quadrature of the circle, then, in the language of occult psychology, is the merging of the subjective and objective modes of consciousness into that higher consciousness, transcending subject and object, which is the Goal of all mystical aspiration. The term "Cosmic Consciousness," sometimes applied to this thought-transcending realization, corresponds exactly to the title of the twenty-first Key.

In that Key, according to some interpreters of the Tarot, the central figure is androgyne; and the scarf conceals this fact. Eliphaz Levi hints at the same thing when he identifies this figure with Truth; for he also says that the androgyne Hindu symbol, *Ardha-Nari*, represents Truth, and is equivalent to the Adonai of Ezekiel's vision. Readers of *The Perfect Way* will recall Anna Kingsford's description of this Vision of Adonai, which she calls "the most stupendous fact of mystical experience, and the crowning experience of seers in all ages from the remotest antiquity to the present day." Her words are particularly significant when we recall that the twenty-first trump is sometimes entitled "The Crown of the Magi." Perhaps I can offer no better commentary upon this Key than Dr. Kingsford's account of that sublime vision.

"He (the seer) finds himself amid a company innumerable of beings manifestly divine; for they are the angels and arch-angels, principalities and powers, and all the hierarchy of the 'Heavens.' Pressing on, through these towards the centre, he next finds himself in presence of a light so intolerable in its lustre as well-nigh to beat him back from further quest.

"Enshrined in this light is a Form radiant and glorious beyond all power of expression. For it is 'made of the Substance of Light;' and the form is that of the 'Only Begotten,' the Logos,

the Idea, the Manifestor of God, the Personal Reason of all existence, the Lord God of Hosts, the Lord Adonai. From the right hand upraised in attitude indicative of will and command, proceeds, as a stream of living force, the Holy Life and Substance whereby and whereof Creation consists. With the left hand, depressed and open as in attitude of recall, the stream is indrawn, and Creation is sustained and redeemed. Thus projecting and recalling, expanding and contracting, Adonai fulfils the functions expressed in the mystical formula *Solve et Coagula*. And as in this, so also in constitution and form, Adonai is dual, comprising the two modes of humanity, and appearing to the beholder alternately masculine and feminine according as the function exercised is of the man or the woman, and is centrifugal or centripetal.”¹

The number 21 is the extension of 6, the number of the Lovers. The sixth trump corresponds to *Zain*, and the value of *Zain* is 7. Now, the extension of 7 is 28, and that of 28 is 406, the number given by the letter-name *Tau* (TV). In the ancient version of the seventh trump, reproduced in Papus' *Tarot of the Bohemians*, the letters V and T are enclosed in the shield on the face of the Chariot; and they are, of course, to be read from right to left, so as to spell *Tau*. In Oswald Wirth's Tarot these letters are replaced by one form of the Hindu *lingam*, and Mr. Waite uses a variant of the same symbolism. I prefer the older form, because it so clearly indicates the correspondence between the World and the Chariot, in addition to the identity of the geometrical basis of the seventh and twenty-first Keys, which is a triangle surmounting a cross. The number 21 also connects the World with the Chariot, as well as with the Lovers, for 21 is 7 times 3, and so indicates the manifestation of the power of the Empress through that of the Chariot. The Empress is *Binah*, and the Chariot is *Netzach*. Hence, by its number, 7 times 3, the World symbolizes the final Victory of Understanding, or the triumph of the power of *Binah* over all the illusions of material life.

Tau corresponds also to Saturn, who is described in mythology as devouring his children. Even so does the highest of all mystical experiences swallow up the lower forms of knowing in the superconsciousness that Hindus term “Existence—Knowledge—Bliss—Absolute.” In like manner, too, does that element which Hindus represent as an ellipse—the Akasha Tattva—swallow up the other four elements, and unite all sensation

¹ The Perfect Way, Lecture IX, 49, 50, 51.

in the inner Hearing. For the Vision of Adonai is accompanied by a Voice, and that Voice is the utterance of the Soundless Sound, the Logos of Infinite Space. Here I approach that of which it is not lawful to speak; not because any rule imposes silence, but rather because the laws of language make unintelligible any attempt to formulate, in words coined to describe the normal experience of mankind, something which so far transcends our ordinary modes of consciousness.

My task is now at an end; but for you, who read these pages, the work has just begun. Into your hands I have put clues which lead to deeper understanding of the Tarot, and of the hidden laws of life. You yourselves must follow the clues. Let those who find my interpretations unsatisfying, because they are mere hints, or outlines, remember that I have purposely made them so. My aim has been to induce you to make your own personal interpretation. I do not mean by this that you are to read into the Tarot any meaning that you please; and to guard against that very tendency, I have been careful to lay down, in the opening chapters of this work, the basic principles that must always guide you.

To each prospector in this exhaustless mine of the Ancient Wisdom, persevering study will reveal knowledge that another seeker might never discover. Hence, no matter how high may be his sources of information, no interpreter may declare, "This is the full and final explanation of the Tarot." As these pages will have shown to discerning readers, my own mental bent predisposes me to work out the Kabalistic meanings of the symbols, as applied to occult psychology and practical magic. Other students, more familiar than I am with the principles of alchemy and astrology, will find the Tarot a great help in the study of those sciences; and those who possess gifts of divination will find it a most satisfactory instrument for the exercise of their faculty. But no single student can exhaust the possibilities of this extraordinary symbolic alphabet. The most that any one may say is that there is a definite manner in which to approach the study of the cards, even as there are tunnels that lead to the heart of a gold-mine. My endeavor has been to provide a map, or plan, of the mine. You who read must enter, and dig out the treasure for yourselves.

THE END.

The Philosophy of Symbolism

THE SYMBOLS OF THE PLANETS

By GERTRUDE DE BIELSKA

American Academy of Astrologians.

(Continued)

The Crescent

The Crescent used for the symbol of the Moon is that of the New Moon—not the old—which has a deep esoteric meaning that will be explained under the symbol of Uranus. When relating to the human Life and Soul the New Moon has reference to the states of Consciousness which are to be born of the Will and Desire of human choice.

The Moon is therefore the symbol of Soul, interpreted to mean Consciousness—that is—conscious states that have become registered in the Soul and are held latent in the sub-conscious Mind (which in the body is at the seat of the so-u-lar plexus) from life to life.

Intuition is an emanation of the Soul from these sub-conscious states; it is the result of accumulated knowledge and experience from many lives well assimilated and is directly associated with the Moon's influence as it is reflected through these states of Consciousness to the individual intelligence.

Thus our Intuition gives us the warnings of impending disaster or flashes its light for our guidance and those persons who are sensitive to its vibrations when active will invariably feel it start or push out from the region of the solar plexus commonly called the "pit of the stomach."

The Moon is the symbol of change. Nature's forces are governed by the phases of the Moon—the tides, the sap in vegetation, and the incoming and outgoing of the life forces. So in the animal and human physical there is a sympathy existing between the blood and the tides and the sap which in Nature supplies the life currents. It is through this sympathy that the variations of temperature are felt by human and animal life.

The Moon acts in sympathy with the white corpuscles of the blood as the Sun vitalizes the red.

The Cross Within the Circle

The symbol of the Cross within the Circle representing the Earth, the body and the substance through which the Spirit and Soul are to function shows the two attributes of positive and

negative energy restricted by the Circle of Infinite Intention and made subject to Form. So much has been said in former chapters about the symbolism of the Cross that it is essential here only to refer to its transitional properties.

Earth is the crucible through which the Soul must pass to learn Creative Law, and Creative Law can only be known through the knowledge of the Law of Life that leads to the Wisdom of "KNOW THYSELF."

It will be noticed that the symbols of the planets Saturn, Jupiter, Mars, Venus, Mercury, Uranus and Neptune are composed of two or more of the fundamentals; thus Saturn has the Cross over the Crescent. This shows that the body, or substance, is dominant over the states of Consciousness; that the vibrations of Saturn impress themselves upon the Soul (or Consciousness) through the *physical*; through the objective mind to the subjective; through the outer to the inner. It is thus that the afflictions of Saturn are purifications, reaching as they do through physical pain and suffering, often of long duration, the *sources* of unredeemed commissions of sin; emphasizing through the most intimate associations in the external life, such as the home, the means of subsistence and the avenues of industry, the deprivations that are the monitors of redemption.

In the practical workings of the science of Astrology there are the most convincing proofs of how this Saturnine influence works to limit, obstruct and undermine the material prosperity of any one who may have its afflicting angles at birth; thus showing how the Soul has erred in former incarnations to bring this great, powerful Force into such positions as will repeatedly bring sorrow and suffering, defeat and misfortune to the erring Soul. On the contrary, if Saturn is well posited, these processes mature without conflict; without disturbance of home, its affairs or surroundings; without sorrow or hindrance of the good fortunes that bless the life.

We have seen in a former chapter how Saturn is a contracting power in the Cosmos, and we have seen the virtues of this power in Nature, that it concentrates and solidifies all volatile substances into their various forms—indeed there could be no form without this power centered in Saturn, so it is said that Saturn affiliates with the rocks, the earth; the bones of bodies, the structural elements and implements of all dwellings and habitations, from the caves of the early races to the finest temples and palaces and castles of later periods; thus it is said that Saturn "rules" the home and all its solid parts, especially the

structural foundation—the Square—so also Saturn “rules” the land on which a home or any structure is built; and to be successful in these matters from a commercial point of view one must have the “good aspects” of the planet Saturn either at birth or at the time of contract, or both.

Saturn has been termed the “greater malefic” because the ordinary researcher looks only to the effects upon the external life, and does not penetrate into *causes*. We have seen why it is malefic, because we have seen its workings through the human perversions it aids and seeks to liberate, and above all because Saturn loves the Soul it chastises and would redeem.

The Symbol of Jupiter

The symbol of Jupiter is just the reverse of that of Saturn. Jupiter has the Crescent over the Cross; that means the Soul or states of Consciousness are free and unbounded; are expansive, limitless, and unrestricting.

Jupiter attracts from the Cosmos those elements we term justice, mercy, compassion, law, order, beneficence and moral integrity. It is pre-eminently a moral force acting and re-acting throughout Nature’s realms to preserve the moral instincts of all God’s creations. When free from afflicting “angles” at a human birth it shows that the Soul has done much towards its own liberation in a previous incarnation through acts of justice, mercy and compassion, and that the person is a strong moral force in any community; generally for the same reason the Jupiter person is affluent and blessed beyond the average—for it seems to give worldly possessions and prestige as compensative of heroic deeds in benevolence and munificence. Great is the responsibility of any person having Jupiter so placed, as the demands of this life are for “good stewardship” of that which has been attained. If Jupiter is afflicted at birth it shows a failure of “good stewardship” in a past incarnation and a prodigal use of Jupiter’s blessings; so there is much to be done to raise the standards of moral obligation and unselfish responsibility towards others during this incarnation.

(To be continued)

The Fundamental Principles of the Pi-King Tao

AND THE CABBALAS OF EGYPT, INDIA, AND THE
HEBREWS

By ZEOLIA J. BOYILE.

THE CONNECTION OF NAMES WITH THE ELEMENTS AND THE
ACTION CAUSED THEREBY UPON THE
PHYSICAL AND MENTAL LIFE

Each portion of the body, however minute, is under the influence of some force already in existence, among the millions of outside forces controlling our lives and the planet upon which we live.

Every action, condition, feeling, or emotion occurring in a human body can therefore be translated into a number. Let us reiterate here, however, that *numbers* are *not forces*; they are the *symbols* which we use as our guides.

Every atmospheric condition of the earth has also its own minute number; therefore, naturally, so has each season.

We will begin with winter, the sleeping time, or night, of the year. This is represented by *water*. During this season cold, rain, ice, snow, heaviness prevail; in other words, watery conditions.

Spring is the early morning of the year, in reality as well as in poetical language—from midnight to sunrise—the time of forward movement *toward* the full day, or *summer*; when the ground is preparing for another year, the grass and foliage begin to grow, the buds come forth; in other words, woody conditions prevail—vegetation of every sort comes under the heading of *wood*. Spring, therefore, is represented by *wood*.

Summer is the full day of the year. *Heat*, necessary for growth and development, for the ripening of the harvest, is the dominant feature. Summer is therefore represented by *fire*.

Autumn is, of course, the afternoon of the year—the *harvest time*; the period when *metal* is called particularly into use to *cut down* the crops which summer (*fire*) has ripened. The wood, trees, logs, are cut (*by metal*) and stored for winter use, etc. Rough winds are beginning to blow; cold, harsh, metallic conditions take the place of the soft, warm breezes of summer. Autumn, therefore, is represented by *metal*.

We have now *four* forces always in action among human

beings; *water* and its resulting conditions; *wood* and its conditions; *fire* with its heat; *metal*—metallic conditions—and all that follows in its trail. The *fifth* force is *earth*, the center, the foundation, upon which we live, and from which everything necessary to our existence is derived.

Any numbers in a name which represent these elements, will produce the resulting conditions in a life. For instance, if any name represents in numbers the element wood, the tendency in physical conditions will be to growth. Large bodies—height, perhaps, even more than breadth—and, in unfavorable circumstances, tumors, cancer, and other difficulties of this sort. If the combination is, instead, that of fire, the tendency is to troubles connected with heat, dryness, fevers, etc. In the same manner water numbers may produce kidney and dropsical conditions. Metal, harsh metallic difficulties; hoarseness, cankers, lung disease, etc., troubles arising from too much or too little metallic deposit in the system.

Water, winter, affects the kidneys; fire, summer, the heart; wood, spring, the liver; metal, autumn, the lungs; earth, the spleen and stomach.

The proper arrangement of all life, physical or mental, is *even balance*, or as close to an even balance as we can attain; in other words, correct proportions. We should have the right amount of water to keep our bodies in health. Too much or too little means physical ills. We require the proper amount of food (vegetation, *wood*) and the right sort, or the result is again physical ills. We must get from our food the necessary amount of *metal* or our body suffers.

In the same manner as our "outward and physical body" suffers from any wrong proportion of the many constituents which enter into its combination and maintenance, so also does our "inward and spiritual body" suffer in like degree from the same wrong conditions. In other words, we may have too much or too little *water*; too much or too little *wood*; too much or too little *fire*; too much or too little *earth*.

This will bring about wrong mental and physical conditions, as well as equally wrong conditions in the *circumstances* of the life.

To quote from the Shu-king: "No configuration is perfect unless the five elements work in it harmoniously. Water, fire, wood, metal, earth.

"Whenever fire or heat predominate, disaster will ensue unless it is properly counterbalanced by another element such

as water. If the element earth is overruled by water, or suffers from want of water, there is no fecundation, no production of food and raiment; crops are devastated. In this case the entire element wood may be destroyed. Fire and water, when united in harmony and in adequate proportions, further fecundation."

In the beginning spring was referred to as the early morning, the hours from midnight to sunrise, the dawning of another year. The year, as it has so often been called, *is* but a *long* day.

The four periods of a day are, midnight to sunrise (spring), sunrise to noon (summer, its beginning and height), noon to sunset (early and late autumn), the *day* falling asleep—*dying*—in the West (Masons will understand this); sunset to midnight, the resting time of the day (winter, death) the resting time of the year, when all *life* is preparing for another *day*, or another year.

As the day, so is the year; as the year, so is *human life*. The hours from midnight to sunrise, from sunrise to noon, then slowly dying, falling asleep in the West, to waken with the rising of the Resurrection Sun, into—the new day, the new year, the new life.

THERE IS NO DEATH

The truth is so simple, oh, so simple! Those who see and *understand* the true *science* of the rising and the setting sun, seek no further. *They* have found.

(To be concluded)

THE UNKNOWN FRIENDS

We contact Life at many points,
 Day by day,
 Who pass us by, these friends unknown,
 But leave a ray
 Of influence, for good,
 Within our life,
 That stays with us for time unknown,
 Through peace and strife.

It may be that in future years
 We shall behold
 How much we have been helped by these
 Stray threads of gold.

It may be in some Golden Age we shall
 Contact again
 These friends, who touch our lives in ways
 Beyond our ken.

A. E. WINCHESTER.



Ancient Craft Masonry

THE ZODIAC IN RELIGION AND FREEMASONRY

By FRANK C. HIGGINS, 32° A.A.A.S.R.

V.

The length of time through which we must revert in order to discover the first employment of the Zodiac, among the Mesopotamian people, is at present incalculable.

The Zodiacal system is as old as the Bible because *Jehovah*, who appears very early in the sacred narrative, is the synthesis of the Zodiac, which is His manifestation.

There is no doubt whatever that, however they themselves may have received Him from farther East, that *Jehovah* was a God to whom the Chaldean, Abram, was devoted and whom he transplanted to the countries farther West. Among the earliest of the Chaldean *teraphim* or household gods are clay figures of a deity standing beneath an arch, around which are stuck twelve pellets to denote the Zodiacal signs. The oldest known names of the Zodiacal signs are found among the ancient people of Akkad, who preceded the Babylonians. They are, beginning with *Aries*:

1. *Bar-zig-gar* or *Sara*, "The Sacrifice of Righteousness" (*Vide* story of Abraham and Isaac, son of Sara).
2. *Khar-sidi*, "The propitious Bull."
3. *Kas*, "The Twins," or *Mun-ga*, "Month of the making of Bricks."
4. *Sul-Kul-Na*, "the seizer of seed."
5. *Ab-Ab-gar*, "A fire that makes fire."
6. *Ki-gin-gir-na*, "The errand of Ishtar" (*Virgo*).
7. *Tul-Cu*, "The holy Altar."
8. *Apin-am-a*, "The Bull like founder."
9. *Gan-ganna*, "The very cloudy."
10. *Abba-Uddu*, "The Father of Light."
11. *As-a-an*, "The Abundance of Rain" (*Aquarius*).
12. *Se Kesil*, "Sowing of Seed."

The Hebrew months are taken directly from the Assyrian, witness:

1. Nisannu, Heb. *Nisan* or *Abib*.
2. Airu, *Iyar*.
3. 'Tsivanu, *Sivan*.

4. Duzu or Dumuzi, *Tammuz*.
5. Abu, *Ab*.
6. Ululu, *Ellul*.
7. Tasritu, *Tishri*.
8. Arakh-Samna (eighth month), *Heshvan*
9. Cisilivu, *Kislev*.
10. Dharbitu, *Tebeth*.
11. Sabahu, *Shebet*.
12. Adaru, *Adar*.

At the beginning of the *Jehovah* cult, the Deity was evidently regarded as resident in the Sun, but the increase of Astronomical knowledge eventually placed him outside thereof, and constituted the Sun his Heart or fountain of life. As science has developed, so the human conception of *Jehovah* has unfolded because, always a cosmic Deity and representative of basic principles, the increase of human knowledge has only served to augment His power and attributes.

So *Jehovah* and the Zodiac go hand in hand, so to speak, from the beginning of Chaldean knowledge of either, and we

may identify both, wherever we find, throughout the ancient world, imageries based upon the well-known Zodiacal signs and especially the monster figures which stood at the gateways of Temples and Palaces, which combined the characteristics of Bull, Lion, Eagle and Man, for these four cardinal signs, reigning from B. C. 3995 to B. C. 1835 constituted the divine Rebus of 2+5+8+11



Assyrian Rebus of the great and sacred name of *Jehovah* as placed at Temple and Palace gates.

equalling "26," or "JHVH."

We find isolated and sometimes two or more of the well known Zodiacal signs on innumerable Babylonian, Assyrian and

Chaldean gems and cylinder seals, while the many ancient boundary stones unearthed on the lands once covered by those peoples show that their method of dating was to carve Zodiacal signs and planetary symbols directly upon the large slabs of rock, which were set up to assert ownership of land, the date at which acquired and to invoke curses upon removers of boundaries between estates.

There is a wonderful connection between the ten enumerated Patriarchs of the Hebrews and the signs of the Zodiac which the Chaldeans divided into a legend of ten antediluvian reigns of *twelve* sars each, there being a play on words relating to the term *SAR* meaning "King" and the word *SAROS* a period of time.

The adoration of the *Mazzaroth*, or twelve signs of the Zodiac must have been part of the early *Jehovah* worship, as referred to in the Book of Job.

The cuneiform literature relating to the Zodiac is among the most valuable and interesting of all the vast quantity of such recovered throughout ancient Mesopotamia because it is almost all corroborative of the Zodiacal nature of the Old Testament narrative.

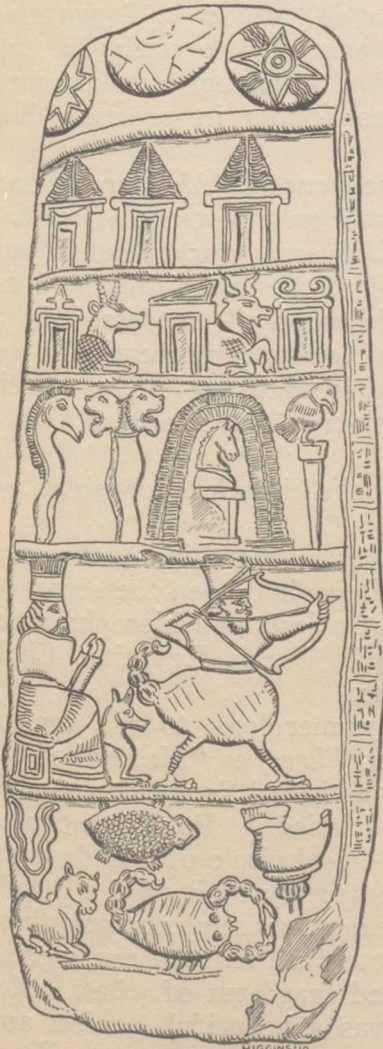
One of the most interesting writers upon this subject is Francois Lenormant whose famous "Beginnings of History" have been translated into English, quoting many valuable fragments from ancient Authors.

"According to Diodorus Siculus," says he, "The Chaldeans counted on the Zodiacal band, divided into twelve signs, thirty-six stars which they called the 'gods in council' (Decans). Under the supremacy of the twelve "master gods" presiding over the signs, one half of these "gods in council" were charged with the observation of points of space above the earth, and the other half with those below. Every ten days one of the "gods in council" was supposed to be sent from the upper to the lower regions as messenger of the stars (*Vide* the Masonic "Deacons," as messengers), while another quits his station below the earth, in order to ascend above it, and this periodic displacement, invariably recurring, goes on to all eternity. "This," says Lenormant, "is a religious expression of an astronomical fact, resulting from the proper movement of the Sun, since, in reality, every ten days, the third part of a sign or 1-36th of the Zodiac, rises in the evening, above the horizon while a third descends below it.

Savants have found the Biblical account of the Creation to be almost exactly paraphrased by one found inscribed on clay tablets amid the ruins of the Temple library of the ancient

city of Babylon. The latter, however, contains direct and important allusion to the Zodiac, which is described in the fifth tablet thereof, as follows:

1. It was delightful all that was fixed by the great god.
2. Stars, their appearance (in figures) of animals he arranged.



A Babylonian Stele or Boundary Stone of Nebuchadnezzar I., B. C. 1120. Showing Zodiacal and planetary signs.

3. To fix the year through observation of their constellations.
4. Twelve months or signs of stars in three rows he arranged.
5. From the day when the year commences unto the close.
6. He marked the positions of the wandering stars to shine in their courses.
7. That they may do no injury and may not trouble anyone.
8. The position of the gods Bel and Hea He fixed with him.
9. And He opened the great gates in the darkness shrouded.
10. The fastenings were strong on the left and right.
11. In it mass (i. e., the lower chaos) he made a boiling.
12. The god Uru (the Moon) he caused to rise out, the night he overshadowed.
13. To fix it also for the light of the night until the shining of the day.
14. That the month might not be broken and its amount regular.

The most important surviving piece of Babylonian literature is the famous epic of *Izdubar*, a tale of the Sun's wandering, as a mythical hero, from place to place and land to land, in the execution of twelve specific tasks or adventures, each one of which relates to a different sign of the Zodiac.

Izdubar or *Gilgamesh*, as he is sometimes called, is clearly the prototype of the Hebrew champion, Samson, or *Shamash-On*, and of the Greek characters, Hercules, Jason and Odysseus.

We have the authority of the Roman writer Macrobius for the belief of the Chaldean Astrologers that "At the very day and hour when the Celestial motions began, the sign of *Aries* was in the South, the Moon in *Cancer*, the Sun in *Leo*, Mercury in *Virgo*, Venus in *Libra*, Mars in *Scorpio*, Jupiter in *Sagittarius* and Saturn in *Capricornus*. This accounts correctly for the so-called "Day" or "Solar" houses and it is therefore assumed that the "Night" or Lunar houses follow in precisely like sequence.

The Zodiac and Planetary sequences (*Mazzarath* and *Sabaoth*) are the larger parts, but still only portions of a comprehensive mechanism of the Solar Universe, worked out by our ancient forebears on geometrical and mathematical lines, which, through the so-called "Number philosophy," expressed in a *gematria* of letters, linked every possible aspect of creation to the arithmetical formula, which, written in Hebrew letters, constitutes the sacred *Tetragrammaton* or four-lettered name of God—"JHVH" (Jehovah).

The system referred to antedates the historical Jewish period by thousands of years.

The Jews distinguished themselves by worshipping *Jehovah* openly, after this one, true Cosmic Deity had been the secret or mystery God of untold generations of priests and hierophants in every quarter of the globe—of Druid, Greek, Egyptian, Chaldean, Hindu, Mongol, Maya and Inca.

The Zodiac owes its especial numerology to the ancient attribution to "Spirit" of the number *Three*, to "Matter" of the number "Four." Three *plus* Four constituted *Seven*, the number of the visible planet and Three *multiplied* by Four constituted *Twelve*, the major divisions of a Zodiacal circle of 360 degrees. While it is not necessary to here enter upon all of the details of a wonderful arithmetical arrangement consequent upon these facts, it is intensely interesting to note that, without considering them, Astrology is but a disassociated fragment of what, under the ancient Magician priesthoods, was a beautiful, perfect and complete *whole*.

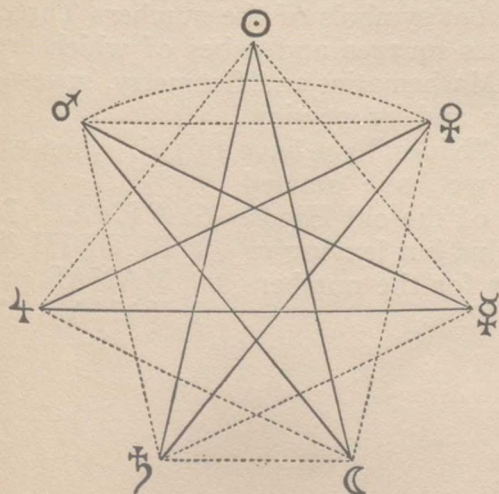
The Chaldean "order of the planets" is not a fanciful arrangement, but a scientific one based upon fact. In the order of their comparative velocities commencing with the swiftest of the visible planets, these are Moon, Mercury, Venus, Sun, Mars,

Jupiter, Saturn, called by the Chaldeans, Sin, Nebo, Bel, Nergal, Marduk, and Ea, the last of the "father" of all. This will be seen to correspond precisely with the previous order, with the exception that the Sun has been taken from its normal position in *Leo* and placed in the centre of the system, a silent witness to the truth so long denied to the "profane" by sacerdotal imposition of the Knowledge of the heliocentric system.

The Sun is therefore between Mars and Venus in the velocity order of the Chaldean Magi, which fact was embodied in the Seven storied temple of *Bel* at Babylon, but between the Moon and Mercury (*Cancer* and *Virgo*), on the *Zodiac*, clearly an arbitrary placing, not dependent upon the Chaldean order, which is strictly followed by the "Day houses" in other respects. What was the reason for this seeming discrepancy?

The answer is not to be found in Astronomy alone, but in the endeavor to harmonize two apparently divergent facts: First, the natural order of the planets, three *below* the Sun, the Moon, Mercury and Venus and three *above*, Mars, Jupiter and Saturn; second, to account for the archi-ancient myth that God had created the earth in seven days or periods of time. The key to this curious connection is to be found, geometrically delineated, in the wonderful Chaldean *Heptagram*, called by the Chaldeans "the Star of Jao." This latter word was but a "blind" pronunciation for the ineffable Name, JHVH, while the "Star" itself contains *fourteen* triangles of the squared circle of equal perimeters

(vertical axis of the great Pyramid), the dimensions of which are a square base of *sixteen* to a circle radius of *ten*, or *twenty-six* in all, the sum of $10+5+6+6$, the numerals for which the Hebrew letters J-H-V-H stand. Another interesting scientific fact connected with this star is the fact that the relative atomic weights of the metals for which the planetary symbols stand are correctly given by jumping one symbol in each move around the circle. *Mars*, Iron, 55.85;



The Chaldean seven-pointed star of "Jao" showing its relation to the Great Pyramid and to the Masonic Keystone.

Venus, Copper, 63.57; *Moon*, Silver, 107.88; *Jupiter*, Tin, 119; *Sun*, Gold, 197.3; *Mercury*, Quicksilver, 200; *Saturn*, Lead, 207.

Having placed the planetary symbols at the points of the star in accordance with the foregoing natural conditions, we find that we can trace the days of the week in their proper sequence, from point to point of the star, beginning with Sun-day as the first.

Fourteen times twenty-six is three hundred and sixty-four, the number of days in a *Lunar Year* by which the ancient Semitic peoples reckoned—and something else:

We now turn to the numerology of the Zodiac. Beginning with *Aries*, as the first sign, the Zodiacal Numbers One to Twelve, which are shared by the planets domiciled in the signs are Seventy-eight (3X26) or three times JHVH, which with the letters permuted into HJH, HVVH, VJHJH (“He that was, is and is to be”) constitute the Triple *Tetragrammaton*. There were two ways of pairing the numbers employed, one in a series of six thirteens (1+12, 2+11, 3+10, etc.) which in an arrangement of odd and even number pairings is employed to constitute the so-called “Zodiacal Man” of the Almanacs.

The far more ancient Chaldean method was derived from the venerable Aryan system of prehistoric India and, through the Zodiac, links the numerology thereof with the creative powers of the Number *Nine*, the *Tubal-Cain*, or God of Fire, among the ancients, because, like fire, it resolved all it entered into to their primordial elements. Thus the “Sun, Moon and Mercury” the basic glyphs of Alchemy are but symbols of the numbers Three, Four, Five and Six, the digits squares and cubes of which are the prime factors of Cosmic Mathematics and Geometry, governing all Time, Space, Number and Proportion.

To produce a series of “Nines,” we have to pair when we perceive that we have started

5 — 4	upon the path of the old Hindu	☉ ATMA	☽
6 — 3	Vedic philosophy, but leaving us	☿ BUDDHI	♃
7 — 2	still to account for the numbers	♀ MANAS	♀
8 — 1	9, 10, 11 and 12.	♁ KAMA	♁

Higher Thought

THE VICTORIOUS CONSCIOUSNESS

By EUGENE DEL MAR

"I celebrate myself, and sing myself,
And what I assume, you shall assume,
For every atom belonging to me as good belongs to you."
WALT WHITMAN.

Before one may solve a problem intelligently, he must become conversant with the factors involved in it. The fundamentals in the problem of the Victorious Consciousness are the Universe, the Law and the Self.

The Universe is a vast storehouse containing everything that man may possibly imagine, all at his beck and call, inviting appropriation and increasing with use; all of this subject to eternal and immutable Law, which identifies cause with result and guarantees their indissoluble relationship; while the Self represents an Eternal Soul vested with full power to determine the cause which shall be presented to the Law and on which it shall act.

Man furnishes that upon which the Law shall operate; knowing the result desired when he sets in motion the cause to which it is allied, with infinite logic the Law works out exactly that for which he plans. Man creates exactly as does the Infinite by acting in accord with Infinite Law; and he either attracts that which is already manifest or creates from that which has not yet taken form.

While fundamentally the Law is spiritual, its manifestation is physical, with thought as the connecting link. Man thinks, intellectually and emotionally, consciously and subconsciously; and harmonizing with the mental and spiritual laws, he attracts to himself both from the seen and the unseen.

On the distinctively physical realm, man is comparatively impotent. On that plane, he can neither control the elements, overcome the wild animals, nor oppose successfully other beings of greater physical power. "Brute strength" is an unsafe reliance, and no man who regards the physical as the realm of cause may maintain the victorious consciousness.

Only he who realizes that the realm of spirit is fundamental, while thought dominates the plane of causation, may be a continuous victor and control, or harmonize persistently with, his ever-changing environment. Why?

Man is a magnet and attracts to himself the circumstances

that he requires for greater soul unfoldment. As a magnet, he attracts only that which he demands, and attraction is ever mutual. He is able always to meet that which comes to him, for he has called it, it seeks him, in answer to his demand, and it is prepared and disposed to take his orders.

Circumstances accept one at his own valuation. They will "eat out of one's hand" or they will bark and bite "as 'tis their nature to"; they will obey or command, according to the tendency one imparts to them.

In the deeper realizations of truth one places a rosy interpretation on every circumstance of life, and he sees royal promise in conditions that may be appalling to others. If there is anything that suggests fear, he "accepts the dare" and does that which he fears to do. He faces the seeming enemy, and with love in his heart dissolves apparent opposition and conquers fear.

A firm alliance with the basic truth entrenches one in power and authority, and that truth is the undying and unquenchable fire of Divine Good that inheres at the heart of all that is and exists. In this spiritual realization and with this mental consciousness, one builds his structure of life on a firm and enduring foundation.

When one accepts seemingly adverse conditions as competitive tests of endurance, interprets apparent obstacles as expected opportunities, and looks beneath the evident discord of environment to its essential harmony, then one realizes that at every turn he is greeted by friends only; and with the awakening of this realization the masks of appearance are laid aside and everywhere smiling faces are disclosed.

Each person and thing wears a mask and seeks to deceive; not only to deceive others, but itself as well; that is the motive of one's affirmations and denials, each endeavors to persuade himself and others that he is different from what he seems to be. The never-ending problem of life is to penetrate the masks that surround us on all sides; that is why we study physiognomy, astrology, palmistry, numerology, etc. We dissolve the masks of others to the degree that we realize the truth behind our own mask.

Throughout the ages we have busied ourselves in continuous mask-making, and we have builded into our lives so many things that are not so that most of our time is taken up in discarding our traditional and conventional misconceptions of life. Our various masks of ignorance—of prejudice and super-

stition—seem ridiculous, absurd, hideous, or monstrous to the penetrating consciousness.

Man must be conscious of his power or he loses faith in himself. He is disposed to regard himself as a pigmy struggling against a giant, for he tends constantly to look at environment through the wrong end of the glass and to magnify its power of resisting him. If man was destined to struggle eternally against the Universe, his plight would indeed be a desperate one. But the Universe is not inimical to man, nor need he struggle against it, or fight it, or oppose it.

Man knows the Universe only as his consciousness awakens to it, and every problem it presents to him may be met within himself. Man's struggle is always with himself and his own past creations. These sometimes offer a stout resistance, but the fundamental solution of all problems is internal rather than external. Man conquers the Universe through self-conquest.

The Victorious Consciousness comes into play on the mental plane when one realizes the fundamentals of life's problems, and by harmonious and correlated intellectual and emotional activity constitutes himself a magnet saturated with vital power. He has then acquired a sense of right proportion and relation and has converted the avenue that leads to him into the line of least resistance. What he requires finds its way to him because it is easier to do this than to go elsewhere.

In its higher aspects, the Victorious Consciousness expresses the I AM realization. It identifies the Self with the Supreme Intelligence, recognizes that it is an avenue of expression for divine power, and secures possession through spiritual realization rather than mental consciousness.

On the spiritual plane, the Victorious Consciousness knows that it already possesses, and so does not stoop to supplication; its existence is a constant prayer of thanksgiving; it is the sought for rather than the seeker; and it expresses its realization as does Walt Whitman: Henceforth I ask not good fortune—I myself am good fortune.

To the Aspirant

By THE TORCH BEARER

The letters received by "The Torch Bearer" show that the readers of this page are earnest aspirants striving to find a philosophy that is of use in every detail of daily life—a philosophy that appeals to the heart and the intellect equally.

All who inquired desire power and to teach and work for humanity. That which was given to them may contain nourishment for others. To you, who have been granted a moment of illumination and are burning to kindle the world with the torch that has been given you, let it be said:

You are only one of many to whom has been given a vision, and from now on there will be more and more. Many of the soldiers have been given it, and many whose lot has been cast in the commonplaces of life; for it is God's warning to each one who is to be saved, and is for the sake of awakening you to the necessity of beginning to *live* your religion—not just talking about it.

We have reached a point in the world's evolution where a great change is going to occur, and only those who have been found worthy to continue their work will be saved.

Be grateful that you are one of those who has been told to "Be up and about your 'Father's work'—and set to it at once, remembering that your first work is developing your own character; for "By their fruits ye shall know them."

The best sermon in the world is to be able to prove by your own development what comes from realizing that God is working in and through you.

You must first *know* and *live* God's laws before you can teach others.

Remember! Prayer is your safeguard—and the only one—and pray daily, hourly, to be relieved from all that is destructive and to receive only the constructive Truth.

Demand also "To be filled with the Divine Life Light and to be in Harmony with all things Divine."

That you have been interested to read this page is evidence that you have been "*called*." See to it that, through *living* God's law, you become one of those who are *chosen*.

Psychical Research

A RECENT "POLTERGEIST" AND ITS "CURE" *

By HERWARD CARRINGTON, Ph.D.

Several interesting poltergeist cases have lately been brought to the attention of psychic students; and interest in such phenomena has also been stimulated by the publication of an account of the Epworth phenomena, which is, perhaps, one of the most interesting cases of the kind on record.

In the account which follows I propose to summarize, very briefly, a recent case of this character which I had the opportunity to investigate. It presents the novelty of having been "cured" by a somewhat original method, which, perhaps, may be found applicable in other cases of a similar character.

On September the 27th, 1917, I received a telephone call from Mrs. P., frantically asking me to visit her as soon as possible, and to observe a number of striking phenomena which, she said, were then in active manifestation. I could not go at that time, but saw her about three hours later—in the early evening—and found that, from all accounts, manifestations were still in progress. Mrs. P. received me cordially, and I found that she, her nurse and three small children, were temporarily living in a furnished apartment in New York, which they had taken to escape the activities of the "poltergeist," which had made their lives unbearable in their country home!

The three children were: Jewell, aged ten; Edith, aged six; and Barbara, aged three. Mrs. P. herself was in a highly excited state of mind, as was also her nurse and companion, Miss G., a sensible, gray-haired lady of perhaps fifty or thereabouts, who had been the constant companion of Mrs. P. for seven or eight years, and in whom she had implicit confidence.

Both Mrs. P. and Miss G. were evidently greatly agitated over the state of affairs, so much so, indeed, that neither of them had obtained a good night's sleep for several weeks. It was obvious, from the first, that if any normal explanation were to be found, or any trickery discovered, Mrs. P., Miss G. and the two younger children might safely be left out of consideration—the latter because of their youth and implicit belief in the phenomena; the former because of their shattered nerves and evident excitement and sincerity.

*Poltergeist=Noisy Spirit. A house is said to be haunted by a Poltergeist when bells are rung, furniture upset, &c., by no apparent normal means.

Little Jewell was, however, a questionable factor. She appeared to me to be a highly sensitive, alert, precocious child for her age, full of mischief, and certainly capable of producing a great variety of tricks should the temptation to do so present itself. Mrs. P. assured me, however, that a number of phenomena had taken place in the absence of Jewell—which obviously complicated matters. At the time I arrived the children were being put to bed by Miss G., the nurse, and phenomena in the rooms occupied by us had ceased. Mrs. P. told me that they seemed to center about the children, and largely about Jewell.

The door of the bedroom had been left slightly ajar, and once or twice we heard thumps and bumps issuing from the room—as though small objects were being thrown about. Suddenly, through the crack left by the door being slightly ajar, I perceived the blanket, which had been placed over the head of the bed, suddenly snatched away as though by an invisible hand. It sailed through the air and landed on the floor of the bedroom—and, so far as I could see at the time, neither Miss G. nor any of the children had had an opportunity to touch it.

More noise issuing from the room, Mrs. P. and I then stood in the doorway, pushing it open so that we should have a full view of the room and its occupants. Prior to this, several small objects, such as a toy horse, a doll, etc., had fallen to the floor; but all manifestations promptly ceased the moment we stood in the doorway, and did not begin again that evening.

I remained chatting with Mrs. P. for some considerable time after this, however, hoping that phenomena of some sort would take place. They failed, however, to put in an appearance. Mrs. P. told me that they had been unable to keep anything in place in the house. Objects were thrown off the table, fruit thrown about the room, and several oranges and pears, which had been on the sideboard, had completely disappeared; towels were thrown in the bath; the clay in which the children had been working was thrown about the room, and other manifestations of a similar character had frequently been seen.

The following day I called on Mrs. P., and she told me that the phenomena had continued more or less as before—only more limited in their activity—and she then begged me to go with them to their country home to spend the night and endeavor to discover, if possible, the cause of the manifestations. Mrs. P. told me that she had constantly felt a presence about the house; that poltergeist phenomena of a typical character had constantly annoyed them for several weeks past, and that she wished a stop put to

the manifestations if possible. I suggested that a clairvoyant should accompany me, so that we could discover, possibly by psychic means, if not by physical, the cause of these phenomena. To this Mrs. P. readily agreed, and accordingly, on the evening of September the 29th, Mr. X and myself went to Mt. Vernon and remained there overnight, returning the following afternoon.

One particular room in the P. house was said to be more especially "haunted" than the others. This was a small, empty room at the back of the house, devoid of furniture, and rather thickly laden with dust—having been quite unused for a number of months past. When Mr. X and myself arrived, the children had gone to bed and were sound asleep; we did not see anything of them until the following morning. At 2:00 A. M., phenomena of any sort having failed to put in an appearance, Mrs. P., Mr. X and myself held an impromptu seance in the "haunted room." We sat around a small table, which we had brought in for the purpose, completely darkened the room, and sat there until long past three, in an attempt to obtain phenomena of some sort or some inkling as to their nature. No manifestations of any kind were observed, however, and towards four o'clock we went to bed—so far disappointed in our investigation.

The next day a few odd phenomena took place, but they were always under such conditions that they might possibly have been produced fraudulently by the eldest girl, who was a typical "poltergeist child," and nothing conclusive one way or the other could be obtained.

A day or two later, Mrs. P. again came to town, having again been driven from her home, she asserted, by the activity of the ghost! Mrs. P. telephoned us, and Mr. X and myself went down to the house, but no phenomena occurred during our visit. After about an hour I had to leave to attend to other matters, but Mr. X remained to see if anything further could be discovered. After a further wait, during which no phenomena occurred, Mr. X went to the telephone and pretended to call up a number. The telephone was so situated that it was just beyond visual reach from the room occupied by the children, but, by leaning well back in the hallway, a slight glimpse of this room could be obtained. After calling the number, Mr. X placed his head in such a position that a slanting view of a portion of the room could be obtained, and, during the few seconds that he obtained this view, he saw little Jewell seize an orange from the sideboard, fling it across the room, and quickly fold her hands again in her lap. This was when the attention of the others was distracted, and she had two or three seconds of absolute freedom. The net

result was that her hands were folded on her lap, and she wore an aspect of complete innocence by the time the orange fell to the floor, and this "phenomenon" brought forth the usual cries of surprise from Mrs. P., the nurse, and the other children.

Mr. X then called Mrs. P. into an adjoining room and told her that he was convinced that the majority of the phenomena, if not all of them, had been produced normally by the little girl Jewell, and that she alone was the cause of the "phenomena." He stated that it might be possible that she had been "impressed" to do all this by other intelligences than her own, but that the actual phenomena themselves were produced by her muscles and hands in an ordinary manner. Mrs. P. refused to believe this—stating that many manifestations had occurred which Jewell could not have produced, and the result of a rather sharp interview was that Mr. X left, having failed to convince Mrs. P. that the manifestations were produced normally. The following day, and the day after, I again visited Mrs. P., and on several occasions I also caught little Jewell throwing objects about and producing ghostly phenomena in a way which left no doubt of the fact that she herself was the sole source of the "manifestation," and, judging by the dexterity with which she performed the actions, it was very evident that she had long practised them, and that, doubtless, she alone was the cause of all the "phenomena" which had occurred preceding their detection.

Feeling that an abrupt statement to this effect would leave Mrs. P. as unconvinced as before, judging by Mr. X's experience, I refrained from saying anything at the time; and in order to convince myself more thoroughly and establish the case more clearly in my own mind, I paid two or three more visits to the apartment, and also again visited their country home, spending a day and another night there to insure the accuracy of my own observations.

The result of all this was to convince myself more fully than ever that the little girl Jewell was in fact the sole cause of all the "phenomena" so far witnessed; and that those phenomena which had been asserted to occur in her absence were due to the fact that objects had been thrown through the open door into another room, by her, and their production in an empty room thus fully explained.

I then told Mrs. P. the conclusions to which I had been driven, and she was forced to accept the evidence as more or less conclusive. She was loath to believe, however, that the little girl had consistently tricked her in this manner, whereupon I suggested that it might be interesting to try and "cure" the case

by a method differing from any other so far employed. Merely confronting the child with the evidence would probably have brought forth a denial, and the phenomena would have continued, after a brief intermission.

The most interesting part of the case now follows. On the evening of October the 2nd, I called upon Mrs. P., after the children had been put to bed, and were all of them sound asleep. Sitting by the bedside of little Jewell, I made a number of "passes" over her forehead, without contact, *willing* that she should fall into a hypnotic sleep in which she would be susceptible to suggestion. After two or three minutes of these passes she seemed to partially awaken. An active antagonism had doubtless been set up to these suggestions in her dream-consciousness, and this was so manifest that one hand was stretched out toward me, in an attitude of repulsion, as though she were warding off some influence she did not like. I thereupon waited for two or three minutes, until she once more sank into a sound sleep, when I resumed the passes and suggestions. This time she seemed to fall into a heavier sleep, and I continued the suggestions for about ten minutes before administering any "therapeutic" suggestions, as one might call them in this case. After I was fully assured that the child was in a receptive mood, I suggested to her that she would have no more desire to perform tricks; that she no longer wished to mystify her mother and nurse; that every time she picked up an article, with the object of throwing it, she would feel an influence restraining her from doing so, etc. I kept up these suggestions for a good twenty minutes, hammering them into the subconscious, and ended by the usual suggestion that she should awaken without any memory of what had occurred, etc. Soon after this I left the house.

This was on Tuesday. On Friday evening, Mrs. P. telephoned me, saying that since the treatment no phenomena of any character had developed; they seemed to have stopped entirely. The child seemed to be quieted down, in better health and spirits than before, and no manifestations of any character had been witnessed. Things went along like this for about a week, when minor manifestations again developed. A second treatment of the above character had the effect of completely curing the case; and thenceforward no further manifestations of any character were observed.

This case is interesting, I think, in that it offers us a suggestion as to a possible basis for the "treatment" and "cure" of cases of this character, when caught "red-handed," and the subject is susceptible to hypnotic treatment.

Theosophical Talks

No. 8

By ASEKA

As the "Universal Brotherhood" scheme is worked with variations (according to the type of "sucker") we are adding the experience of another friend who got stung by another agent—a Miss—not a million miles from Washington, D. C.

We quote from his letter partly to show how simple-minded an earnest seeker may be (forgetting that we must be as "wise as serpents"—of wisdom), and partly because it is first-hand information:

"Miss —— handed me a document, which was in fact the first of the decoy documents of the U. B., asking me to read it and give her my opinion. I found it interesting, rather a good ethical essay, and on my saying as much I was given the second paper, and so on up to the fourth of the four decoy or open documents, all of which I found good." (The usual method of the Jesuit to gain the sucker's confidence.)

"I was then given an unsigned paper, asking me if I wished to go further, and if I was willing to take a pledge of secrecy, etc." On my assenting I was given what is called the "First Interrogatory," consisting of about fifty personal questions, of the nature of a confessional, and going into the most intimate details of my life, including sex habits, etc. This was accompanied by a blank to be filled out with the answers. Nothing whatever indicated what use was to be made of this, or into whose hands it was to go, but I, like a damned fool, answered all of them and handed it back to Miss ——, sealed." Our correspondent evidently took too literally the injunction to become "as a little child."

"Fortunately there was nothing in it which I feared to become public, but others have admitted to me that they had made the most compromising confessions, confessions which could readily be used as a basis of blackmail, and these were passed on to someone, unnamed, without visible responsibility, and from whom it was impossible to recover them.

"I now received an unsigned letter, or signed by some *Latin* name, informing me that I was a member of the lowest degree of the *Mahachackra*, which was the Sanskrit name of the U. B. I was further informed that the most absolute secrecy was to prevail, that the only member with whom I could communicate

was my immediate superior, Miss ——. I was further given some absurd Sanskrit name, which I was expected to use. In the case of our other friend a number with a letter that looked like an untwisted corkscrew was given.

“Then followed a series of ‘lessons,’ mostly puerile . . . considered as occult teaching. These lessons were of a very inferior grade, and all intended, as I learned later, to separate Rube from his dollars. Every now and then a letter would come, telling me that I was expected to pay twenty-five dollars every two or three months for this garbage, this mass of pompous verbiage. Finally I got a notice, since I did not come forward with the cash, to the effect that in the U. B. progress and promotion could be expected only from those who shelled out. Meanwhile, I, as well as others of my friends, were put to work to induct their friends. . . .

“At last I began to see light. I received a letter of instructions, saying that the one unpardonable sin was to violate the sacred secrecy of the Brotherhood; that if I were asked anything about it, it was my duty to profess absolute ignorance, or, if this were impossible, to speak disparagingly of it; in short, a direct invitation to play the liar fully and completely. . . . It was the most cold-blooded swindling proposition ever made to me, for I knew by that time that the lessons were mere trash, and that the veil of secrecy had no object whatever except to inveigle curious people into parting with their money in hope of learning some wonderful secrets about things.”

In the case of our first friend they went at a trifle slower pace in the “pulling in” process, possibly because he was known to have been in his early days a Roman Catholic, with a wide acquaintance of priests and Jesuits and their methods. *Three* pledges were asked from him before he received the “FIRST INTERROGATORY,” which follows:

“Under the heading NAME should be given all the prenoms or given names and the cognomen or family name; that is to say, all the parts of the real name in full, and not merely the initials or names commonly used. In the case of married women the maiden name should be given and also the husband’s name in full.

“Under PSEUDONYMS should be given pen-names, or any other assumed names of any kind that one has used or is accustomed to use. Those which the Aspirant desires to keep secret may be omitted, *but the omission should be noted*” (Italics ours.)

“Under RESIDENCE should be mentioned the nation in which one lives; the state, province, shire or corresponding divi-

sion of the nation; the county, or corresponding primary *political* subdivision of the county, if any; the city, borough, town or village, the special name of the subdivision of same in which one lives, if it has a name of its own; the *precinct, ward or other lowest subdivision* of the place in which one lives; and the street or road, together with the number of the house, if it has any, and also the name of the house or estate when such exists." (All italics ours to impress the meaning of all this on the reader. The seeker after *spiritual* truth and wisdom may ask, as did our friends, what have *political* subdivisions, *precincts* and *wards* to do with *spiritual development*? The answer is: That the mail-carriers who are Romanists, the black-robed nuns, the parish priest, and other instruments of the Jesuits can keep tab on the poor fool that falls into the trap. Compare this method of tabulating with that of the Huns, then draw your own conclusions when you realize that the Knights of Columbus (a military organization) is pledged to make America Roman Catholic.)

"Under STOCK should be given the names of the races, sub-races, nationalities, or tribes from which one knows or supposes one's self to be descended.

"Under CRAFT should be given the name of the business, profession or occupation, together with the *nature of the office held in it* or the duties performed in it. In the case of a married woman or other person having no occupation of his own outside the household, or supported by another, the *business of the husband*, father or patron should also be stated.

"Under RELIGION, the kind of religion to which one belongs should be specified, and also the fellowship, or *group of sects that fraternize with each other*, and especially the particular organization, body, denomination or sect to which one belongs, if any.

"Under STATE OF LIFE it should be stated whether the Aspirant is unmarried, married and living with husband or wife, married and separated without divorce, married and divorced, divorced and re-married, or released from marital bond by death of partner." (In the "INTERROGATORY" issued through another branch of this U. B., the questions go further into detail, and inquire into the sexual relations of the married couple, desiring to know whether the conjugal relations are all that is desired; is the partner passionate or cold; the frequency of physical contact, etc. We are informed (not having first-hand knowledge we do not vouch for it) that in an 'INTERROGATORY' further on in the aspirant's education, the questions are of such intimacy regarding the sexual life of the 'disciple' that this magazine could

not print them without having the Federal Government stepping in and objecting.

"Under CONJUGAL PARTNER should be given the name of the present husband or wife and the names of past ones, if any.

"Under CHILDREN should be given the sexes and ages as well as the names.

"Under PRESENT SOCIETIES should be named all associations, lodges, brotherhoods or organizations of whatsoever kind to which one now belongs, under PREFERRED SOCIETY that one in which most interest is taken, and under PAST SOCIETIES those of which one is no longer a member."

Reading this interrogatory carefully it will be seen that the dupe is pretty well tabulated and ticketed for future reference; barring color of hair, eyes, etc., the Bertillon measurements and thumb-prints (which omission is remarkable, and which will, in future "interrogatories" probably be rectified) the dupe is a marked man or woman in more senses than one.

Our friend of the letter says in it: "It has been asserted by Mrs. Besant that the U. B. is Jesuitical. I never found any direct evidence of this, but was impressed with the fact that the use of Latin words and titles was common, and that the Sanskrit was camouflage; it was not Sanskrit, but English or Latin written in Sanskrit terms."

Some persons need an axe to see the light!

LOVE'S FREEDOM

Love holds not to itself its own
 But ever perfect freedom gives:
 True liberty which knows not chains
 This is the realm in which love lives.

'Tis something high outside of self,
 Yet permeating every part:
 It falls as sunshine o'er our heads
 And reigns within our hearts.

Reflect it and it brighter grows
 Illumining each passing day:
 But strive to cage it—lo! 'tis flown
 And passed from out our hearts away.

LOUISE R. WAITE.

Astrology

SOME HINTS ON ASTROLOGICAL DELINEATION

By WYX

(Continued from June number)

A brief review of Theodore Roosevelt's horoscope to illustrate the methods suggested in previous articles will give some idea of their general application.

We find the Sun in Scorpio, a sign noted by all textbooks as ambitious of power and leadership, shrewd, keen, critical, restless and energetic, blunt, sarcastic, forceful and aggressive—a fixed sign and therefore tenacious, determined and secretive. Mercury is closely conjoined, adding clearness and keenness to mentality and fluency of expression and both being trine to Moon in its own sign Cancer would give a fine sense of appreciation of domestic matters. Cancer is considered the sign of defense—home or nation—Scorpio of war and Pisces of revolution and chaos. This horoscope affords a good illustration of the theory. Sun from Scorpio trine Moon brought him his success (through the Spanish war) in connection with war and defense, while the sesquiquadrate to Neptune resulted in failure in what amounted to a mild political revolution in the Progressive party split. Had Neptune been trine these other three planets T. R. would have undoubtedly dominated the U. S. much longer than he did.

We find Mars ruler of the solar sign, exalted in Capricorn, also a sign of ambition and authority, opposed by Moon but sextile to Neptune. Sun and Mercury are square to Saturn and sesquiquadrate to Jupiter and semi-square to Venus, which would place limits on him not overcome by the trine of Moon. Uranus and Jupiter in Gemini give him an active mind, but both being retrograde and Jupiter in its detriment, the higher spiritual and creative forces and faculties are more or less hampered and limited and operate on a lower plane than would otherwise be. Saturn in Leo, especially being square to Sun and Mercury, place limitations on the affections and emotions and accord well with his "race suicide" theories emphasizing *duty* (a Saturn attribute) of multi-procreation with but little reference to the desirability of better physical and spiritual conditions and environments or the underlying causes and influences producing the situation criticized. Mars opposition Moon also tends in the same direction. Note that with Mars and Moon well placed by sign and

position, etc., the depraved, vulgar characteristics noted in some textbooks are absent, in which elevation of Sun and Mercury assist.

The Roosevelt horoscope is one in which the mundane positions and angles agree with the general character, a condition not always found. Mars in Capricorn posited in the first house and ruler of the solar sign and fourth (close of life) and eleventh (ambitions and desires) and sextile the latter cusp with Sun in tenth (honor and standing) all tend to augment an insatiable desire for prominence, a strong will and energy to achieve—distinct from acquisition which was quite moderate. Sun with Mercury trine Moon in seventh would give him public support, converting many open enemies to friends, but also at times giving his enemies the upper hand. Jupiter trine the tenth, but retrograde and in his detriment would help considerably but with some drawbacks or disagreeable features in success. The phrase his opponents described him by and which he detested—"the accidental president"—was typical of a benefic, placed as Jupiter is in this map. It may be noted here that he came to the Presidency on the death of McKinley under first trine Jupiter radical (solar arc $44^{\circ} 24'$) and his election three years later under eleventh trine Mercury and to his award of the Nobel Peace prize under eleventh trine rad. Sun and Mars trine to rad. tenth. The progressed Moon was near the opposition of rad. eighth and square rad. Mercury, trine rad. Uranus in fifth. Incidentally it might be mentioned that a planet trine tenth at birth coming to a favorable aspect of first will invariably bring to pass the best of the radical indications.

He organized the Rough Riders under twelfth conjunction rad. Mars and tenth par. rad. Jupiter and it may be noted that during the summer the Moon came to opposition Jupiter and square Neptune about the time of the famous "round robin protest"—a typical event if one will look up the factors. The disagreement with Taft after the latter's election in 1908 came under first square rad. Uranus and his African hunting trip the following year under first trine rad. Sun (Sun in 8th sign!) and ninth sextile rad. Neptune (journeys among a people of weird superstitions) and second sextile rad, Jupiter (financed largely by scientific institutions) a logical coincidence. The split on the Progressive Party issue began under tenth conjunction rad. Venus. According to usual textbook rules this should have brought honors, success and pleasure. On examining the nativity however we find that Venus was on the cusp of twelfth, semi-

square Sun and Mercury in tenth, square Neptune in third and also third cusp and opposition Jupiter in sixth, but has to offset these a trine of Saturn from eighth and was sextile tenth. These in themselves would make success very doubtful as Venus conjunction tenth means also opposition fourth (the general public and end of matters). During the fall the twelfth also came to semi-square rad. Venus and also to the midway point between squares of Rad. Sun and Mercury. Moon came to opposition of rad. first in September and Sun par. rad. first about same time. The bulk of the involved factors (and few important events are controlled only by a single aspect) showed strong twelfth influences adversely operating. General public opinion at the time coincided with the Karmic indications of the twelfth, that there was too much selfishness being expressed.

The South American exploring trip was planned under fourth conjunction rad. Jupiter (tenth opposition) and sixth semi-square rad. Jupiter, the rad. Jupiter being in the sixth house. Remember the rad. Jupiter was sesquiquadrate rad. Sun and Mercury in tenth, square Neptune in third and square third cusp, semi-square eighth and opposition Venus but had tenth trine. A cusp coming to a conjunction or aspect of a rad. planet brings all the planets aspects, etc., into activity, and it was on this trip that he acquired the germ of the disease that brought the end. Notice that Jupiter ruler of twelfth and Sagitarius (the cusp signifying unknown hidden matters and the sign, science, philosophy, exploration, etc.) was in opposition to Venus in his twelfth and ruler of his tenth. His most serious illness (sixth house—sixth semi-square Jupiter) came on this trip (rad. Jupiter square Neptune and third) affecting the blood (Jupiter sesquiquadrate Sun in a martial inflammatory sign). Conjunction fourth brought scientific activity and recognition more than at any other time of life perhaps, with the usual annoying accompaniment (planet retrograde and in detriment) in dubbing his discovery the "river of doubt."

From this time on a series of aspects occurred that few could survive (and death seldom or never results from a single aspect)—fourth square Neptune, eighth opposition Mercury and Sun, twelfth opposition rad. Saturn and first square rad. Jupiter—first coming to a sextile in 1916.

Reference has been made to Roosevelt's delicate health in childhood and how he determined to overcome it. Capricorn rising usually indicates a lack of robustness and with Saturn its ruler on eighth cusp afflicting Sun ruler of eighth, survival of

childhood looks doubtful, but we also find Mars the planet of energy, ruler of the solar sign and in its exaltation is in the first house (personal life) sextile Neptune and third and eleventh cusps giving him intuition and strong will and the Sun ruler of his eighth while square to eighth was trine Moon the chief physical factor especially in early years and sextile first cusp.

The hints given in these articles, brief and incomplete, it is hoped will help some to a better co-ordination and grouping of the elements of a horoscope. It is desirable that more study should be given to horoscopes of well-known people—including family and friends. One horoscope well understood is of more value to a student than the erection and hasty, brief scanning of fifty.

The Caldron

MY DEAR MR. EDITOR:

In reference to the notice of my novel, A ROMANCE OF TWO CENTURIES, which appeared in your columns a short time since, I am attempting to condense my rejoinder to the utmost of my ability. From the title of your magazine, I assume it is progressive, and interested in the unseen universe. Your reviewer was wholly reactionary, and left out the principal question: How is this an occult novel?

Preliminarily I protest against two accusations: one of socialism, and one of Bolshevism: both of which prove he failed to read my explicit condemnation of both.

First, about socialism. I believe in the establishment of the religion of patriotism. Does this not conflict with standardization, organization and efficiency of government? No. This is the secret. There are five social groups: the family, the neighborhood, the city, the State, and humanity. We must be loyal to all of them simultaneously. Does that give rise to conflicts? Surely, but the fault lies not with loyalty, but with the universe, and we shall have to make them agree. There lies the art of the social physician, as statesmen will come to be called. This future cosmopolitan will laugh at the short-sighted socialist who burns flags, at the Republican senator who opposes a League of Nations, "moss-back" that he is, so thoroughly conquered by Democracy that he is fighting over again the battles of the Confederate States' Right man; at the striker, who tries to throttle a community, or at the selfish bachelor, who wants the family-father to pay all the taxes, and give him the life he misuses. All these need spectacles, which are the Religion of Loyalty to all five simultaneous fatherlands, not to mention the sixth, the heaven above.

Second, Why is this an occult novel? It believes in the scientific exploitation of psychical research, in a cosmopolitan College of Sages, who will not only believe, or practice, but ESTABLISH an international wisdom religion; and third, because it gives sufficient explicit directions for any one to achieve insight, conscience, and intuition.

Third, Will the era of standardization be "grey," monotonous, unhappy,

dull, and less desirable than our present state of civilization? Of course, we must face conservative self-satisfaction, which is natural and healthy, but which means nothing, any more than the exploded but oft repeated argument for slavery, that the slaves were happy, and sang at their tasks. We must use our heart and mind, to settle the question. Besides, this argument shows that we would be happy even under conditions more strict than the present.

If standardization is objected to on the count of monotony, please notice that big business is introducing it to-day; there are magazines exclusively devoted thereto; we have filing devices, ship-standardization, and this will never decrease, but grow. To object thereto is to hide one's head in the sand, like an ostrich; but please don't take out your inefficiency on the poor *Romance of Two Centuries!* In this, the book is as inevitable as the rising sun. None but incompetents, failures, fools can object to it, on this account. There were riots at the introduction of spinning-machines, the locomotives, the department stores; But who would *really* care to go back? Who *could* go back? Have these improvements *really* decreased the joy of life? On the contrary, they have increased it, by increasing our leisure time.

Or, dear reactionary, are you regretting the "right to dirt?" Successively, civilization has cancelled the right to crime, to ignorance (by compulsory education); and recently, to intoxication (by prohibition). Do you, like the boy, weep at being denied the right to remain dirty? Sanitation has already stepped in, to take it away. Are Jersey commuters less happy because the meadows are now monotonously dry, and mosquitoless?

Space forbids further arguments against the "right to selfishness," or the "right to damnation"; let us merely recall that the future "monotonous" state will lack unemployment, drudgery, overwork, failures in life, many "incurable" diseases, and life-long mistakes in matrimony, condemning the innocent to life-long torture. If the absence of such vampiric conditions is monotony, then the majority of humanity will prefer the latter. So, too, a robber-baron, or highwayman, would consider our present life monotonous; but who would *seriously* want to put the clock of civilization back?

Of the short-comings of the *Romance of Two Centuries* the author is more aware than anybody else; but where else at the present day will you find a more original, wittier, better written, saner, more searching gripping human story, as inevitable as business systematization, as irresistible as the human need for knowledge of direction of event, and as timely as the Peace Conference?

Respectfully yours,

KENNETH S. GUTHRIE.

MY DEAR MR. WHITTY:

In regard to the articles on "Karma" by Rev. H. E. Sampson, which have appeared in *Azoth*, so unfavorably criticized by Mrs. Bickford, I wish to say that, in my opinion, they contain the most logical exposition of that somewhat hackneyed subject that I have so far found. The Theosophical literature gives the Hindu point of view, and a beautiful one it is, but it furnishes no details as to the operations of that Law in the peculiar conditions existing on this Planet to-day.

And because Mr. Sampson speaks with authority (and how could he do

so without having attained to the super-conscious state?) and because his writings have a ring of sincerity which no one can deny, I regret that they bring no more sympathetic response from your readers.

Who can deny that the world "lieth in the arms of the wicked one"? I, for one, find it quite easy to believe that the majority of mankind reincarnate from the astral plane to-day, and that the entire scheme is the result of "wickedness in high places."

Two years ago I picked up a copy of Mr. Sampson's "The True Mystic" and found therein so satisfactory an explanation of the phenomena of "ecstasy" and of Mysticism in general, so long inadequately treated of by saints who had experienced the Divine Union, and by Intellectuals who had *not*, that I followed by studying the later works, "Progressive Creation" and "Progressive Redemption," also "Scientific Mysticism." I do not hesitate to affirm that these books contain the "*Cyclic Message of the Age.*"

In fact, without more knowledge than we have had heretofore of the principles of the "Path of the Divine Mysteries," it is impossible to interpret the cryptic Pauline Epistles (upon which by the way, Mr. Sampson bases much of his teaching).

"The return of the Mysteries" will be ushered in by cataclysmic occurrences on a world-wide scale, "blood and fire and vapor of smoke" and "men's hearts failing them for fear." This return is the true meaning of the much misunderstood prophecy of the "Second Coming of Christ" and the Theosophical belief in the "Coming Master." Truly it means the return of Jesus to the *Throne of Man's Soul* through the restoration of the Christ Within to the Monarchy of the Seven Kingdoms of Man's Constitution." These words of Mr. Sampson refute the accusation of your reviver E. D. L. that in "Theou Sophia" the Christ idea is materialized. We have all the promised scenario of blood and fire, and it behooves the seeker to use his own tuition if he is to keep his lamp burning.

"All's right with the world," Mrs. Bickford, because we have great Teachers to bear the heavy Karma of this earth, and to point the way to the sincere student.

Sincerely,

A. C. MANDER.

THE BEGINNINGS OF CHRISTIANITY

(By A Gleaner)

Within the last few years a surprising amount of light has been thrown upon the early Christian Centuries, by the discovery of tons of papyri, and the collection of thousands of inscriptions, which will keep scholars busy for years to come. "The New Archeological Discoveries," by Dr. Cobern, gives a full account of them.

Aramaic was the native language of the Jews in Palestine, in the first century. It has long been noticed that Christ, at least in times of excitement, spoke his native tongue. Dalman and others, have made this perfectly clear. It is very likely that all the disciples were not only bi-lingual, but also tri-lingual, just as the modern Palestinians are.

Syriac was a dialect of Aramaic, and the first language into which the New Testament was translated, and as the Greek text itself was written by men who habitually thought in Syriac, the early versions in this tongue

have a closer affinity with the original text than those of any other can possibly have, not excepting the Old Latin.

At the present time over forty manuscripts, representing forty different Syriac New Testaments of the fifth or sixth century, are known to exist. These manuscripts come from widely separated districts.

The New Testament was practically the spoken language of the first century, and minute distinctions are not to be expected in colloquial use.

The New Testament writers used the language common upon the street, and this language was changing in their very lifetime, as is shown in Paul's letter to the Philippians, and particularly in the writings of St. John.

From the study of the grammar of the "Koine," it is perfectly clear that many of the supposed blunders and solecisms of the New Testament writers, and their supposed errors in the transcription of the text are merely grammatical forms, common among the middle classes of the first century. This is one of the greatest discoveries that have been made. The accuracy and age of the New Testament documents are thus confirmed by the new discoveries.

The style of the New Testament was the style of the "Koine." The Holy Spirit spoke in the vernacular. The very grammar and dictionary cry out against the man who would allow the Scriptures to appear in any other form than that understood by the people.

Each New Testament writer had individual characteristics, but with the exception of Luke, the author of the Hebrews, and Paul in a few of his epistles, these were all written in the "vulgar" tongue of the first century.

Luke was quite familiar with the Greek Bible (LXX) and consciously imitated it. He was a Gentile, and the most literary of the gospel writers. His vocabulary illustrates his breadth of culture, for he uses 750 words; very many of which are technical, medical terms, not occurring elsewhere in the New Testament in the same sense. While he has a fine command of the popular diction, there is a literary touch about him not found in the papyri.

Sir William Ramsay found that Luke is very reliable. Sir William was induced to make explorations in Phrygia. He found no trustworthy maps of that country, and undertook to supply this need, and also to trace the history of Roman institutions in Asia. He was a "worshipper of Wellhausen" and accepted without question the verdict of such critics that Acts was an untrustworthy work of a highly wrought imagination, produced in the second half of the second century. He was first awakened from this illusion by a study of Acts 14.5, which stated as a geographical fact that one passed from the frontier of Lycaonia in going from Oconium to Lystra.

The statement seemed absurd and was opposed to the decision of the most authoritative modern geographers, and seemed to be contradicted by ancient writers, but as Sir William studied the contemporaneous inscriptions, he discovered that Luke, the author of Acts, knew more about the ancient geography of Phrygia than any of his modern critics.

In all the other statements of this book he also found such surprising accuracy that he has finally been able to state (1915) as a scientific conclusion from all the data now in our possession, that "Luke's history is unsurpassed in respect to its trustworthiness."

Let us then, when reading the Gospel according to Luke, and The Acts of the Apostles, by the same author, remember that there is good reason to believe we are reading the statements of a careful writer, and that he can give us much reliable information concerning the beginnings of Christianity.

REPLY TO THE ABOVE

(By a Winnower)

I am continually reminded by Christian apologists in print, of Mark Twain's delicate little sarcasm:

"T'were better not to know so much
than know so much not so."

Within the last few years a surprising amount of light has *not* been thrown upon the early Christian centuries by the discovery of tons of *papyri* and the collection of thousands of inscriptions. Our friend the "Gleaner's" naive intimation that they "*Will keep scholars busy for years to come*" is sufficient evidence that the light they embody is for future effulgence. Furthermore, the "New Archaeological Discoveries" of Dr. Cobern are not the authoritative conclusions of accepted scholars in this field of research.

Dr. Cobern has chosen a remarkably popular field as lecturer and archæologist emeritus, to the despairing orthodox, so much of whose legendary stock-in-trade has been cut from under their feet by secular discoveries, that they welcome all and any assurance that the findings of science have all proved a dream, and that they will be vindicated by the very force which is relentlessly overthrowing them. This delusion gratifies them, and does not hurt the sale of the Doctor's book.

The tons of *papyri* to which the good brothers allude are the well-known finds in the Fayoum region of Egypt, Greek *papyri* of Ptolemaic and Roman times which, according to the record, "consist chiefly of accounts, deeds, royal edicts, and the like," and numerous fragments from Homer and other Greek poets. Finds of *ancient* scriptural fragments are rarer than finds of crown jewels. Those quoted, from time to time, are usually of the decadent Roman or Byzantine periods. Early copies of the Gospels do not come from graves, but are mostly old manuscripts and palimpsests (erased and re-written manuscripts) rescued from or preserved in the old Coptic, Nestorian, Greek and Syrian Catholic monasteries, in which they were presumably originally produced, as many of these institutes are of great age, dating clear back into Byzantine times.

It may surprise many to know that even in the case of the "Old" Testament, which admittedly antedates the "New," there are few Hebrew manuscripts that are even supposed to be more than six or seven hundred years old. Aside from one copy of the Pentateuch, which may have been written as early as B. C. 580, there are no Hebrew Bibles which claim to be older than the ninth century A. D. This does not deny immensely anterior origin, but it effectively disposes of the ridiculous claims set up by pretenders to precise knowledge. As to the "New Testament" there is no manuscript now in existence which was written during the first three centuries; there are one or two belonging to the fourth century, and from that time on we find innumerable copies, in all manner of monkish manuscripts, plain and illuminated.

There is an enormous literature attesting these facts, with many additional details, notwithstanding which some one is continually jumping into the arena with statements completely ignoring the truth. To enumerate the various points would only make matters worse, for the literal defenders, who, the deeper compelled to delve, as they will not delve voluntarily, find more and more evidence that both the Hebrew and the Christian sacred volumes represent deliberate attempts to supply sacred literature to religions already formulated and requiring such texts upon which to base the authority of prelates, for they *were not originally intended for popular reading*, as now employed.

Our "Gleaner" friend's philology is equally faulty when he causes "Both the grammar and the dictionary to cry out" against the blasphemy of imagining that the Holy Spirit would speak in any other than the vernacular of the proletariat of one particular time and place, in an effort to speak to all times and places without assistance. "Aramaic" was only *one* dialect of the group of numerous closely allied Semitic tongues spoken throughout the length and breadth of what is now modern Syria. There was no such tongue as "Syriac" until modern Moslem dominion, and in that, Turkish and Arabic idioms predominate.

The real family of languages which prevailed throughout the "Holy" land, in what are commonly accepted as Biblical times were of the Phœnician-Hebraic group, embracing Moabitish, Samaritan, Phœnician, Aramaic, Palmyric, Manda, and several others, and they have all been found to be so closely allied as to present an analogy to the close relationship of Norwegian, Swedish and Danish.

The Old Testament was undoubtedly first composed in the Aramaic dialect, but there is a theory that the Pentateuch was originally a Samaritan work, as this people claim to retain the original text. The Pentateuch first attracted the attention of non-Hebraic scholars in its Alexandrian Greek translation from the *Thorah* of Jerusalem.

The "New" Testament was conceived, produced and promulgated from but one place on earth and that is Alexandria, Egypt, where its various parts were composed at various times, and indeed selected from "Several tons of *papyri*" by the ingenious expedient of praying for the inspired Gospels to jump on a table, from the midst of several hundred claimant manuscripts.

The Book of Revelation, which has been made the last of all, and is generally considered as an epilogue to what precedes it, is really a Gnostic document, which belongs to a period at which the Gospel narrative had not yet been imagined.

It is truly pitiful how these evangelical literalists will twist and distort every shade of meaning and probability they can conceive of, to establish a theory of grammatical, lexicographical and encyclopædic historical values, for that which was written in a deeply mystical spirit, veiling the mysteries of the ancient wisdom, under locally familiar analogies, so that the priestly initiates might expound or withhold from whom they would, and the archæologists of literal absurdity flounder forever in the swamps of conjecture and misconception.

MY DEAR MR. WHITTY:

Have you space in the "Caldron" for one or two comments on the hexagram of pentagrams represented on the Seal of the United States?

The number 13 corresponds to the two Hebrew words, *Achad* (AChD), *Unity*, and *Ahebah*, (AHBH), *Love*; and it is the first reduction of the values of *Binah* (BINH=67=13), *Understanding*, and of the verb NGH=58=13, *to lead*, or *he leads*. Is it altogether coincidence that the Seal should again and again, by its repetition of 13, direct our attention to Unity, to Love, to Understanding, and to the idea of Divine Guidance expressed by the verb, He leads?

Again, as Peregrinus has pointed out, the hexagram, being composed of pentagrams, is 13 times 5=65; and 65 is the Divine Name *Adonai*, ADNI, *the Lord*. This gains added significance when compared with the motto, "In God we trust," used on our coins. Perhaps the influence of Free Masonry may be partly responsible for these peculiarities of our national symbolism; for there were certainly members of that Craft among the founders of the United States.

Yours fraternally,

PAUL F. CASE,

MY DEAR MR. WHITTY:

In "The Oracle" for August I have read with deep feeling the letter by one who signs "Subscriber"; and wish it were possible for me to point the way, that Peace and Contentment might come into the heart of this dear hungry and restless wanderer.

Whoever you are, dear "Subscriber," be assured that now, this very moment, Christ is working in you, to Will and to Do. Your restlessness proves this. You may ask, How do you know? I reply, Because for years I experienced the same restless, dissatisfied longing. No one could point the way but my own Christ, Whom I had not yet known, and if you will sit quietly and listen I will tell you how He made Himself known to me. One never-to-be-forgotten dark, gloomy day, after an all-night downpour of rain, as I sat by an open window, He came, no doubt because He found me in just the receptive mood most desirable to Himself. I remember distinctly that one moment before I had offered a prayer, not from the head but from the heart, and before the last words were spoken He answered: This is the prayer, "Lord! Show me the way, from darkness into light." Like a flash the answer came, "I am the Light, and I am the way, in Me is no darkness at all, see!" Immediately the room was filled with a soft golden light and Himself standing in a blaze of Glory; a sweet, tender smile like that of a child played about His lips and face, which looked like polished copper. My first impulse was to crawl at His feet, but instead I must have fainted, as upon awakening I found myself face down flat upon the floor. No one now could be seen in the room, I was alone, yet the wonderful light was still in the room though His own beautiful form had vanished. I sat up and looked about me; suddenly back of my right ear, I heard His Voice speaking softly, "You do not seek me, but I seek you, remember, be still, be still!" This then was the lesson, the secret.

From that time to this have I known and do know the Great "way shower," the Light, the Truth! Yes, dear "Subscriber," the "Illuminati" will disclose their secret, they are waiting, longing, for the opportunity, but first, are you ready to receive? Are you willing to give up self? Remember He is working in you, this is the sign of His coming, do not resist Him, be patient, be still!

“Cast aside, like a garment thy fears and forebodings;
 For naught that thou hast is of value,
 And naught that thou art is important,
 Thy gold can't purchase salvation,
 Thy rank will not aid thee hereafter,
 On faith and devotion thy hopes must be centered.”

ONE WHO IS TRAVELING THE PATH.

Reviews

Contact with the Other World. The Latest Evidences of Communication with the Dead. By James H. Hyslop, former Professor of Logic and Ethics at Columbia University and Secretary of the Society for Psychical Research in America. The Century Company, New York. 500 pp.

Dr. Hyslop has achieved international fame in the field of psychic research, having made a profound study of spiritist phenomena for a number of years. His book answers the questions that have been put by myriads of despairing people in all ages—“Can I speak to my loved ones that have already gone? Are they really dead?” Into these two questions are packed the unsatisfied yearnings not of a race but all mankind.

In the opening chapters of this book, Dr. Hyslop reviews, at length, the history of man's endeavor to communicate with the unseen world. He traces this aspiration from primitive times to the later periods of Greece and Rome, with a glance at the various ancient philosophies and the records of the old and new testaments. In later chapters he discusses the various phases of modern spiritualism. He also shows what has been accomplished by such painstaking scientists as William James and Sir Oliver Lodge to prove or disprove communication with the dead. The various problems of telepathy are given thorough consideration.

Dr. Hyslop next presents what he terms “Evidences of Survival.” In a series of chapters of absorbing interest he gives the result of his experiments with Mrs. Piper, Mrs. Chenoweth and other mediums, in which messages were received from Professor James, Dr. Hodgson, Mark Twain, Dr. Isaac Funk, Carroll D. Wright and other eminent men.

Mark Twain, in the course of his communications, made several references to “Jap Herron,” the book which was written automatically by a medium and published last year. It will be recalled that an attempt to suppress this book was subsequently made by a daughter of the famous humorist and an injunction was asked for. The proceedings, however, were eventually abandoned.

In discussing Jap Herron, Dr. Hyslop states that cross references furnish strong proof that Mark Twain was in some way connected with the production of the book, although in the process of interpretation the story was undoubtedly colored by the mind of the medium.

The Gifford case, to which Dr. Hyslop devotes a chapter, has many weird and unusual features. The subject of the story, Frederick L. Thompson, a goldsmith, had been acquainted with R. Swain Gifford, an artist of some note. After the artist's death some of his paintings were placed on exhibition and Thompson went to see them. While looking at

the pictures he suddenly heard a ghostly voice, which said, "You see what I have done. Can you not take up and finish my work?" Shortly afterwards Thompson was seized with an irresistible impulse to sketch and paint pictures, and accompanying this impulse he had hallucinations or visions of trees and landscapes which served as models. He turned out some highly creditable pictures, some of which were purchased by collectors who recognized their strong resemblance to Gifford's work.

In his visions Thompson continually saw a group of gnarled oak trees growing near the ocean. After a long search he discovered the actual spot on an island off the New England coast where Gifford had spent his summer vacations. The artist's initials were carved on one of the trees. A sketch made by Thompson as the result of his visions is reproduced in Dr. Hyslop's book with a photograph of the scene, the two being almost identical.

In later chapters Dr. Hyslop considers the various objections to the possibility of spirit communication, and the idea that spirit messages may be the result of telepathy or the operation of the sub-conscious mind. He shows conclusively that such arguments are not applicable to certain well demonstrated phenomena. He also discusses table-rapping, levitation and other physical aspects of spiritualism.

In explaining the conflicting statements contained in communications from the spirit world, Dr. Hyslop points out that while such communications, in the main, differ from the usual orthodox theories of the life to come, they seem to agree fairly well that the mind, in the future life, makes its own environment, its heaven or hell.

As to reincarnation, Dr. Hyslop confesses that he is not a believer in this doctrine, which he regards as logically unsound. "That you cannot," he says, "retain a theory of responsibility in any existence without a memory is a truism of ethics, and even in our civil courts if our personal identity were changed we could not be held responsible for anything we did. If we lost our memory every five minutes we should be regarded as insane and crime could not be ascribed to us. In cases of alternating personality punishment might be meted out to the personality performing the act, but this restraint could not be applied to the other personality. The doctrine of reincarnation has to face this large question: We cannot apply to any future life the categories of the present unless personal identity be assured. Memory from one stage to another is necessary in the continuance of existence. 'Karma' without memory is retribution minus the grounds for it, obstructing everything that makes it rational.

"It is true that communications—or what purport to be communications—from the dead assert the doctrine of reincarnation, but we must remember that there is no agreement of the dead about their life. The disagreement is as great as it is about philosophic views among the living. This inconsistency prevents our uncritical acceptance of these records as final on any point."

In giving his views on the subject of obsession, Dr. Hyslop thinks that the world will eventually return to the belief of ancient times, that mental disorders, in many cases, are the direct result of spirit control of a low order. "It is high time," he says, "to prosecute experiments on a large scale in a field that promises to have as much practical value as any application of the scalpel and microscope."

Dr. Hyslop in his closing chapters, gives some highly practical opinions concerning mediumship, its qualifications and practice. He also reviews the relationship between spiritualism, religion and science. He believes that spiritualists have been too much concerned with physical phenomena, such as table-rapping and materialization séances, and have sadly neglected the spiritual side. "If spiritualists," he says, "would only devote themselves to the natural correlate of mediumship; namely, the ethical regeneration of a world saturated with materialism, they would not only bring their cause into better repute but would also refute most of the objections directed against them."

In summing up his conclusions regarding human immortality, based on years of investigation, Dr. Hyslop says: "Personally I regard the fact of survival after death as scientifically proved. I agree that this opinion is not upheld in scientific quarters. But this is neither our fault nor that of the facts. Evolution was not believed until long after it was proved. The fault lay with those who were too ignorant or too stubborn to accept the facts. History shows that every intelligent man who has gone into this investigation, if he gave it adequate examination at all, has come out believing in spirits; this circumstance places the burden of proof on the shoulders of the skeptic."

W. E. C.

"**The Kingdom of the Lovers of God.**" By Jan Ruysbroeck. Translated from the Latin of Laurence Surius, the Carthusian; cloth, 216 pp. E. P. Dutton & Co., N. Y., 1919."

The introduction, by T. Arnold Hyde, informs the reader that the author (1293-1381) was "incomparably the greatest of all Christian mystics," and this book is said to be "acknowledged the most characteristic and deeply mystical of all his writings."

It is somewhat difficult to accept it other than as a Roman Catholic homily, centuries behind to-day's current thought, and while a single quotation hardly places a book, yet the following is characteristic:

"The second kind (of evil men) are faithless or dishonest persons who hold and pursue some error against the twelve articles of the Apostles' Creed, or against the Seven Sacraments of the Church, or who differ in some respect from the Catholic Church, or hold an opinion contrary to it, or maintain it publicly or privately; if they determine to persist thus tenaciously, and so die in it, even though endowed with all the moral virtues, and engaged in all acts of pity and compassion, and are esteemed for as great a clearness of intellect as any mortal who has ever lived, nevertheless they are to be plunged into the flames of hell."

The book is interesting as typical of the Middle Ages, where it should have been left to slumber undisturbed.

E. D.

"**Toward New Horizons.**" By M. P. Willcocks. Cloth, 213 pp. John Lane Company, New York.

The author considers the present world problems in a general way, but more particularly from an English standpoint. She has read and thought deeply, and while she deals with many questions, she discusses the fundamental necessity to be the realization by humanity of its essential oneness. She indicates how this is being brought about, the directions from and toward which this trend proceeds, and the various tendencies that the Great War has generated.

The author believes that Russia will become a great factor in the world's reconstruction, and places stress on the labor, woman suffrage and spiritual movements of the day. The book is both interesting and suggestive and deserves wide and careful reading. E. D.

The Twentieth Plane—A Psychic Revelation. Reported by Albert Durrant Watson, 308 pp. and index. George W. Jacobs & Company, Philadelphia, Pa.

A large number of books purporting to be the record of communications from higher or inner planes of consciousness have been reviewed in AZOTH and some of them have claimed the authorship of persons well known in their earth life. Such claims are generally regarded with some suspicion by the matter of fact reviewer because they rarely repeat the familiar style, and by the occult reviewer because of the many possibilities of personation.

What, then, must this scribe say, who belongs to the latter category, when he meets a book which claims to give conversations and messages of "a hundred or more personalities of world wide fame," among whom are Jesus and a galaxy of stars, such as Lincoln, Emerson, Whitman, Ingersoll, S. T. Coleridge (who writes a dedication), Elbert Hubbard, Voltaire, Victor Hugo, Meredith, Shakespeare, Spinoza Plato, Kitchener, Tennyson, John Wesley, Agassiz, Wordsworth, not forgetting Sappho.

It is difficult to accept seriously such a "Psychic Revelation" as is contained within the pages of this volume. It is so highly improbable, so extraordinary—even compared with other books of the same nature—that even one who has himself had undoubted proof of communications with denizens of other planes, and who is prepared to accept a great deal, looks carefully for subtle satire.

It seems, however, to be written in good faith. The recorder is a Fellow of the Royal Astronomical Society of Canada and President of the Canadian Psychical Research Society, and so must be considered a sane and not over-credulous investigator.

It seems that all the communicating celebrities reside in the Twentieth Plane or else are visitors there from higher numbered spheres. These planes seem to be a kind of colony where like-to-like gravitates.

The messages have come through ouija board, automatic writing and trance-speaking by a medium. The book is evidence of a very literary circle of sitters who discuss intelligently the various writings and poems with their supposed authors.

One can almost hear the shouts of derision with which the ordinary newspaper reviewer or sceptical reader will accompany the perusal of this book and, while the writer of this review admits a considerable inclination to join the chorus, nevertheless he is inclined to believe that, while the messages are published in good faith, Doctor Watson and his friends have been the victims of a group of astral sports who have no doubt hugely enjoyed the joke. M. W.

Last Letters from a Living Dead Man. Written down by Elsa Barker. 240 pp. Mitchell Kennerley, New York.

X or Judge Hatch has become a somewhat popular "spirit author," and many people have been awaiting with interest this third book from his instrument's pencil.

Whether or not X is really Judge Hatch or truly a living Dead Man and not the subconscious self of Elsa Barker, must be left to the credulity or scepticism of the reader as a matter impossible to prove.

While admitting that communication with those who have departed this life is undoubtedly a fact, it must be noted that there is nothing in these three volumes of "Letters," interesting as they all are, which points to a conclusion that it is so in these cases. The peculiar dialect of "Patience Worth," the type of story and style of "Jap Herron," the intimate knowledge of the doings of family and friends displayed in "Letters from Roy," the stunts with the planchette and constant efforts to prove identity as well as the splendid lessons given in the "Seven Purposes," are all evidence making for an acceptance of the source claimed, while in the case of the X books such evidence is entirely lacking.

This last of them is perhaps the least convincing of the three. X claims to have advanced to the mental plane. Instead of describing life and conditions in that, presumably, higher state—as he did so interestingly of the astral plane in a former book of Letters—he gives us a homily of advice, rebuke and prophecy on our country. It is good advice, deserved rebuke and probably true prophecy and its careful reading will do us all good, but with the exception of the stories of invisible armies, the revengeful nature of the Indian spirits, etc., it could all have been written by a close, impartial earthly observer of present international events and tendencies. It will disappoint readers who are more interested to hear of the other world than this.

These letters were written between February, 1917, and February, 1918, both before and after we had entered the War, but also before the end could be foreseen. It is due to X to note that the end is accurately foretold, also our entry into the contest, and in all the references to the War never for a moment is the allied victory doubted.

Among the many good things in this book, the following are some of the best:

"Once I desired to be a great man. Now when I only desire that Man shall be great, I have increased in stature myself."

"I see a great leader of men who shall arise in this land. His mission will be the union of races. He will be a teacher and a prophet."

"Our country is suffering at this moment in March, of the year of our Lord nineteen hundred and seventeen, from an indigestion of gold. You have swallowed more than you can assimilate and your organs are congested. If to restore the equilibrium some of this gold should be regurgitated, by war or by other means, do not in the weariness that follows fancy that the nation is going to die."

"There is coming a time when love will be needed in this land as it has never been needed before, when 'live and let live' must become a law as well as a phrase."

"Do not fear that we shall return to the Dark Ages. Oh, no. We are going into a Light Age. It is only twilight now."

"She (America) must realize herself as one of the sister States in the great commonwealth of nations, and the eagle will take lessons in voice culture."

"If there were only a dozen people in the United States who understood or could be made to understand the *occult forces* behind the present uni-

versal unrest, and if those twelve could work together with unity of purpose, some here, some there, with the pen, the voice and the will, under a leader, those twelve might lead the people out of the wilderness."

"It is not so terrible to die. It is really far more terrible to be born."

The book is prefaced by a long introduction by Elsa Barker, which is more of a dissertation upon Psycho-analysis, in which she analyzes herself into—what the reader may conclude—a victim of enantiadromia, whatever that means. Readers will be well-advised to leave this to the last, otherwise they may never struggle through to the "Letters."

D. S. J.

Miss Fingal. By Mrs. W. K. Clifford. 312 pp., 1919. Charles Scribner's Sons, New York.

This is a charming story of London and the nearby country, covering the period from 1905 to 1917. It is so natural that it seems to be absolutely true. The author has almost eclipsed Charles Dickens in her descriptions of places and characters. The atmosphere of the story is wholesome, and its keynote (the "obsession" of Aline Fingal by the spirit of Linda Allison) is so deftly interjected and interwoven that criticism and objection on the part of orthodox believers are seemingly precluded. It is a story that will be read by common people and gentler folk with equal interest. "Miss Fingal" is worthy of shelf-room, alongside "David Copperfield." Mysticism does not appear in the volume, yet the gradual transformation of Aline Fingal from an inexperienced, lonely maiden, isolated by poverty, to the alert, energetic, humanitarian heiress of a wealthy old recluse, is so significant that Psychics will nod approval. To those who fancy the charm of English countrysides in the vicinity of London (and who does not?) the book will prove a treasure, while its lessons of self-abnegation will be an inspiration to every reader.

T. R.

TO ALL OUR NEW SUBSCRIBERS

Who are interested in the two serial studies—

AN INTRODUCTION TO THE STUDY OF THE TAROT

By PAUL F. CASE

THE FUNDAMENTAL PRINCIPLES OF THE YI-KING TAO

By ZEOLIA J. BOYLE

As back numbers of Azoth containing these are unobtainable, we have published pamphlets giving the articles, in full, up to and including January, 1919, instalments. Price 25 cents each.

AZOTH PUBLISHING CO., 1400 BROADWAY, NEW YORK

SEX WAR

-CONSCIOUSNESS is name of important, pure, daring, fascinating 25-cent book which every AZOTH reader should have. SPECIAL—Send the 25 cents, and by way of good measure I will include, free, six months' subscription for my monthly magazine called "TOWNTALK." The magazine is devoted to Prophecy, Self-Building and Improved Social Relationships. Send to E. LOOMIS, Peekskill-on-Hudson, N. Y.

PROPHECIES—Redding foretold this War, also Turkish War—gave exact dates 22 years ago. Tells what Governments and existing Institutions will be destroyed; claims War will shift to Religious basis with Catholic Church as leader of German Ideals; two-thirds of people of entire world will be swept away. Multitudes devouring his inspired book, "Our Near Future"; intensely interesting, convincing. Silk-cloth, 216 pages, postpaid, \$1.25. E. LOOMIS, Peekskill, N. Y.

Announcement Extraordinary!!

To AZOTH Readers

By D. I. ROGOW

An Expert and Specialist in Rare Jewels

Dear Friends:

I will be pleased to render a service of inspection of precious stones to a select and exclusive clientele by appointment.

My selection consists of rare Oriental pearls of exquisite shades and colors and of innumerable styles and shapes from India; also a fine selection of pearl necklaces.

I specialize in matching pearls for necklaces and can save you hundreds of dollars; nay—thousands of dollars, in large purchases.

The choicest of **Rubies, Emeralds, Sapphires and Diamonds**, mounted and unmounted, are at your service for inspection.

I have unusual facilities for remodeling and resetting your old jewelry into unique and artistic designs by expert craftsmanship.

The service I render is more than simply a business transaction—it is a fine art.

I will appraise your jewelry and find a market for it. Every transaction has a guarantee of **integrity, quality and value** back of it—as well as a reputation of nearly 26 years' successful business in the trade.

Let me have the pleasure of showing you (**by appointment only**) the D. I. Rogow collection of magnificent jewels, bar pins, rings and lavaliers.

D. I. ROGOW - Address:
19-25 East 24th Street, New York

Mr. Rogow is well known to us and we can vouch for his honesty and trustworthiness—Editor AZOTH.