

**The Occult Magazine of America**

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

*P 226 on cards*



*256/nature of each sign (not bad)*

**THE DRUIDS**

*By HELEN M. BARY*

**THE CHRISTIAN MYTH**

*By FRANK C. HIGGINS*

**THE AQUARIAN AGE**

*By VICTOR E. CROMER*

**FREEDOM OF THOUGHT**

*By EUGENE DEL MAR*

**A CHAT WITH MARK TWAIN**

*By A PSYCHIC SCRIBE*

**THE PHRENOLOGY OF THE ZODIAC**

*By E. G. BRADFORD*

*For Full 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**

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## TO OUR READERS

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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.

# "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

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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.

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Vol. 5.

OCTOBER, 1919

No. 4

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## Editorials

### *Reincarnation and Acquired Characteristics.*

One of the strongest arguments for the truth of the theory of Reincarnation is the postulate accepted by modern science that acquired characteristics are not transmissible. Because, if this is so, and the pre-existence of the soul denied, there could evidently be no moral or intellectual progress in mankind since he first appeared on earth, except in so far as environment may modify the individual life, and every human being when born must be a replica of man's original parents.

This will be generally conceded a *reductio ad absurdum* unless one grants that the new-born infant brings its characteristics with it and that those same characteristics are the sum of its past experiences in many previous lives.

Like that of free will and necessity this problem seems only to be solved by the hypothesis of the immortality of the soul and its evolution in mentality and spirituality through repeated experiences in earthly bodies.

Although this is by no means the only strong argument for reincarnation, it would certainly be somewhat of a body blow to those who firmly believe it if it could be proved that science was wrong and that acquired characteristics are inheritable.

It is therefore of considerable interest to our readers to

comment upon an article in *Current Opinion* making this very claim.

It refers to experiments made principally with a species of toad called *Alytes* by an Austrian biologist, Dr. Kammerer. By placing this peculiar species of toad in a modified environment, changes in structure and habit took place, and these changes were inherited by their progeny. The tendency of these changes seems to be atavistic or back to what is probably the original type, of which the *Alytes* were a modification, and so far as we can see proves nothing with which we are not already familiar. Every breeder of animals knows that variation of color and form are transmissible. We have only to consider dogs and horses to prove it.

By selection man can within limits breed animals to almost any type and bodily characteristic he wishes. If we could control the selection of human beings we could probably do the same. Every breeder also knows that, left to themselves, such varieties of animals will eventually revert to the original type. We also know that environment has a modifying effect upon the form of all animals and even man. This is freely conceded, and we therefore fail to see just what value Dr. Kammerer's experiments have or in what way they prove the inheritability of character, which is the real issue, and not bodily characteristics.

Reincarnationists grant that the law of heredity is a fact as regard form, but they deny that it is operative on the moral and mental planes. To prove it they refer to ever-present phenomena of parents and their children and the differences in the characters of children by the same parents. To disprove it, science would have to experiment over a long period of time with human beings themselves, and not animals.

#### *Ancient Wisdom.*

All our readers who have followed the Ancient Craft Masonry articles in AZOTH, by Mr. Frank C. Higgins, will realize that in his correlation of Cosmic laws to ancient symbolism and his discoveries of how numbers are but another symbolic expression of these laws, as well as ideographs of the teachings of the universal secret doctrine, he stands an unique figure in this especial field of research, giving to modern thought many contributions of inestimable value.

Not the least important of his work is the corroboration it affords to the claim of a common source and common knowledge among the wise men of all ancient civilizations of a specific body of knowledge from which all religious systems have been

derived and which was possessed by the great founders of those systems. Mr. Higgins proves very conclusively the practical identity of all religions by the identity of their symbols, and, what is of perhaps more interest to science, shows that these ancient sages were as thoroughly conversant with the laws of astronomy, the size and shape of the earth, the precession of the equinoxes, the plane of the ecliptic, the inclination of the earth's axis, etc., as any modern astronomer, and, what is more startling, were thoroughly familiar with a method of computing and measuring longitude and latitude and that there is strong evidence to show that they knew all parts of the earth's surface, or at least that comprised within the northern hemisphere.

We are glad, indeed, to see that the merit of this genius of our day is beginning to be recognized outside of masonic and occult circles. For some time now our brilliant associate has been writing for the *N. Y. Sunday Herald* and his articles are attracting wide attention.

It is in one of these, that of August 24th last, that Mr. Higgins describes what is probably one of his most important and far-reaching discoveries; one which will be of intense interest to occult students and especially to theosophists as corroborating the statements of Madame Blavatsky as to the existence of seats of occult learning on the continent of Atlantis, Egypt and Thibet, as well as furnishing supplementary evidence for the existence of that Atlantean continent.

In many ways we consider it, and we think rightly, one of the most wonderful and illuminating discoveries of modern times that the Hierophants of many thousands of years ago actually used the whole earth's surface to mark the points of that cosmic and well known symbol of the six-pointed star, interlaced triangles, hexagram or King Solomon's seal, as it is variously called.

Mr. Higgins points out that on the thirtieth parallel of north latitude at equidistant points of sixty degrees each, were, and in some cases still are, situated centres of ancient occultism such as the Pyramids, Lhassa, Ganges Island in the North Pacific, Hawaii, Uxmal in Yucatan, and Dolphin Ridge in the Atlantic. The last being the supposed site of a traditional city of the continent of Atlantis for the existence of which Ignatius Donnelly argues so ably and which is backed by the statements of H. P. Blavatsky and other occult students.

The only centre which does not quite conform and is a little off the thirtieth parallel is Uxmal, but, as Mr. Higgins

points out, a straight line drawn through the earth from Lhasa to the junction of 90 longitude and 30 latitude would come out at New Orleans, but as the present delta of the Mississippi was in prehistoric times either hopeless swamp or far out in the Gulf of Mexico, the peninsula of Yucatan was probably the nearest land.

It is impossible here to do more than call attention to these remarkable facts, but we have arranged with our associate to write a special article on the subject for AZOTH which we expect to publish shortly.

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#### BACK AT WORK

Captain George W. Walrond, the well-known occult scientist, teacher and astrologer, notifies us that he has now returned to Denver after a siege of eight months' serious illness, which enforced a stay in Los Angeles, California.

We hope the Captain has now fully emerged from the malign influences and will be able to continue his practice for many years.

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#### MRS. A. Z. STEVENSON

We regret to announce the passing of Mrs. A. Z. Stevenson which occurred August 19th last.

Mrs. Stevenson was well known as an astrologer and a fine student of the art, and was Secretary of the Astrological Society of America.

We are informed that she predicted her own death several years before.

She is survived by her husband, Mr. A. Z. Stevenson, the President of the Astrological Society, who is also widely known as an astrologer and lecturer.

May her life on the other side be one of peace and progress.

## Concentration

By DON DONNELLY

I believe that if a man could attain absolute control over his own mind he would be the most enviable of all creatures. Any one who has common sense can attain, if he wills, some control over his mind. But first he must determine what he wishes his mind to do, or we might reverse that and say what he wishes to do for his mind. FORETHOUGHT is the first step toward this end; DETERMINATION the next, and CONCENTRATION the third. FORETHOUGHT, SELF SUGGESTION, and the bringing of the mind to dwell continuously on a subject until we have attained our end in view are absolutely within the reach of all who have any strength of will whatever. Charles G. Leland, in his "Mystic Will," says that "he who can control his mind by an iron will and say to the thoughts which he would banish: 'Be ye my slaves and begone into outer darkness,' or to Peace, 'Dwell with me forever, come what may'—and be obeyed—that man is a mighty magician who had attained what is worth more than all that Earth possesses, Absolute self-control," he goes on to say, "is absolutely essential to happiness." And who is there among us who does not want to be happy?

CONCENTRATION is not a natural trait with human beings. We all must acquire it. And as our mental welfare is of the most vital interest to each of us, we should first stop and ponder very seriously on the subject matter of our concentration. It is indeed a true saying that "as a man thinketh so will he become." And as our prevailing types of thought determine our mode and manner of life if we wish to be surrounded with Love, Joy, Beauty, Happiness, Friends, and to have a more comprehensible and closer understanding with that CREATIVE FORCE called GOD, we should concentrate on these themes to the exclusion of morbid thoughts. James Lane Allen says, "Men imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into circumstances. And cause and effect are absolute and undeviating in the *hidden* realm of visible and material things."

Our thoughts and emotions are the all powerful forces that give birth and form to all that we experience in the material and the spiritual condition of our earthly lives. As we understand the laws of scientific mind and body building better, we will understand that whatever changes we desire in the latter we must first make in the former. And the mind like the body

can be clothed any way we wish it to be clothed. If we concentrate on Happiness, we will find it about us. If we concentrate on Unhappiness, we will bring it about us inasmuch, if nothing more than, that those about us will intuitively feel our mood, even though we do not reveal with words our Happiness or Unhappiness. Mixed in among the sin and sorrow of this world there is plenty of Happiness and Joy if we will but seek to find it. We can even create Happiness for ourselves, and so for others, too, perhaps, if we wish to. Just concentrate on a happy theme and see if you can't create Happiness. It is well worth the experiment. Are we not a part of the CREATIVE FORCE of the Universe; therefore, if we realize this, doesn't it stand to reason that we can create at least some of our surrounding conditions? And in order to do this we must be able to concentrate.

I know a woman who has experienced an almost miraculous recovery of health, and it came about through concentration. A double tragedy came into her life at a time when she herself was facing a major operation. As she has often said to me since: those three sorrows at *once* overwhelmed her—the double tragedy did everything horrible to her but kill her; *that* she would have considered merciful. Life and death both robbed her, but neither life nor death was merciful to her. She rapidly sank into the deepest despair, until her friends and family feared not only for her health, but for her reason. She lost all interest in everything. Insomnia caught her and tortured her. She grew moody. She thought only morbid thoughts. She convinced herself that there was no soul—no God; that the grave was the end of all life, and the grave began to look inviting to her. In time of great distress man *instinctively, instinctively* calls out for something greater than self. So it happened with that woman. In her insomnia nights, when all her family were asleep and she alone was pacing her quiet rooms, she began to call aloud—to send out her Instinct-cry: “Oh, God!—if there be a God!” she cried, “show me just one thing in life in which I can feel some interest—just *one* thing!” She told me that she realized fully that if she didn't find some interest soon she would go crazy, and she feared that with the horror of *that* thought obsessing her along with her other sorrows, she would commit suicide.

“Show me just one interest,” was her cry. One night a desire to write came to her which was so insistent that she seemed to have no choice but to obey it. She had never written a story; she had never had any literary aspirations; she had never dreamed that she had any talent for creative writing, or

in fact any kind of writing. But something which would not cease kept urging her, and though it was two o'clock in the morning, she got out her pad and pencil and put down the first thought which presented itself. That first sentence fascinated her so that she continued to write for almost two hours without stopping. She says that that little story was her first conscious effort at concentration. And from that night to the present day she has gone on developing not only the talent which was revealed to her, but concentration as well. It was not long before, by the force of circumstances which followed, she was made to realize that the desire to write which came out of her darkness that night was a direct answer to her Instinct-cry. That night she reached out and drew to her an all-absorbing interest; that night she began to think different thoughts—she began to feel her way into the Realm of the Mind; and there she found her God—a God of Love.

As I told you, my friend said that she wrote two hours without stopping, and at the end of that time she was so tired and sleepy that she went upstairs, yawning. She slept late into the next day—slept as she had not done for months. Soon she found that she could visualize imaginary people, and each of these people had some little story about himself which he wanted her to put down on paper. And they were very interesting people to her, and she was never lonely after they took their place in her life. It became her great pleasure to surround herself with these characters and write about them, and while she was concentrating on that which interested them, she was forgetting her own sorrow. Soon she found that creative story writing tired both her brain and body so that she desired sleep, and she became anxious to sleep, so that on the morrow she would be able to do her work for her fiction people—her new friends she called them.

That was how Concentration cured insomnia and grief for that woman. Then she was compelled to undergo an operation, and it was many months before she was able to go out alone. She went on writing by herself for about a year and a half, then, when she began to get well, she went to a school of Journalism at one of our universities here in New York City, and studied the short story along with some newspaper work. The study and concentration of the short story led her into hitherto undreamed-of interests. Besides the study which was required in the course she began to go out into life—anywhere, everywhere, where she could see life in its acting. Soon she found herself a part of life in its living. She has listened to and has taken heed to what men and women are thinking and saying

in all walks of life—what master-minds are giving forth to the masses—on what the Realists are concentrating—on what the Idealists are concentrating—and from it all she has deduced her own theories which are best adapted to her soul's development. She is to-day one of the most individualistic individuals that I have ever come in contact with and she is fast tending toward top-notch success in her art of fiction writing. She says that she has so much to live for in the present that she seldom thinks of the past now, and when she does speak of her past, which is seldom, she calls herself in it **THAT OTHER WOMAN** for she says that she cannot now comprehend how she could ever have thought that the grave was the end—that life held nothing which was worth the pain of living it—and that there was no God. The richness of Life which has come to that woman was the direct outcome of the concentration which she gave to her Instinct cry and through it God showed her how to find life and how to live it.

What a wonderful thrilling thing Life is, going on and on as it does through all eternity. What a wonderful thing it is in this sphere with its knowledge of the glories of the Universe—with Its Love—Its Happiness—Its Joy—all of which can be ours if we draw them to us through the power of concentration. And the glory of it all is to realize that there is within us a soul and that soul can by concentration come into consciousness with **THE CREATIVE FORCE OF THE UNIVERSE—GOD.**

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TO YOU WHO READ THIS MAGAZINE FOR THE  
FIRST TIME

Will you give us the benefit of your opinion of it. How you feel, what you think, your impressions, your suggestions, your constructive criticisms, or, even your approbation, if it is deserved. You are partners with us in this enterprise. Will you write us a word?

AZOTH PUBLISHING COMPANY, INC.

## The Druids

By HELEN M. BARY

The gift to the British nation of Stonehenge, the most famous and interesting monument in the United Kingdom, in September, 1918, attracted great attention even though the public mind was focussed on the terrible war which was fast nearing a climax. An English writer observes that "the fact that Stonehenge passes back to the state during the greatest war that Britain has known invites symbolic interpretation, and will surely produce a new legend." This writer is a truer prophet than he knows, for the time approaches when the Wisdom of the Druids, by which they placed those great blocks of stone in order, is again to be revealed to those advanced souls now returning to the world as it attains another spiral in its cyclic evolution. The writer continues:

"Even national care is not likely to draw from it the answer to its myseries, and to enable an accurate account to be given of its age or purpose. Even if the sun-worship theory be thoroughly established, and scientific calculation of the date when the sun on a midsummer day must have risen in line with the 'avenue' be held to prove the great circle over 3,500 years old, it is still impossible to know how the great blocks got to their positions."

The truth is that we would have to go back much farther than 3,500 years to find the origin of the Druids, who brought their learning and philosophy, their great scientific knowledge, from Atlantis; the story of the flood played an important part in their initiations, and they spoke of books more ancient than the deluge; they styled them "the books of Pheryllt," and "the writing of Pridian, or Hu." Hu was the great god of the Welsh, in which country there are probably still some Druids living.

Donnelly is right when he states in "Atlantis" that the population of Ireland *came from the West*, originally; that it was one of the many waves of population flowing out from the island of Atlantis. The Old World recognized Ireland as possessing a very ancient civilization; the Greeks called Ireland the "Sacred Isle" and "Ogygia," a word connected with the flood, indicating something very ancient. The Sanscrit refers to it as Hiranya, the "Island of the Sun," perhaps Sun-worship; apparently it was considered pre-eminently the centre of that religion which was shared by all the ancient races. "It would appear probable that the religion of the Druids passed from Ireland to England and France. The metempsychosis or transmigration of souls was one

of the articles of their belief long before the time of Pythagoras; it had probably been drawn from the storehouse of Atlantis, whence it passed to the Druids, the Greeks, and the Hindoos. The Druids had a *pontifex maximus*, to whom they yielded entire obedience; here again we see a practice which extended to the Phoenicians, Egyptians, Hindoos, Peruvians and Mexicans. The Druids of Gaul and Britain offered human sacrifices, while it is claimed the Irish Druids did not. This would appear to be a corrupt after-growth imposed upon the earlier and purer sacrifice of fruit and flowers known in Atlantis, and due in part to greater cruelty and barbarism in their descendants. Hence we find it practised in degenerate ages on both sides of the Atlantic."

Tacitus describes the attack of the Roman legionaries on the Island of Mona which was a seat of the Druids, a band of whom came out against the invaders, who were awestruck by their venerable appearance, but rallying, put the Britons to flight and cut down their sacred groves. After this the continental Druids disappear almost entirely; also those of England and Wales, but they are frequently mentioned in Irish literature; they were said to foretell the future and to perform magic. Just before the birth of the famous heroine Deirdre, Cathbu, the Druid of Conchobar, King of Ulster, prophesies what manner of woman she will be. Again, the hero Cuchulin has been enticed into the land of the fairies by the fairy Fand, whom he cannot forget; he is given a potion by a Druid which banishes all memory of her and cures his wife Emer of the pangs of jealousy.

Etain, now the wife of Eochaid Airein, high king of Ireland, was, in a former existence the beloved of the god Mider, who again seeks her love. The king has recourse to his Druid, Dalan, who requires a whole year to discover them in their retreat; this he finally accomplishes by means of four wands of yew inscribed with ogham characters. In religious literature they are almost exclusively represented as magicians and diviners, opposing Christian missionaries, who can never endure wisdom that is greater than their own. Poor Ireland! worse afflictions have fallen upon her than any that could have been caused by the snakes that St. Patrick is said to have driven out. Oh, fair island, which once knew so much of the Ancient Wisdom; whose round towers were old two thousand years ago; whose mounds contain the secrets that men desire to know; how well would it be for thee if thine ancient Druids could arise and return to thee once more! But

The harp that once through Tara's Halls  
 The soul of music shed,  
 Now hangs as mute on Tara's walls  
 As if that soul had fled.

And all because the country is torn in two by conflicting religions.

The Druids had a deep understanding of nature-spirits, and a nearer **relationship** with the invisible domains of elemental life than most of us have; they knew the Hamadryads and Wood Nymphs who inhabit trees, which are to them what our bodies are to us. The term for Nymph in Gaelic is The Goddess of the Hills, or Waters. Lower orders of being crowd the elements, existing in all the grades of semi-spiritual life, some having semi-material bodies, elementals of minerals, plants, water, earth and fire. Some years ago there were remarkable apparitions of the Virgin (so called) at Tilly-sur-Seulles, in France, which appeared above an old and branchless elm-tree, sometimes by night, sometimes by day, being seen by hundreds, very few of whom ever supposed that the Virgin might have been a tree nymph.

Even as in Greek mythology the Oak God Dryas married a mortal woman, Merope, from whom sprang the Dorians, Trojans and Ilians, so Fiona McLeod tells us in one of his charming stories of the man who, dying in a tree, wedded one of the beautiful "Green People."

"Trees are human beings," said Heyschius, and in Esdras we find the Angel saying, "I went into a forest into a plain, and the trees took counsel." But the real meaning of this expression is that from time immemorial trees signified a sage or adept, as for instance, the Welsh Bard Taliesin says:

I know the intent of the Trees,  
 In the memorial of compacts;  
 I know good and evil,  
 I was in a multitude of shapes,  
 Before I assumed a consistent form.  
 At last I became *Trees*.

Their special love and veneration was for the oak, and Schedius says the Druids always sought for an oak tree, large and handsome, growing up with two principal arms in the form of a cross beside the upright stem; if the horizontal arms were not sufficiently adapted to the figure they fastened a cross-beam to it; this tree they consecrate by cutting in the right branch the word HESUS; upon the upright stem TARAUNIS; upon the

left arm BELENUS; over all, in the centre, the name of the God TAU; and also under all, TAU; this tree so inscribed became their Kebla, or summer church, towards which they turn their faces in the offices of religion. The Sacred Branch, or mistletoe of the oak, was the badge of the Bardic office, and it also had the signification of Messenger, as in Zachariah, "Behold, I bring forth my servant, the Branch."

The training of a Druid required twenty years before he was admitted into the order; he had a thorough education in the sciences and natural philosophy as well as in what we now call the occult sciences. "They were," says Rowlands, "men of thought and speculation, whose chief province was to enlarge the bounds of knowledge." So great was the veneration in which they were held that it was a common saying in regard to any mystery, "No one knows but God and the holy Druids." At their initiation, which was very solemn, the candidate was first required to take an oath never to reveal the mysteries. The ceremonies took place in a cave, in reference to an ancient legend that Enoch deposited certain invaluable secrets in a deep cavern. The aspirant had to pass through a Dolmen, or an aperture in a rock, scarce large enough for him to struggle through; this, like a similar ceremony in the Greek initiations, was an emblem of *birth* into a new life, or Re-generation, which they well understood. All of these orifices were consecrated with holy oil and devoted to ceremonial purposes, being designated *lapis ambrosius*. After this the candidate was enclosed in a coffin for three days to represent the mystical death, from which he rose on the third day, as in the initiations of so many others of the ancient mysteries. Many other ceremonies followed, some of which were emblematic of the flood and the confinement of Noah in the Ark; indeed, when the Druidesses celebrated the mysteries of the great God Hu, their ceremonies were all in commemoration of the Deluge. Finally the candidate passed through a narrow avenue, between fierce beasts, after which he was seized and immersed, coming out from the water into brilliant light. This reminds us of the initiation in Central America, in which the aspirant was obliged to pass the last night in a cage of wild beasts; if he had acquired the power to tame them, well and good; if not, so much the worse for him. We know that some Hindoos have that power. Compare that with the training of the modern Theologue! These Druids were judges, poets, prophets, historians, physicians and instructors of the people; they were astrologers as well as great astronomers.

The origin of this great philosophy is lost in the mists of

time; but we know that the source of the sacred stream was in Atlantis, where it arose in purity and power. There was a sacred Shrine known only to the Tried and True, from which shone The Light of Life; those enlightened ones—true Illuminati—were forewarned of the destruction to come and sent out to find new homes, some in the hoary Himalayas, some in the Western Isles, others in Africa, or elsewhere, and thus preserve the Truth for future generations. Their tablets are lost or forgotten (yet some exist) and darkness came over the face of the earth as a thousand creeds divided the children of men. But the Light still shines in the True Atlantis—that light which lighteth every man that is born into the world. “A man should learn to detect and foster that gleam of light which flashes across his mind from within more than the lustre of the whole firmament without,” said Emerson, that true Sage.

Only *within* shall a man find that Divine Fire whose outward symbol was so jealously guarded by our wise ancestors. “Guard the Sacred Fire!” said Rama. “If it is allowed to be extinguished, I will appear again as a judge and terrible avenger amongst you.” Have we then let the Sacred Flame die down so low that such wars and disasters have come upon us? If the true Children of The Light, of every name and nation, of whatever Order or Brotherhood—or none—who earnestly desire to help Humanity in this crisis of our race would consciously unite, on the Inner Planes, at least, and thus present an undivided front to the Forces of Evil, how great would be the progress, how much sooner would come the triumph of Right! Ah, when shall He arise, Initiate and Master, bearing in his hand the Sacred Fire which shall illuminate the world? How can we hope to establish peace on earth, goodwill to men, while even those who claim to be the most “advanced”—mystics, occultists, initiates, spiritists, and all the other isms—are so divided among themselves? Let us seek the Truth for its own sake, uninfluenced by those erratic and ambitious or merely ignorant personalities who are only the *Ignis fatuus* of these troubled days; then shall we see the Morning Star arise above the mists, bright herald of a happier day.

## I AM

I am a World, I am a Universe.  
     Within me shineth Sun and Moon and Star.  
 I am the Woman Blest who new the Curse,  
     No longer bearing children but to mar.  
 Behold the Children of my Soul,—they are  
     As radiant as the Gods who reign afar!

I am the Formless and a World of Form.  
     I correspond to Heaven and the Spheres.  
 Hell and its Legions ride upon the Storm,  
     I am the Seasons and the Changing Years.  
 I am the Flood which drowns, the Flame which sears,  
     I am the Light which dawns and disappears.

I am and so are ye. I am a Church,  
     I am a Temple and a House of Prayer.  
 I am the Fount of Life for which men search,  
     I am an Eden and I am the Pair.  
 I am the Ether and the Lightning's flare.  
     I am a Window and Winding Stair.

I am and I am not. I am the Beast,  
     I am the God, the Seer and the Blind.  
 I am the Eye which opens in the East,  
     I am the Body and I am the Mind.  
 I am the Worshipper, I am the Priest.  
     I am the Greatest and I am the Least.

I am a Pillar and I am a Dome,  
     I am a fair, white Page, I am a Blot.  
 I am a Wanderer, I am at Home,  
     I am the Height of Heaven and a Grot.  
 I am Immensity, I am a Jot,—  
     Am Joy and Pain,—I am, and I am not.

To-day a Window opened and an Eye  
     Unclosed, and all the Inner Chamber swam  
 With glorious Light, the Morning's Rose, the dye  
     Of Golden Noon, the Evening's Oriflamme!  
 The Eyelid seemed to close, the Window slam,  
     But I am changed forevermore, I AM!

By GRACE PEARL BRONAUGH.

## The Letters of Hereticus

### IV.—THE CHRISTIAN MYTH

It is one of the signs of the era in which we live that the Christian Myth, having served its purpose, shall be gradually retired among the countless multitude of its prototypes which lie scattered, derelict, along the shores of the River of Time, so that man may resume his bartered heritage among the sons of God.

This conclusion must be either that of a fool or of one who has seen a greater light than falls upon the vision of most of us, for it means nothing more nor less than flying into the face of that which to the majority seems established upon a mighty rock, one "against which the gates of Hell shall not prevail," a metaphor made doubly certain by the fact that there are no "gates of Hell" to prevail against it.

The Church of the Christian has not been destroyed (for it is destroyed, mildewed, moth-eaten and decayed to the very core), by inimical forces. Its wreckage and dissolution is not the work of wicked, vindictive, God-hating men, which it has loved to picture as its chiefest foes; but of its own blind zealots and reckless champions of greed, sophistry, vanity and superstition.

The lesson, with which the Twentieth Century has opened, has never been set before, on any stage.

It has been a spectacle for the gods to witness the dethronement, not of mere Kaisers, Emperors and Kings, but of principles, of basic systems which constituted the unchallenged rules of life among millions, to such an extent that those who have prematurely risen in anger or contempt against them have hitherto been classed as the world's pariahs, whom it was merit to annihilate, without mercy or "benefit of clergy."

Every revolution of a dominant race, whether it upsets a throne or, for a time, enslaves a people, makes for deeper, wider, more intensive thinking.

Men find themselves saying and doing things with impunity which, a month or a week before, would have spelled prison bars or the gallows. They pinch themselves to assure themselves that they are not dreaming, when they dare to discuss certain questions in the open forum and broad light of day, without quaking at the sight of a soldier or policeman.

Every great social convulsion releases an avalanche of mental force which expends itself in the direction of hitherto unsolved problems, whence, from the maelstrom of intellectual digestive

processes, issue forth new life fluids, fit and ready, for the nourishment of racial progress.

The spiritual world in which we now live is no better than it is, because it is the best that has been found possible as the fruit of the most monstrous system of pious fraud and sacerdotal dissimulation ever conceived by mortal man.

The Christian system held together, so long as it was reinforced by the mighty arm of secular tyranny, but bereft of its sponsors, the crowned and mitered spoilers of humanity, it has been forced to justify itself upon its intrinsic value to the world.

It has ably proved its importance to those who would hold the earth in thralldom; but thrown upon its actual worth to mere man, forced to prove its claims on the basis of the simplest work-day logic, challenged as to its asserted history, the genuineness of its boasted records, the sources of its particular credences and dogmas, it has dissolved into vapor and curled, in misty spirals, back into the fisherman's bottle, like the genii of the Arabian tales.

The unraveling of the tangled skein of Christian legend and mythology will prove as interesting a task, for the scientist of the future, as the study of geological strata and past periods of organic life on the globe.

The past study of mankind has been matter. Free from the yoke of ecclesiastical repression, it will again be man and mind, as in the few ages which have been known, to rare enlightened generations, in India, Egypt and Greece.

It sounds almost like blasphemy, to aver, in the face of Christian presumptions to the contrary, that the sole standard criterion of "value" or "worth," in any time or place, or under any circumstances, is conformity to the will of God.

When man rises above the brute level and is able to realize his various relations to that which surrounds him, his responsibility commences and he is impelled by a sense of his dependence, for weal or woe, upon the Author of his Being, to conform, in so far as he is able, to the divine will.

There is, however, nothing supernatural in the mode or methods of his conformity.

The naked savage has the same primal impulse as the cultured white man, yet there comes to him no suggestion not in keeping with his station and experience.

Bodily hunger expresses itself in physical appetite and soul-hunger in devotion. Both are equally felt, by the red nomad and the dweller in ancient cities; but until the uprising of the pretended partaker of the counsels of the Almighty, there is no

sense on the part of the humblest communicant at Nature's vast altar that his spiritual wants are not fully and completely supplied.

The modern worshipper, in our own civilization, is the direct descendant by a more or less tortuous route from the aboriginal adorer of God's majesty, in another age and day.

He is surrounded by the same marvelous fabric of earth, sea, air and sky, as his barbarous forebear, but his attitude has completely changed. He is no longer the child of a "Great Spirit" to whom he is dear and who has made him personally an heir to happy hunting grounds; but he is the outcast discard of some far-away, unrelenting, implacable power, who will have none of him, unless he present himself, provided with credentials from one human being, as a duly vouched for worshipper of another, if not of quite a number of fellow creatures.

We are legitimately interested in knowing, as nearly as possible, what extraordinary set of circumstances or sequences of conditions has brought about this state of affairs.

Most of us are so well acquainted with the positive assertions which have been made the stock arguments of Christian exhortation, that the truths we desire to convey can be much more forcibly and directly dealt with, in most cases, through the medium of negatives, applying to the salient features of this greatest and most persistent of all the pagan mythologies of this terrestrial ball. Christianity, the contemplation and worship of a mythical Son-of-God, by the name of Jesus Christ, did not have its historical beginning at the time or place recorded in Christian "Holy Writ."

It is hundreds, nay thousands of years older than the so-called Christian era, having its inception in the most ancient Aryan solar myths and dealing with a character, known even by the same identical name, as much anterior to the time of Jesus as we are, at present, on this side of it.

For that matter there is not an event recounted as having occurred during the life of Jesus, which is not the retold tale of a previous generation; there is not a saying of Jesus which is not the repetition of that which was already in circulation, prior to his reputed time, as the utterance of another character, and there is not a ceremonial connected with the religion of Jesus, in any one of its manifold forms, which is not the survival, in almost identical form, of practices which prevailed at times and among peoples charged by Christians with being representative of the grossest idolatry.

This cult of incoherence and confusion, which has been, for

over sixteen centuries. invoked as the mould and pattern of every human virtue, stands, at last, at the bar of outraged common sense to answer for its estrangement of untold millions from God through a system of sophistry and duplicity, so intricate and involved as to have been the despair of every past endeavor to unravel it.

The arraignment of Christianity is not that it has not been professed by good people, that it has not been pursued and cultivated by millions, from the best motives, that under its ostensible patronage great and good deeds have not been performed and great and beneficent institutions set up and fostered; but that it is NOT TRUE, that its basis is philosophical metaphor, its development mythological and idolatrous, its history falsified and its result ten thousand fold greater confusion than would have ensued if it had never existed.

That it has been, still is, and will be until its final extinction by the light of Truth and Reason, the world's greatest source of misery and warfare, is the sole conclusion derivable from a study of its applications.

The most charitable thing which can be said of the Christian religion, as it really is, with all its naked deception bared, is that IF there existed such a character as good people picture its presumably divine founder to have been, he would relentlessly sweep it from the face of the earth as unspeakable, corrupt, and incapable of redeeming the suffering world.

The spiritual conflict of the immediate future will revolve around the return of errant humanity to the contemplation and worship of the Creator God as One, and indivisible into parts, as the synthesis of Being, whether unmanifested, manifested, or in any stage of transition between the two, in union with the moral law.

It is undeniable, that by dint of associating every imaginable virtue, excellence and benefit with the name of Jesus, during the centuries which have passed, there has been built up a remarkably attractive portrait and fictive personality, but this portrait and personality is a composite mental creation of misled mankind. Those things which make for the beauty and tenderness of the Jesus picture are the divine reflections of God alone, shining upon and reflected directly by Man.

"Man" himself, as an allegorical character, the aggregate of virtuous mankind, illustrated by a single poetical type, is the true sense of the great fable of the ages, which has been made vivid by appeals to the imagination embodied in transcendent art, celebrated in song, clothed with poetry, enswathed in the

human emotions, invoked by mysticism and feared by superstition, advanced by the cumulative force of unflagging publicity during sixty generations, associated with the most hallowed instants of life, the tenderest sentiments, the most holy griefs of human existence, and this fable is a "fact" in the sense that Man at his best is a "fact." This mythological deflection of a great symbol, the potential Divinity of Soul-inhabited human flesh, has been converted into an individualized super-ego, the employment of which has been to purposely deprive the whole human race of its Divine birthright, that it might become the willing prey of its most astute and least scrupulous classes.

These are the considerations which make it so difficult to reverently tear down a conception rendered holy by the good faith and sincerity of its myriad believers and exerted into an act of human will almost creative in itself; but made into something most unholy by the impostors who have possessed themselves of it.

That the Jesus of history is a human myth, a man-made symbol, does not destroy the Jesus of reality and truth, who was and is and forever will be all that human emotion has pictured in a God of love, of mercy, and of righteousness, dwelling forever in the hearts of men. He is the almost forgotten God, our Creator who has been pictured these many centuries as a deceiver, hater and oppressor of the human race, only to be appeased by the literal sacrifice of an unique anthropomorphic autotype, the perversion which has been made of the age-old mystery of the crucifixion of spirit upon the cross of matter, an imagery, the symbolism of which has been taken from the physical mechanism of the solar Universe and the sentiment attached, from the still deeper arcana of the indwelling presence of God in all Mankind.

This revulsion of human sentiment, from the deceitful conception of scheming priest-craft to the true rendering of the ancient revelation, is as inevitable as the rising of each morrow's sun.

As the lion and leopard stalk by moonlight through the loneliness that was Baalbek and Palmyra, so the unhindered mouse creeps among the pews of city churches and squeaks its shrill note from the very pulpit's rim, where solemn-visaged, puzzled pilgrims once sought to glean some grains of comfort, in a vale of bitter tears and penitential grief, from the well-meaning expounder of he knew not what.

*Delenda est Ecclesia.* Humanity turns again from the God who could not be to the God that Is.

## Christian Science in its Appeal to Reason

By PERCY RICHARDS

The textbook of the Christian Science movement is the outcome and proclamation of a soul somewhat advanced, though rather unconsciously, on the path of initiation without having attained to the serene and stupendous visions of the greater mysteries. It is one of the first risky attempts to disclose some few fundamental occult truths to the broad masses of western civilization, and in this sense alone Christian Science may be considered signal and revolutionary and to a certain degree beneficial to—even if grossly misunderstood by—a large number of persons, dissatisfied with the old religious regime, and ready to take a new step. Intellectually considered the rather heavy volume, "Science and Health with Key to the Scriptures," could easily and profitably be reduced to 30 or 40 pages by a synthetic and serene mind, less given up to studied sentimentality and rhetoric and in the same time a too personal animosity and defiance against our existing conditions, evidently born of an oversensitive, wounded and discontented heart. The impression the book leaves on any reader, cultured and schooled in occult studies, is above all that of a sincere and enthusiastic desire to let all suffering people share in the same experiences of spiritual healing which to the author had been of such vivid evidence, and, in consequence of this, a grim determination to revolutionize then existing religious and medical doctrines, coupled with a most deplorable lack of broad information in her metaphysical researches. For the intellectually uninitiated, on the other hand, her statements become a mental puzzle and a source of harmful misunderstandings and exaggerations and a haze of vague and mysterious spiritual imagery. Its fundamental statements are: the unreality of matter (or gross material substance) and of pain, sin and death; that we are perfect ideas of God in the absolute, and that through continually realizing this and dwelling in thought and feeling upon this fact we ipso facto eliminate all the distressing shortcomings of the unreal and relative which we ourselves, in force of error of conception, are said to have created and then entangled ourselves with. Such elimination she terms "demonstration." There is nothing but spirit (or "Divine Mind," which to her are synonymous) and we are channels for and mirrors of this Spirit. Now, the revelation of the illusory character of "matter" is as old as recorded history (and presumably much older), has been part and parcel of eastern philosophy

for ages and has been reiterated in classic works by many illustrious western thinkers, among others by Plato and Kant, and is new and startling only to the author and "discoverer" of Christian Science and to the vast multitudes of work-a-day people to whom her textbook has become known in consequence of an exasperated and overzealous propaganda. That there are no sin, suffering and death in the absolute and permanent realms of our being is, naturally, true, but it becomes of such little practical import to our everyday life that the giving of this "understanding" as a consolation to the actually suffering, unlettered and poor easily takes the shape of insulting heartlessness and complete lack of sympathy and often arouses a profound and stubborn reaction. Our innermost being craves more than "statements of Truth"; it searches for the spontaneous outflow of human sympathy and love, not ossified by too much "mind" and dressed up by a certain act of rigid conceptions. A condescendingly to behold all human suffering as just "chemicalization" and the acrobatics of "mortal mind" is anything but the true spirit of Christ-love. In the spheres of the relative, indeed not "created" by ourselves (that would be a gigantic self-flattery) through which it is humanity's destiny to pass for the gathering of experience in order to attain conscious and appreciative union with God (or the essence of Life) there *are* temporarily sin, pain and death (or dissolution of vehicles of our spirit) and they have their distinct corrective and educative mission. We are brought into the spheres of "corporeality," relativity, time and space, not by an unintentional blunder of ours, which we can and ought to change in the twinkle of an eye as if it were nothing, but because such is the inevitable direction of the majestic course of *involution* of spirit. To become consciously and triumphantly one with the source of Life in all its fullness we must first have experienced what it means to be partly deprived of such harmony. Otherwise we would be perfect though mechanical automatons, incapable of reciprocating His joy and love.

The strong emphasizing of and prospect of a healthy body and a successful financial and professional life for all those who seriously adopt and follow the teachings of "Science and Health" in the same time starting out with the complete denial of the existence of our wretched material world is a harmless, but absurd self-contradiction, which rightly arouses suspicion as to sincerity and ultimate motives. "Man cannot serve two masters." You cannot trade in Spirit!

The most effective and beautiful aspect of this rapidly spreading sect is the spiritual healing, which it undoubtedly

brings about, although such are manifested in spite of, rather than in force of, its intellectual explanations and assertions and are the result of that intensified religious fervour and confident expectation and absolute need, which alone enable us to raise the vibrations of our consciousness momentarily in tune with the Absolute in our nature, and which have startled the world with identical instantaneous healings in a good many sects and spiritual movements and sacred places during the course of the history of religions, both Christian and "pagan." The source of such healings is far more universal and transcendental, being too subtle to allow intellectual dissection or mental apprehension and happily escaping any presumptuous monopoly by any section of humanity and system of thought. If Mrs. Eddy had been consequent she would have remembered her own statement in the beginning: "God is infinite and has infinite manifestations."

Taken as a whole, Christian Science is a part of that general spiritual awakening of humanity which invariably manifests itself at the close of a cycle and the beginning of a new. Its scope is intentionally constructive, reformatory and humanitarian, although its textbook is replete with and limited by erroneous explanations and contradictions, and the exaggerated interest, emotional sweep and discussion it has succeeded in arousing are out of proportion with its inherent qualities as a broad and comprehensive presentation of inclusive Truth. The psychological moment of its appearance explains much of its hold over a great part of our contemporary, average, practical-minded, busy world. History has witnessed equal things before, and history will, with its faithful and undisturbed servant, *time*, allow to "Christian Science" its proper place in the mighty evolution of our collective spirit towards ever-increasing heights of perfection.

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#### THE STILL BORN

By M.M. RENLIN H. CNERF\*

Thou Child unborn	Thou feelest fear
Within the womb,	Thou lowly spawn,
That darkened tomb,	Life's merest pawn,
From whence thou must come.	Ye dread the fruitage of the past.
Thou chose thy fate,	Thou turnest back,
Aeons ago,	Within the tomb,
Ye reap and sow,	Rent thou the womb . . .
As lives march slowly on.	A mother hears: "Thy child's born dead."

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\*Received automatically.

## The Esoteric Symbolism on the Great Seal of the United States

By PEREGRINUS  
(Concluded)

Such is the esoteric teaching suggested by the symbols on the Great Seal of the United States. It is evidently corresponding with the esoteric Christian doctrine where Humanity is conceived also as consisting of three parts, the Suffering, the Struggling, and the Victorious, on earth, in the purgatory and in heaven respectively, all together forming the body of the Christ. Being esoteric Christian, the doctrine is ipso facto Rosicrucian also. Thus the anagrammatic reading of the mottoes is further confirmed, while some other Rosicrucian mottoes, when turned also into anagrams, not only reveal the very same part of the R. C. secret doctrine, but illustrate further the purpose of the Human Trinity.

The Musaeum Hermeticum,\* containing 22 treatises from different authors, is about the best exposition of the R. C. doctrine in its alchemical form of expression. One of these treatises is called "Aureum seculum redivivum" (the golden age renewed) furnishes the anagrams wanted. On the title page the author's name is given as: Hinricus Madathanus. Not Hendricus, as it ought to be spelled, for thus it would not give anagram, and furthermore the misspelling, like misspellings in Kabbala always do, gives a hint to the reader to look deeper. Underneath the name is depicted the emblem of the author, on which there are the inscriptions: "Tria sunt mirabilia: deus et homo, mater et virgo, trinus et unus" (Three things are wonderful; god and man, mother and virgin, triadic and one). The other inscription on the same emblem is: "Centrum in trigono centri" (the center in the central triangle) and finally two initials printed in large type, B. S. meaning probably Boehme scripsit. As usual the emblem is followed by the motto of the author: "Centrum mundi granum fundi" (center of the world seed of the base). Transformed into anagrams, these inscriptions reveal their esoteric side:

1. Hinricus Madathanus gives the anagram. R. C.=IHS =humanitas nuda, meaning: R. C. the Rose of the Cross=IHS, interpreted esoterically Jesus (or Jao) homo solis, Jesus the solar Man=naked humanity, otherwise spiritual humanity, for in esoteric terminology naked means without body, i. e., spiritual. This

\*Latin edition, Frankfurt, 1677; English translation, London, 1893.

corresponds well with the Constellation of the Seal, the Rose of Dante, the Victorious Church, humanity on the mental plane.

2. "Tria sunt mirabilia; deus et homo, mater et virgo trinus et unus" with "Centrum in trigono centri" and B. S. together give the anagram: "Rosa crucis generat igne subtilo—numen dei, INRI nst.—haurit vitam e morte; sit totum robur nt," translated: The rose of the cross generates with a subtle fire—the power of god, our INRI—draws life from death; be it our whole strength. This corresponds very well with all that was exposed above concerning the activity of the Group Soul, symbolized by the Eagle—even reveals it further.

3. "Centrum mundi granum fundi" gives the anagram: "Fr. R. C. jungit numen ad mundum." The R. C. fraternity connects the divine power with the world (or earth). Never was more clearly and forcefully expressed the supreme goal but also duty of all esoteric fraternities—symbolized by the Pyramid—viz., to form the connecting link between the Seen and Unseen worlds, to draw intellectual energy from Above, to perfect with Man here below.

The harmony between the secret R. C. teaching revealed above, and the mystery contained in the esoteric symbolism of the Seal is thus well brought into evidence.

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While the presence of an elaborate, coherent and at the same time also important esoteric symbolism on the Great Seal of the United States is a fact beyond dispute, the question: who or what caused it to be there? was and still is a subject of much controversy, a historical puzzle, as yet far from a definite and well documented solution.

The easiest, but also the most lazy solution would be, of course, to attribute this presence to a chance coincidence. But the modern French Rosicrucians rightly accepted the old adage: *Le hasard n'existe pas* (chance-coincidence does not exist) for their motto, because every effect has its cause. Besides this the symbolism on the Seal extends to all its parts and forms such a harmonious and logically coherent whole that it cannot be but the effect of a well-purposed work.

Many Masons, also other esoterists, seem to believe that the presence of this symbolism shows that Masonic thought exercised its influence in the composition. The publicly known facts concerning the history of the making of the seal do not warrant such a hypothesis. A Mason, who is in the position to receive information directly from the source, which is called by R. F. Gould \* "the innermost sanctuary of the Masons of the United

\*A concise history of Freemasonry, page 529.

States," assured the writer of the present essay, that among the men whose head or hand is recognizable in the composition only Washington and Franklin were Masons. While the effect of Washington's influence is unknown, Franklin was a member of the first committee. But his suggestions and the device composed by him do not contain anything which could be interpreted as a Masonic symbol. And, what is even more significant after the acceptance of the Seal by Congress he disapproved the application of the eagle on it. On the 26th of January, 1784, he wrote to his daughter:\* "I wish the bald eagle had not been chosen as a representative of our country; he is a bird of bad moral character; he does not get his living honestly," etc.

This attitude of Franklin gives sufficient evidence that there was no intention to make the Great Seal a mere symbol of Masonry. How did it come then that the finished product of years of effort became, nevertheless, such a luminous esoteric emblem, that no Masonic chapter or R. C. college could formulate it any better? The very lack of tangible evidence forces the seeker to inquire into the Invisible, and look for signs of co-working from higher planes. The writer of the present essay is not the first one to be lead in this way.

There is f. i. an article "The Adepts in America in 1776"† written in 1883 "By an ex-Asiatic," of which these are the closing lines: "More, then, is claimed for the Theosophical Adepts than the changing of baser metals into gold or the possession of such a mere material thing as the elixir of life. They watch the progress of man and help him on his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and other brave Freemasons who dared to found a free government in the West which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens, and left upon the great seal of this mighty nation the memorial of their presence."

A. Ross Parsons‡ shows us another, also spiritual factor, co-working with the former but from underneath: "Great crises in human experience often bring to the surface unsuspected things previously hidden in the depths of the hereditary consciousness of the race. . . . Thus, too, at the close of the long struggle for independence the latent hereditary consciousness of the people henceforth to be intrusted with the destinies of this old "New World" being stirred to its very depths, manifested itself spon-

\*Official History.

†The Theosophist, Vol V.

‡New light from the Great Pyramid. New York, 1893, page 63.

taneously and without reflection in the choice for our national insignia of the pyramid, the eagle, the azure expanse, the stars. . . .”

The Seal itself shows at least one unmistakable mark of inspiration, the statement that with the appearance of the “new constellation” a new era begins in history. Mere reasoning, also statesmanship, no matter how farseeing, would not have been sufficient at that time to foresee the role to be played in a comparatively very near future by the new nation in world-politics.

Now we have three co-working factors evolving the Seal: inspiration, the latent but stirred up hereditary consciousness of the race, and minds able to receive inspirations. A fourth and perhaps decisive factor, decisive only as to the selection of the special symbols to be used, might have been subconscious Masonic thought, for at that time Masonry was already well established in the country.

The *modus operandi* respectively co-operandi of these four factors is paralleled in our own experience. When a man is confronted with a problem he cannot solve by conscious reasoning, he turns inward and tries to get advice from his subliminal mind. Does he succeed in bringing into *en rapport* his conscious thinking with his subconscious mind, he receives the desired advice either by intuition or by symbols, or both. The same switching to the inner consciousness goes on in the case of some great excitement. As with the individual, so with a whole nation. In critical times the leading minds are also turning inward, appeal to the subconscious recesses of the nation, and receive inspiration.

The outer facts in the history of the Seal indicate that some similar psychic process went on, generated and brought forth the present emblem, each single element of which, as it was shown in a former chapter, was already present in the consciousness of the people from other insignia.

The knowledge of the above-mentioned co-workers and of the *modus co-operandi* enables the seeker to make a good guess as to the identity of the Designer who conceived the emblem, and arranged these simple symbols of which the Seal is composed, into such a meaningful group, that by their silent suggestions they are a source of inspiration, and shall remain so through generations and generations far into the future centuries.

We, followers of the Light which shines from the Rose of the Cross after finishing our meditation on these symbols, repeat with thanking hearts the old password:

“*Benedictus Dominus Deus noster, qui dedit nobis signum!*”  
Yes, blessed be the Lord *our* God, who gave us a sign!

## The New Renaissance

By VICTOR E. CROMER

### THE AQUARIAN AGE

The age that is dawning upon the world has been called by some "The Aquarian Age." The symbol of Aquarius is the Water-Carrier, and in the coming age the water of life is to be poured out upon the world. "Behold the days come, saith the Lord, that I will pour out my spirit upon all flesh." The new age will be founded upon all that is best in all the advanced movements now in the world.

### THE WORLD'S LEADERS

The world's leaders are those large groups of people who are in the forefront of every advanced movement at the present time, or who are fitting themselves to be leaders in these directions, as the result of spiritual evolution in the past. On this grand group of the world's leading spirits, on their shoulders, rests the task of inaugurating the New Dispensation. The task of harmonizing all the contending factions in the world's advanced movements is a colossal one, but the new age can only be consummated when the work of unifying "the Seven Spirits of God sent forth into all the world" is completed. I desire to point out the tremendous rapidity with which the work of transferring the world from one age to the other will be accomplished. I believe that the preliminary processes of founding the New Renaissance will take only three and a half years from the time of its commencement under given conditions, which conditions I hope to refer to later. After the three and a half years of energy are over, there will be a period of assimilation which will culminate in 1934 by the inauguration of the world-wide spread of the new civilization.

### ENORMOUS CHANGES IMPENDING

Endeavor to form a mental picture of the enormous changes impending in the world. Endeavor to understand the mighty processes at work operating on this world, building, breaking, and reconstructing the planet. Behold all the worlds of thought and action in the crucible, passing through the refiner's fire. Think of the revolutions that will be at work, that are at work, in the world. But, above all, try and picture the constructive revolutions that will be operative when all the advanced move-

ments accelerate their pace now the great war is over. Everything will change—all intellectual outlooks, all moral and religious values, all aesthetic points of view; emotions will be regenerated, politics will be purified, economics will be adjusted, and sex will be transmuted into a great uplifting force. We are marching towards the era when unity will come between science, religion, art, the drama, politics, economics, and sex. That is the union that will be attained in the new age. Consider the question deeply, is it worth while to work for such an ideal? The whole of the world's financial conditions will change as a result of the war, and human society will be reorganized on a new basis. What is required, however, in this, as in all other directions, is that a unified system must be adopted by all reformers; otherwise there will be a terrific clash of conflicting ideals, each leader striving to get his or her own reforms in, and to displace all others. Hence the need for getting at the eternal verities with regard to all changes in and modifications of the world's social systems. Religious life, too, will completely change. The mystic, or Yogi, will come into his own again, and will direct all religious thought and development.

### THE TEACHING OF THE NEW RENAISSANCE

The underlying teaching of the New Renaissance will be unity, a synthesis of eternal verities modified to suit existing conditions, which modifications will be admitted and explained.

### OUR PRESENT WORK

In order to commence this work, to lay the foundations, as it were, of this philosophy, vehicles of expression are required to co-ordinate the work. There is no reason why Centres should not be established everywhere; and if they work strenuously and in perfect harmony, little bands of comrades, they could have a tremendous effect on the whole world, paving the way for the coming day. Could the Renaissance be established on any other lines than those of co-ordination and unity? The synthesis of all the seven spirits, of all the lines of evolution, is the only possible New Renaissance organization.

### TEACHERS MUST BE READY

Teachers must be ready to take up this work. The harvest is ready to be garnered. Problems are confronting the world of great urgency; they are crying aloud for solution. Study the world's requirements, get in touch with the heart-throbs of the

planet, and prepare for the work of the healing and redemption of this orb. Each one who realizes the unity underlying these things will be like a railway engine, drawing many others to salvation in the years to come. That individual will serve as a flying machine, from whose point of vantage one can survey all the world's streams of development, all the lines of communication from one age to the other, and bombs of thought can be dropped onto the positions where their presence is most required. Here I would like to point out the advantage of studying on these lines while connected with an organized centre. One is saved from many of the blunders, errors, and stumbling blocks of the isolated workers. The dangers will be comprehended better. Individual balance and poise is the great thing to be acquired, for on that foundation all other developments are safe and certain. Harmony within and without is essential. Above all these groups must learn co-operative effort, to learn how to work together for a common object; so that if they once develop this faculty, they will be able to galvanize any group the world over into co-operative action. That is why co-ordination is so essential. For the sake of the world and the New Renaissance.

### THE WORK OF REDEMPTION

The work of redeeming the world from all the old ways, and making all things new on the higher and more positive plane, consists in stimulating thought and action in all the directions covering the seven great rays of development. This does not merely mean to be swirled in the froth and bubble of every fresh wave of doctrine; but rather to assimilate the eternal verities in each aspect of truth presented by the innumerable advanced organizations. It is a process of transmutation that must be begun. The truth in all things must be lifted up. Health, prosperity, intellectual development, religious feeling, aesthetic taste, purity of emotions, clean politics, sound economics, and regenerated sex life, must be the slogan of action for the world. The psychic faculties must be redeemed from the uses to which they are now put, and builded into capacities for the betterment of the world. The higher mental faculties must be awakened, and with their awakening wisdom must be garnered for the enlightenment of the races of the world, that a redeemed humanity may utilize the globe for the purpose for which it exists, the evolution of humanity. Those who faithfully perform their task in redeeming the world in this age, and thus bringing about the Aquarian age, will be enabled to join in the great "song of Moses

and the Lamb," which is another way of saying that they will attain cosmic consciousness, and realize while in the body the unity of all life, the unity of God, the unity of the universe.

### THE COMPLETE WORLD CRISIS

No conception of the world crisis can possibly be complete that merely considers the great European war to be the world crisis. That tremendous cataclysm is but one of the factors in the world crisis. The world crisis is the whole series of events operating to change the world from one age to another. Every change in thought and action, destructive or constructive, is a part of this world crisis. The destructive tendencies have naturally manifested themselves first. The European war and the revolution in China are the two main aspects of the destructive tendencies. These two events between them cover the whole world except the United States of America and South America, and in those latter countries the world crisis is just as predominant a factor in all affairs as it is in European and Chinese affairs. Everything is engulfed in the cauldron of unrest and change.

### THE CONSTRUCTIVE FORCES

In a seething sea of unrest and turmoil it is perhaps difficult to portray adequately the constructive forces at work. There is, however, a great undercurrent of constructive ideas being formulated by all thinkers the world over. Thought in constructive directions has been indulged in to a tremendous degree everywhere. After the great war all these constructive forces will begin to manifest themselves. The object, therefore, of this volume on "The New Renaissance" is to elaborate as fully as possible all the forces working in a constructive direction for the inauguration of the new dispensation. I would not willingly omit one factor that can possibly be conceived as being valuable in formative directions. All the constructive elements in thought and in action, in philosophy, science, religion, and economics, or in any of the realms of intellect or morals, aesthetics or emotions, politics, economics, or sex. Every factor will have its place in the regeneration of the world. I am aware that every class of reformer believes that his or her particular reform or cult is the one destined to save the world. My own firm conviction is that behind all the rays of development is the Great Central Sun who pours His effulgence upon all and through all. The Theosophist thinks that Theosophy will save the world, and the Socialist imagines that public ownership of the means of pro-

duction, distribution and exchange will solve the problems of the world. And so on ad infinitum. But the Life of God pouring out upon the world operates through innumerable channels, along every line of development, and each of these cults, reforms, systems and organizations has its rightful place in the general scheme of things.

### THE KALEIDOSCOPE OF REFORM

They give just their own little glimpse of color to the kaleidoscope of reform, regeneration, and Renaissance. The soul of man has innumerable windows, and each of these aspects of truth opens up one of these windows. The one window that each movement opens up is distinct from all the other windows, and hence the Man of the New Renaissance will have many windows of his soul illuminated, because he will look at life from a number of points of view, and not through the narrow chink of his own preconceived ideas. The intellect of man, also, is made up of many faculties, and every man has these developed in different combinations. It is quite right that each man should specialize in his own way, for by so doing he contributes his quota to the general well-being of the community, and builds his little share in the great edifice of the New Renaissance.

### TOWARDS THE GREAT CONSUMMATION

The unity of all reforms, spiritual and material, and their constructive co-ordinated inauguration in the world's social system, is what is meant by the New Renaissance. It is the evolution of the will-to-live through politics and economics into the Co-operative Commonwealth of external action; it is the development, arising from the original state of perception, through the evolution of the mentality, to the Grand Commonwealth of the Intellect, resulting in the complete fusion of the arts and crafts, science, statesmanship, and religion; and through sex evolution is foreshadowed the Co-operative Commonwealth of Love.

## The Fundamental Principles of the Pi-King Tao

AND THE CABBALAS OF EGYPT, INDIA, AND THE  
HEBREWS

By ZEOLIA J. BOYILE.

(Concluded)

"Wouldst thou know if a people be well governed, if its laws be good or bad? Examine the music it practises."—Confucius.

"Airs of an age of disorder indicate dissatisfaction and anger.

"Of good order, composure and enjoyment. Of a state going to ruin, sorrow and troubled thought. There is an interaction between the words and airs of a people and the character of their government.

"If the five notes are all irregular and injuriously interfere with one another, they indicate a state of insolent disorder and at no distant date extinction and ruin.

"Basts know sound but not its modulations; the masses of common people know modulations but not music. Only the superior man can really know music.

"Similarity and union are the aim of music; difference and distinction that of ceremony. From union comes mutual affection. From difference mutual respect.

"Where music prevails we find a weak coalescence. Where ceremony, a tendency to separate. It is the business of the two to blend.

"Music comes from within and ceremonies from without. Music produces stillness of mind. Ceremonies the elegancies of manner.

"The highest style of music is distinguished by its ease. Highest form of elegance by its undemonstrativeness.

"Notes that die away quickly characterize small aims, the people's thoughts are sad.

"When generosity, harmony, and placid easy temper prevail, the notes are varied and elegant, with frequent changes; people are satisfied and pleased.

"When coarse, violent, excitable, the notes vehement at first and distinct in the end, and are full and bold throughout the piece, people are resolute and daring.

"When pure and straightforward, strong and correct, the notes are grave and expressive of sincerity; people are self-controlled and respectful.

"When magnanimity, placidity and kindness prevail, the notes are natural, full, harmonious; the people affectionate and loving.

"When the ruler is careless, disorderly, perverse and dissipated, the notes are tedious and ill-regulated and the people proceed to excesses and disorder.

"Whenever evil and depraved notes affect men, a corresponding evil spirit responds to them, and when this evil spirit accomplishes its manifestations, licentious music is the result.

"Whenever correct notes affect men, a correct spirit responds and harmonious music is the result.

"The initiating cause and the result correspond to each other.

"The round and the deflected, the crooked and the straight, have each its own category and affect one another according to their class.

"Fine, distinct notes image Heaven. Ample and grand, earth. When the superior man uses and exhibits his ceremonies and music, Heaven and earth will respond by displaying their brilliant energies.

"When the wind is moved to sorrow the sound is sharp and fading away. Pleasure slow and gentle. Joy exclamatory and soon disappears. Anger coarse and fierce. Reverence, straightforward with indications of humility. Love, harmonious and soft."\*

### THE CONNECTION OF NAMES WITH MUSIC AND THE ACTION OF NOTES AND CHORDS UPON THE LIFE

Every sound is a note of music; each note of music has its responsive notes, as all musicians and scientists know.

To repeat a quotation already used in a former chapter: "Sound is movement. Repose is dumb. All sound, all noise, tells of motion; it is the invisible telegraph which nature uses." —From the French of Rodolphe Radau.

With apologies to the author of the above, we will take the liberty of transposing the wording. *Movement is sound.* Any *motion*, however slight, tells of *sound*. The sound may be too delicate to reach our ear, but it is none the less present, making itself felt in the surrounding atmosphere, striking its own note, and calling into action its own responsive or sympathetic notes. Therefore, to quote from the preceding chapter, "each portion of the body, however minute, each action, condition, feeling or emotion, however slight, is under the influence of a note, or chord, of music. Its own keynote or scale.

The late Dr. Henry C. Houghton, whose work as a specialist made him one of the lights of his school, based his method of treatment almost entirely upon this fact of a personal keynote of vibration.

He was a member of that famous class which produced Wm. Todd Helmuth and so many others whose names are stars of the first magnitude in the medical world.

As the body, so is the earth; each atmospheric condition has its own keynote; therefore, of course, each season.

Winter and darkness—night of the year and of the day—is the tone *d*.

Spring—the time before the dawn of the year—is the tone *a*; as is the same period of the day.

Summer and noon—the full height of the year and of the day—is the tone *c*.

\*See the Li Ki. Sacred Books of the East. Max Muller.

Autumn—the ripened crops, the harvest, the time of the coming home to rest, before the deeper *refreshing* sleep of the night—is the tone *g*.

Above, under, through all these tones, is that of the earth, sounding its own creating tone of *f*.\*

“Says Silliman, in his *Principle of Physics*: ‘The aggregate sound of Nature, as heard in the roar of a distant city, or the waving of a large forest, is said to be a single definite tone of appreciable pitch. This tone is held to be the middle F of the pianoforte, which may therefore be considered the keynote of Nature.’”

As we ourselves are *tuned*, so do the various seasons, atmospheric conditions, friends, companies, climate, environments, affect us “for better, for worse.”

As each season has its individual tone, it will be even more readily seen that it must have pitch; summer, of course, the highest; winter the lowest. In the same manner does each portion of our bodies respond also to its pitch. As we all know, there are “highly strung” people, and those strung on a low pitch; those who keep us at a high tension; those who “unstring” every nerve and bring us to the lowest point of depression.

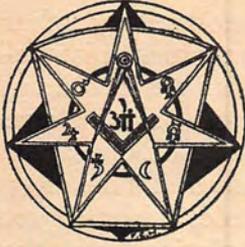
Abnormality is produced by being out of tune. If we are in tune *ourselves*, we cannot be *out* of tune with the universe, because in *it* is encompassed all tones, *all* chords, *all* keys. *Our* lives will play a melody whether others do or not. The more in harmony (in tune) our lives, the more in harmony (in tune) the circumstances and conditions surrounding us will be. The quicker and more strongly the sympathetic chords attuned to our personal vibration will respond.

As the day plays its ascending scale to the turning point of noon, so the year plays its ascending harmonies to the turning point of summer. So each life *may* play its own melody, knowing that it will not cease with the setting sun; but only play for a moment upon a deeper note; to ascend again into greater, more beautiful harmonies than any earth can give; into—the new day, the new year, the new life—the more glorious melody.

### THERE IS NO DEATH

They who hear and understand the true harmonies of the universe “fear no evil,” for they know that the “valley of the shadow” is but the pathway to “the still waters” and “the green pastures”—just beyond.

\* See “What is Music,” by Professor Isaac L. Rice, Columbia University.



## Ancient Craft Masonry

### THE ZODIAC IN RELIGION AND FREEMASONRY

By FRANK C. HIGGINS, 32° A.A.A.S.R.

*Past Master, Ivanhoe, No. 610, N. Y.*

#### VI.

NOTE: The list of the Chaldean planets, on page 167, should read, Sin, Nebo, Ishtar, Shamash (or Bel) Nergal, Marduk and Ea. The numbers of JHVH are  $10+5+6+5$  (not "6").

We shall retrace some of the steps we have already taken, in the general synthesis which must follow, to show how all of the details which we have so far examined, eventually find places in the elaboration of modern religious systems. At present we are simply assembling our material.

Notwithstanding the wonderful part which Egypt played in the development of astronomical science, her religious mysteries **were** much less of an astrological nature than those of the surrounding nations, and while there can be no doubt but that the learned priesthoods of that wonderful old civilization bordering the Nile based their peculiar lore upon the same premises as their neighbors, they seem to have used it in a different way.

Most of the glamour surrounding the historic land of the Pharaohs is based upon the marvelous cult of the Dead, which there developed, as never elsewhere, in any time or place.

In our own day it is difficult to find people in ordinary life whose ideas on the subject of the immortality of the soul are other than of the most hazy and uncertain description, when they, haply, possess any at all.

A sort of pious "hope for the best" accompanies a greater or less degree of "fear for the worst," and finds expression in a certain volume of personal "fire insurance" manifested in half-hearted and inconsequent church attendance; but it is many hundreds of years since any very large number of human beings were associated in such a positive certainty of the immortality of the soul and literal resurrection of the body, that the principal business of one life consisted in laying up material treasures to be enjoyed on the prospective return.

The whole spiritual life of Egypt centered around the

"mummy" to such an extent as to exclude almost every other consideration, yet there were basic premises upon which this confidence was founded and theological doctrines built upon them, the ornate and generous symbolism of which leads us to believe that the original deposit was very much of the same character as that enjoyed by the inhabitants of adjacent culture lands.

It has long been more or less the fashion to consider Egypt so completely original in all of her varied contemplations, that the whole outside world must necessarily have copied her, giving nothing in return.

But this is far from the truth. The Egyptians were superior stage managers. That is nine-tenths of the truth.

Shakespeare, in his greatest moments of expansion, probably never dreamed of the manner in which his plays would be mounted, in centuries to come.

The chief religious legend of Egypt, that relating to the sacred triad, Osiris, Isis and Horus entered the Valley of the Nile, humbly enough, as a version of the great Indo-Chaldean "Light" cult; but achieved its peculiar destiny in the hands of priests and philosophers independent enough to formulate their mysteries on completely original lines. The gorgeous externals of Egyptian religious art have not been sufficiently digested by the present age, too close to their recent revelation, for the comparatively simple undercurrents upon which the outward splendor was erected, to receive their merited consideration.

The secret doctrine of Egypt was the universal Jehovah cult pure and simple, founded upon the far-advanced basic sciences of the ancient world, particularly Astronomy, Geometry and Mathematics and a, to us, unfathomable but nevertheless highly probable greater grasp of Chemistry, Optics, Medicine, Surgery and Physical Science, not to speak of Architecture, than was ever developed on any one spot at any period of the world's history prior to very recent times.

The proper study of Egypt has been stunted for centuries by the Biblical assumption of its having been a densely heathen land. Hebrew hatred of Egypt has done for Mizraim pretty much the same service that Christian spite has done for Judea.

Our appreciations of Egyptian astronomical science are largely derived from what we know of the astronomers of the Ptolemaic period, subsequent to the conquest of Alexander the Great and the great advancement of learning under his successors in the city founded by the great Macedonian and endowed with his name.

Previous to this time, the Priests of On, or "Heliopolis," as the Greeks called it, and those of Thebes maintained great institutions of learning under the cloak of profound mystery. Moses is said to have received his education in the first-named place and Pythagoras to have been initiated in the latter.

The great Zodiac of Tentyra (or Denderah) with its curious intermingling of the gods of the Egyptian pantheon with the familiar Zodiacal figures derived from India, demonstrates full community of astronomical intelligence, with other lands, as do various legends on the subject. This Denderah Zodiac was really put in place by one of the Caesars, but is said to be a reproduction of a predecessor fallen to decay.

Much nonsense has been written about its extreme age, on the assumption that the gigantic figure of the goddess Hathor, with upraised hands beside it, relates to the Sun in the sign of *Virgo* at the Spring Equinox about twelve thousand years ago; but the figure and its attitude really refers to the rising of the Nile at the Summer Solstice, signalled by the presiding goddess.

The real clue to the date of this Zodiac lies in the position of the Sign of the Twins, *Gemini* as the Vernal Equinox, at which time *Virgo* (Isis or Hathor) was the Summer Solstice, which lay between 6155 and 3995 B. C. The composition more likely refers to a past period than to that of its actual erection in place.

The proper basis for the scientific study of Egyptology is not yet accepted in scientific circles. It is foreshadowed, however, by the Masonic insistence upon Egypt as the land of Freemasonry's greatest development and by remains, which of a less picturesque character than the painted mummy-cases and sculptured columns, are far more important clues as to what the Egyptians really kept concealed under the splendid camouflage of their gorgeous sacerdotal establishment and ceremonials.

In order to be clear, we are really compelled to place the latter completely on one side for the moment and attack our subject from the less picturesque but more practical standpoint.

We may consider the fact well established that numerology, or *gematria*, as it is technically called, was a well-established manner of converting scientific facts into the mystical symbols and phrases of the *mystica religions*.

The symbol became the word, or the word the symbol, at will, by means of this interesting method of concealment. We are always confronted by the identical idea of our Universe being the manifestation in its human appreciations of the great and ineffable Jehovah.



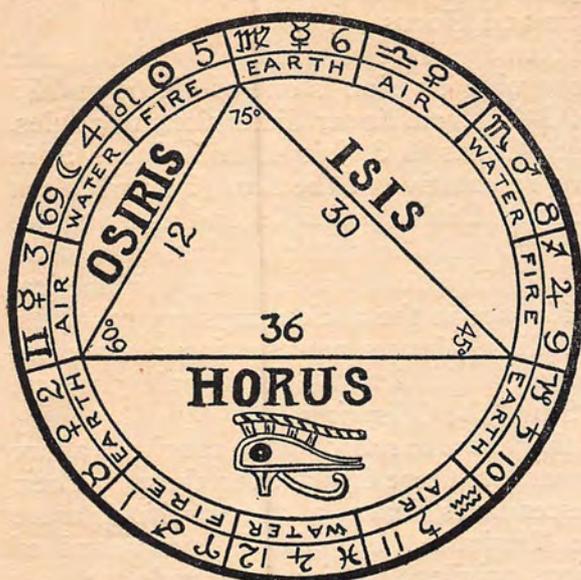
An Eye as the symbol of the 3-4-5 proportions among the Babylonians.

JHVH, usually called by them "HU-HI" and "*Eoohu*," was none the less the underlying cosmic principle of the Egyptians than of contemporary races of mankind, because expressed in varying exoteric terms.

The animating principle of Nature among the Egyptians was Horus. Horus and Osiris were identical as a "Father-Son" god who alternated in his manifestations, annually, by passage through the transforming female principle. Osiris was, to all intents and purposes, *Brahma*; Horus, *Vishnu*, and Isis a feminine *Shiva*. But the Father-Mother-Child trilogy lay closer to the human heart than any mere philosophy of terms and religion establishes itself on firmer grounds every time it draws its analogies more intimately from the ties of home and family. The symbol which connected the cold materialism of inscrutable Cosmos with the warmth and responsiveness of the organic world, was that of the remarkable triangle, which all experience had demonstrated to be the infallible canon of time, space, number and proportion rendered a symbol of the Sun, regarded as the immediate source of existence, under the name of the *Utchat*, or the "Eye of Horus." This is the undoubted origin of the "All-seeing Eye" of Masonry, and has passed as an exclusively Egyptian symbol, until the writer's discovery of a cylinder seal, bearing the Babylonian symbol of the "Eye of Assur" with the distinguishing marks of three, four and five eyelashes or rays of light.

We need not here enter into the long and circumstantial legend of the Egyptian "Holy Family," which should, however, be mastered by the student as the indispensable key to all Egyptian research. Suffice it to say that, like all its congeners, it is an exoteric rendering of the esoteric Jehovistic doctrine of all these ancient people, in which scientific truths are dissimulated in a dramatic myth of the Solar year.

The names Osiris, Isis and Horus are *As-ar*, *Ishah*, and *Chr* (Isis sometimes called *Au-Sat*). These represent the divine triangle as follows: The gematria of *Asar* (*Aesch-Ra*, the Solar fire) is 162, of *Ishah* (the "Woman" or female principle) 216, and of *Chr*, animate Nature, with Man at the head, 108 (the Hindu astrological life period). This conveys to us a triangle



The division of the Zodiac in the Egyptian mysteries, with the "Eye of Horus."

consisting of a right angle of 162 by 216 (3X54 and 4X54), which is 270 (5X54), (the months of human gestation) on the hypotenuse. 270 being the sum of 162+108, Father and Son are shown as an identity ("I and my Father are One").

There is, however, a still deeper significance. The twelve months of the year are 3+4+5. To OSIRIS are allotted the months of "Sun, Moon and Mercury,"

corresponding with the names "revealed" to Moses, "AL SHDI" (*El Shaddai*), or 345 and "AHIH ASHR AHIH" (*Eye Asher Eyeh*), or 543. The first translated "the Lord" and the second "I Am that I Am." Both implicitly stated by the Bible to be names of Almighty God, thereafter to be known as JHVH (*Jehovah*). This is a total of *Twelve*. To ISIS are allotted the sixth, seventh, eighth and ninth months, those of the Harvest and Vintage, commencing with Virgo. These total *Thirty*, while the five months from *Capricorn* to *Taurus* are those of Horus, with a total of *Thirty-six*, the universal Solar number of antiquity, the Theosophical sum of Eight and itself the Theosophical root, by addition, of 666, "the number of the Beast," for this is none other than "Horus the Lamb," as it was in India "*Agni*, the Ram," the *Agnus Dei fui tollit peccata mundi* of *Chr*-istendom. Now let us take the theosophical addition of Osiris. One to Twelve equals Seventy-eight. This is three times Twenty-six, or HJH HVVH VJHJH (three "Jehovahs," with the letters permuted): and these numbers as 10, 5, 6, 5; 10, 5, 6, 5; 10, 5, 6, 5 divided successively through 30 produce 365.6; 365.6; 365.6, or the Solar year of three hundred and sixty-five days and six hours, three times repeated. When the legend of Isis and Horus becomes converted into that of Mary and Jesus, these become the "three

years of Jesus' ministry," for practically all of the "signs" of Jesus are those of Vishnu and Horus.

It will be remarked that the *isocetes* triangle formed on the Zodiacal circle by the foregoing division is one of 45, 60 and 75 degrees, a translation of 3-4-5 from linear dimensions to angles. The number 54, of which Osiris is 3, Isis 4, and Horus 5, in the first problem, is as representative of the *Sun* (5) and *Moon* (4), that of *Atma*, the Hindu Divine principle, and as a further clue, this self-evident Hindu symbol is borne on the heads of all three figures of the sacred Egyptian triad. The arithmetical processes had great significance in the ancient mystery religions, the "Division" or "Multiplier" always representing a male potency the "Dividend" and "multiplicand" the female potency, and the "Quotient" or "Sum" the Offspring.

The ancients, when they went to school, were taught to adore the hidden Cause of the wonders there displayed to them. Their enlightened modern descendants learn a thousandfold more material facts than the "benighted Egyptians" ever heard of and regard it as a precious privilege to kiss the Pope's toe.

## Higher Thought

### FREEDOM OF THOUGHT

By EUGENE DEL MAR

Man has been provided with a wonderful instrument, whereby he may create and possess whatever he may desire. He has potential powers that have hardly been stirred into activity. He has unsuspected depths of energy that have barely been tapped. Why is it that ages have been permitted to pass by and these powers and energies been practically neglected? What is the hidden wonder that might revolutionize the life of man? Why has it not already fulfilled its purpose? Can it be that man has knowledge of this instrument and yet permits it to remain undeveloped?

The existence of an instrument having such tremendous powers cannot but be admitted. The only question unsettled is as to the extent to which these powers may be exercised. The instrument has been used from time immemorial, and the powers have been exercised to some slight extent; but man has never understood their real significance or the grandeur of his creative abilities.

A vast difference between the present age and the preceding ones is that a larger degree of intelligence has become more widely diffused, and the knowledge and wisdom of the few have become the property of the many. Some of the mysteries and miracles of bygone ages are now mere commonplaces, and children prattle of many things that wise men formerly regarded as treasures of wisdom.

In that respect, and particularly in relation to material and physical matters, the world has made tremendous strides. It has acquired vast stores of knowledge, albeit its stock of wisdom has not increased proportionately. Rather has modern knowledge been used to buttress and support ancient wisdom, thereby opening up the avenues of its appropriation to the average intellect.

What has been the instrument of this transformation whereby "the man of the street" has gained access to knowledge and wisdom that formerly was monopolized by the few wise of bygone days? **There is but one possible answer to this question;** but one instrument that could have achieved such tremendous results. The human mind has been the instrument, and the freedom of the Universe is accorded to man to the degree that he gives freedom to his thought.

It is man's thought that has transformed the world. It is man's greater freedom of thought that has opened up to him visions of powers so vast that no one may measure their limits. When man shall think for himself with absolute freedom of thought and expression, he will exercise these powers to a degree that now he can but scarcely imagine.

There is a law of inertia that inclines man to do nothing unless he is obliged to act, and one of progress that compels him to move on or perish. Nature permits no permanent resting place; and growth or decay are its constant alternatives. Between the impulses generated by the operation of these opposing tendencies, man has had alternative spurts of progress and spasms of decay.

Under these contending influences, with desires and impulses that must eventually make for growth whatever their temporary trend, man has made great strides. He has gained knowledge and rested while he appropriated it for greater use. He has developed wisdom and used it for attaining higher planes.

Compared with other forms of life, man's existence on earth is quite recent. In terms of world growth, man's transition from an arboreal and climbing animal to a walking and thinking one, is but an affair of yesterday. Man's body has not yet responded entirely to his changed mode of living. It is still painful for man to stand constantly on his hind legs, but far more difficult is it for him to exercise intensely his thinking machine.

Man has always found it necessary to perform his own physical activities. In the nature of things, he had to do his own eating, drinking, breathing, walking, talking and sleeping. But there have always been a self-chosen few who were ready and willing—for a consideration—to do another's thinking for him. This enabled the latter to devote himself more completely to his physical and material welfare, and always man has more or less willingly accepted the exaction of these most ancient of income and inheritance taxes.

America afforded the first historical opportunity for freedom of mental expression, without which thought loses its vitality. The American Revolution, with its world-wide influences, was followed by an unexampled freedom of thought and expression. The outbursts of intellectual activity that attended and followed the American and French Revolutions are still reverberating, and, until the present period, they have seldom been exceeded in their passionate vehemence.

There was no general freedom of thought and expression during the Republic of either Greece or Rome, though to the few was accorded a wide latitude, while there was a considerable

degree of religious tolerance. During the dissolution of the Roman Empire and until the discovery of America, the Dark Ages intervened with their unparalleled repressions and general slavery of body, mind and soul. So low did mankind fall that it required a New Continent to break the fetters of feudalism, religious enslavement and social degradation.

Liberty and slavery, expression and repression or ebb and flow, is the law of nature; and contraction and expansion alternate in the mental world as in the material. The spirit of intellectual freedom that lately penetrated the less illumined regions of civilized humanity stirred up thoughts and expressions that were revolutionary, in that they demanded a liberty as complete as the slavery that had repressed them.

What advantage will man take of his new opportunities? Will he continue repeating worn-out platitudes, following old paths and accepting traditional limitations and conventional habits of thought; or will he blaze new trails and open up fresh avenues of approach to higher realms of freedom and understanding? Will he keep to the winding paths that continually circle into each other, or will he dare to scale the seemingly perilous heights that open up a wondrous vista of his creative powers?

There are at least a few daring souls who will scorn the lower paths of safety first, and will follow their inspirations through whatever perils they may lead. There are some who will soar to heights of vision or penetrate to depths of understanding as yet unknown, and start new traditions of human glory and effulgence.

These are the souls who will vitalize the accumulated knowledge and wisdom, but will reject limitations and restrictions; who will disregard custom, habit and tradition when these involve repression or negation; who will place themselves in harmony with divine law, and thereby attract from the manifested world or call from unseen spheres of activity whatever they may require.

This is an era of mental consciousness and it will be superseded by one of spiritual realization. All manifested life—all growth and development—comes from the unseen; all of nature's products are conversions from the invisible world; and all of man's handiwork first existed in his brain before they took form. The invisible takes on visibility through compulsion of Law, which man may manipulate to suit his purpose through his ability to furnish to the Law that upon which he desires it to act.

When man dares to believe himself a creator, the Law will

accept him at his higher estimation and respond accordingly. When man claims boldly his divine inheritance, he will enter into its possession. When man divests himself of inherited and acquired limitations, knows himself to be divine, and places himself in harmony with the Law, all that he shall desire will be his, and both the visible and invisible will pay tribute to their lord and master.

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THE WATCHER

I woke. Beside my bed a watcher stood  
 A shrouded figure in a veiling hood.  
 He leaned upon a horrent scythe. 'Twas Death!  
 Within my bosom died the heaving breath,  
 My soul, my inmost secret soul, grew sick,  
 Slowly my heartbeats ceased, my tongue grew thick.  
 Vainly I strove to master my alarm,  
 And raised at last a shaking, shielding arm.  
 "I know thee, who thou art, and fear thee, too,  
 But still would look upon thy fearful face.  
 Before I die, I crave this of thy grace."  
 He bowed, and then the veiling hood withdrew,  
 Nor saw I any fleshness, grinning skull,  
 No bony jaws, no empty sockets dull.  
 There stood an angel with a radiant head;  
 Gone was the scythe; he leaned upon instead  
 A rod that bloomed as Aaron's rod did bloom  
 And filled my chamber with a strange perfume.  
 "I am not death, but change. Not foe, but friend.  
 I come but to assist at this life's end.  
 My ways are ways of peace, not ways of strife;  
 I come to broaden, not to finish life."  
 He vanished, and I slept, but now I know  
 Why faces of the dead so often show  
 A calm ineffable, a peace profound,  
 A tranquil depth that we can never sound.

DMITRI A. BARY.

## To the Aspirant

By THE TORCH BEARER

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

For lo, I shall come quickly and without warning; for the day is at hand and the hour draweth nigh when I shall summon those who have been faithful and shall say: "Come unto me all ye who are heavy laden and I will give you rest." And they shall find it so in the dawn of the New Morrow.

Take heed, all ye loiterers, and tarry not by the wayside—but come quickly into my house which is built upon a rock and therefore safe from all storms. The Lord gave—but the Lord taketh away in order to give more abundantly. Feed ye, my lambs.

These words came to the Torch Bearer during the study-hour on August 17, 1919, when mention was made of the impending world crisis. All schools of occult philosophy recognize the approach of a planetary crisis, but a vast difference of opinion exists as to when it is to be expected. Even the Masters of Wisdom do not know exactly and will not know until the word goes forth—"It is finished."

The above message, especially when considered in connection with the "Summons," published on this page in July, 1918, and the "City," in January, 1919, makes it evident that for those who are to survive, no time should be lost in developing a regenerate body which will be able to breathe the rare etheric atmosphere of the "New Day."

A warning of the approach of changing conditions will probably come soon, perhaps before January 1, 1920, in the form of a great natural upheaval that will materially change the Atlantic coast line both here and in Europe. The vortex of destruction centering in America on Manhattan Island, and in Europe over the devastated line of the battle front.

The teachings which the Torch Bearer gives are received by the natural method from invisible teachers of the Great White Brotherhood, which is composed of the unknown and unnamed workers for humanity.

By "natural method" is meant that the words are instilled into the mind while the recipient is in a perfectly conscious, normal state. This method is the only perfectly safe means of spirit communication, as it does not call for control of any part of the body by outside entities.

The power to communicate in this way is the result of normal spiritual development, and is one of God's gifts to all who follow the path of personal regeneration.

On re-reading what had thus far been written, a question arose as to the wisdom of mentioning a definite time or place in relation to a possible natural cataclysm.

We demanded guidance. The reply came:

"You will find your answer in Ezekiel, III. chapter, 16th to 22d verses."

Copy for this page was then sent unchanged to the Editor.

## Theosophical Talks

By ASEKA.

LETTERS THAT *MAY* HELP YOU.

### *Intraductory Note:*

These letters are the result of an attempt to help a convict in one of our prisons who had expressed a sincere desire for information regarding the "Ancient Wisdom." The few books he had read on the subject were too heavy; they "smelled of the lamp" too much for his taste. He wanted a man to man talk from a man who had been "through the mill," something that would give the main thesis with plain, every-day logical arguments. He had been reared in the Christian faith, but had gone to near-atheism, only to find that the answer to life and its problems was as far off as before; now he was on the fence, and wanted to know if this Ancient "dope"—as he termed it—could give him a good logical reason for living, and—suffering.

The letters seemed to fill at least some of his needs and help him to a better understanding of the teaching; now they are given to a larger audience with the hope that they will help others—perhaps YOU.

This is the first opportunity I have had to answer your letters, which I received safely and read with much interest. Please pardon the delay.

Instead of handing you sympathetic phrases, I shall endeavor to give what are to me facts, and also try to make the presentation of those facts such as may enable you to arrive at the same position.

Briefly, there are two statements regarding the cosmos, one being that that which we call "life" in its various manifestations is the result of "blind working causes"—a "fortuitous concourse of atoms"—and that the universe just "grewed"; the other statement being: that above our limited intelligence are intelligent Powers who are *guiding our evolution* (as well as other evolutions) onwards to a larger, fuller and higher development than we have so far attained.

The first statement is, roughly, the *materialistic statement*; the other is the position of the Great Teachers of Humanity in various times and ages, from the misty distance of antiquity down to our own time.

Let us examine the first statement, and see where it will lead us; but first, to avoid unnecessary argument regarding my presentation of this statement, I shall give you quotations from the recognized leading lights of materialistic philosophy:

"Outside the nerve-centres there is no mind."—

Prof. C. B. Bruhl.

"The soul is the brain in action, and nothing more."—Broussais.

“Without phosphorus no thought.”—Moleschott.

“If the cerebral hemispheres of a mammal are cut away piecemeal,” says Valentin, “the mental activity descends all the deeper, the further the quantitative loss extends. As a rule, when the ventricles are reached, complete unconsciousness supervenes.” (“What stronger proof of the connection between mind and brain can there exist, than that of the anatomist’s scalpel, cutting the mind away piece by piece.”—Comment by Büchner.)

“Thought is a motion of matter.”—Moleschott.

“The secret of thinking does not lie in the brain material as such, but in the special form of their combination.”—Büchner.

Please note that the materialist asserts that the power that controls and makes that “special form of their combination” is part of the property of “matter.”

“No thought is possible without a brain.”  
—Büchner.

“The soul . . . is produced by the development of the brain.”—Carl Vogt.

“That the soul of a dead person ceases to exist at the moment of death cannot be contradicted by sensible people.”—Burmeister.

As the materialist asserts that thought is but the result of certain combinations of brain-cells, it follows that (as they also assert) when those cell combinations are dispersed and broken up, thought ceases; there is no more thought, no more thinking, and no more thinker. In other words, when a man dies, that is his finish; he is gone forever, blotted off the landscape as if he had never existed. (This is the “glad tidings of joy” of the materialist!) His life-span depends on his brain-cells keeping together and working together. That again means that in order to preserve his existence he must think only of *himself* first, last and all the time; a condition known as “Selfishness,” and which, carried to its logical conclusion, would mean throwing out all that Humanity calls “ideal”—the love of kindred, the mother’s sacrificing herself for her children, the father’s adherence to his duty of protecting and providing for that mother and children; kindness, charity, and all the “unselfish” activities of mankind; using all that even the man of average intelligence considers low attributes, viz.: cunning, deceit, hypocrisy, etc., all for the selfish end aimed at, which would further result in a world made up of men and women using every means in their

power to enrich and conserve for *themselves*, and at the expense of their fellow-humans. (A lovely, alluring prospect, truly!) And—FOR WHAT?

Let us assume that there is such a man ordering his life, according to this mode of procedure, grabbing everything for himself, using every other person merely as a means to add to his particular store of what he considers valuable; what becomes of his accumulated wealth? What becomes of this painfully and laboriously acquired treasure? When he dies—HE HAS TO LEAVE IT BEHIND!!!

Put in other words, it means that the selfish man has spent his life accumulating that which, at his death, will be dissipated and enjoyed by others, for whom he had no regard. The time and energy he spent in the acquisition of his treasures will be thrown away, for those treasures and acquisitions will be enjoyed by the very people from whom he took it. *His selfishness has defeated its own object!* And that, to me, is one of the best arguments against selfishness.

If a man could enjoy the fruits of his selfish labor by existing on this physical plane forever, it might be difficult to find cogent arguments against selfishness, for such a man could eventually absorb everything on this mud-ball, and be monarch of all he surveyed; fortunately for the good and progress of his soul (which is the *real* man), the grim and *kindly* Power—Death—has a say in the matter, and fools the selfish man by preventing the consummation he so ardently desires.

The materialist probably would say that the man who does “unselfish” acts does them because the doing makes him feel better, and that in the last analysis he is doing it from a selfish motive.

There is no doubt that all our actions are tinged with this form of selfishness, but the materialist’s argument is only a half-truth, for, by the very statement of his objection, it must be evident that there must be higher as well as lower strata in our make-up, and that “higher” is not developed to any noticeable degree by putting what we call “selfishness” into practice.

If the selfish course of procedure is, by the very fact of its defeating its own object, shown to be illogical, it stands to reason that a man would be foolish to work along that line of action, and he would do better to try a course of action that, being more logical and sensible, would promise better results. Unfortunately, the average man, while he may admit the sound logic of all this, is carried away by the immediate temptations of the moment, and allows his emotional and “desire” nature to sway

him in opposition to what his reasoning faculties tell him is the right way.

This is the fight between good and evil, which we will examine more closely later on.

I have found that the materialist does not, as a rule, live according to his statement of life. Let me give an example:

Years ago, when I was seeking TRUTH along the lines of materialism, I attended lectures given by freethinkers, atheists and agnostics. These lectures were made possible by the audience paying the small sum of 3d or 6 cents as entrance fee. I discovered that a large number of the audience consisted of miners from the adjacent villages and small towns, and who, in many cases, walked ten to fifteen miles to the lectures so as to save the train fare, *which went into the contribution box for propaganda work*. This was a source of amazement to me. I asked one of those miners his reason for so doing, for, as I put it to him, he believed that as death ended everything, logically self-preservation was the fundamental of his belief and teaching; yet, here was he actually sacrificing something for the welfare of others. He replied that he was doing it for the sake of those who would follow him, his children and the children of those yet unborn. He couldn't see that his position was illogical, for, as I pointed out to him, why need *he* care if his and other's children had better conditions and more liberty of thought; why should *he* worry? Those children might possibly live on a higher material plane than he did, but to what end except the inevitable extinction of that development? However well off man might be, the end—death and the blotting out of them—would be their portion.

Although my friend the miner could not see that his position was untenable and illogical, the incident made a great impression on me, for I saw clearly that, willy-nilly, a man could not help but be unselfish and altruistic in *some* of his actions at least. It showed me, too, that evidently there was *something innate in man* which the materialist had not taken into consideration, and that nullified his own belief and teaching.

The question was: What was that "something"?

In my next letter we will examine the other statement to see if we can find the clue to that "something."

With the best of good wishes,

Yours,

ASEKA.

## Rents in the Veil

A CHAT WITH MARK TWAIN

By A PSYCHIC SCRIBE

The Editor will be obliged to those readers of Azoth who have had any personal psychic experiences or who have friends who have had such experiences if they will send to him a short narrative of them for publication in this department.

Since Mark Twain left this world and departed to the land of spirits he has made several attempts to prove that he is still living and is able to communicate with those on earth. A number of messages, alleged to have been received from him, have been given to the world through mediums of repute, and some of these messages have all the characteristics of the famous writer who once amused the reading public.

Always full of sprightly wit, and delivering his wisdom in an atmosphere of humor, Mark Twain seems to have carried this mannerism into the world beyond. The messages that he has delivered are full of wit and quaint philosophy. His capacity for work, moreover, seems to have remained undiminished, for already two books, received by means of the Ouija board, have been published by an enterprising medium who succeeded in getting into close touch with him, and was able to record his brilliant utterances.

As the result of a recent psychic experience, I have been enabled to add another Mark Twain message to those which have already appeared. The means by which I obtained this communication were similar to those employed by other mediums; that is to say, I had a lead to the subject, and a link with the spirit plane was apparently formed in response to my desire for information.

I had been reading Dr. Hyslop's new book, "Contact With the Other World," in which the author has devoted a great deal of space to the Mark Twain messages, received through mediums, and has expressed a firm belief in the authenticity of "Jap Herron," one of the posthumous books that Mark Twain is said to have dictated.

After I had read Dr. Hyslop's work, I felt a strong desire to get into communication with Mark Twain, for the purpose of getting his opinion of the book and interviewing him on other topics of interest. I have devoted much time to automatic writing in recent years, and from previous experiences I had an intuition that conditions for communicating were satisfactory. Taking up my pad and pencil, I made an effort to be receptive and in a few minutes a message came through.

Before quoting the conversation that followed, I must state that some weeks before I had received what purported to be a message from Mark Twain, which failed to keep to the point and was so rambling that at last I wrote, rather petulantly, "If you are Mark Twain, please try to dictate like a literary genius and not like a mountebank."

When I started my conversation after reading Dr. Hyslop's book, I had completely forgotten the "mountebank" incident. Mark Twain, however, had apparently remembered it, and the occurrence evidently rankled in his spirit mind.

This will explain his ironical references to the term "mountebank" which appear in my talk with him. After communication had been established I received a remark about the book, which was followed by my questions and the spirit answers. The record is as follows:

M. T.: Well, all has been settled by the learned man who wrote the book which you have just been reading. He did not lead the reader away into the realms of darkness and leave him there, but he wrote as a seer and prophet of the new dispensation.

Q. If this is Mark Twain, can you give some proof of identity?

A. All your attention, my friend, seems to be directed to the hearing part. Your mental sight isn't very strong or my identity would be realized at once.

Q. I am careful because, in many cases, automatic writers are imposed upon by their own sub-conscious thinking, which directs the writing of messages.

A. Hear, hear, most learned friend. You are a healthy and active personality, even if you are not a very sensitive medium at times.

Q. A typical message from Mark Twain ought to be full of jokes and funny sayings.

A. Beneath the pages of Mark Twain's books a lesson is to be read by all who have eyes—the setting free of the soul from restraint, and deliverance from the narrow ideas of social decorum which have strangled humanity. That was disguised beneath his quips and laughter which drew so much attention from the world.

Q. It is asserted by some people that "Jap Herron" is only a weak imitation of your writing style. What have you to say about that?

A. World desires are never satisfied, because we invariably see that all is vanity and vexation of spirit, but over here the material side has no hold on the spirit, while the mental side is realized in all its greatness and perfection.

Q. You are not speaking to the point. Your reply is rather incoherent.

A. The answer may seem rambling, but, my dear friend, be a little patient with a hardened old writer who was once on earth as a maker of books and has temporarily deserted the spirit world to reason with you about life. You referred to me lately as a mountebank, but mountebanks are sometimes a little more learned than some philosophers who are decently trained in life's niceties.

Q. You seem to suggest that I applied the term "mountebank" to you. I have no recollection of ever having done so.

A. You deleted the word from your memory, but the sting remained in mine, and was only removed when you desired to treat me with some degree of respect. Never mind, here is my spirit hand to shake and be friendly.

Q. Peace having been restored, I would like to ask you a question. Why is it that I occasionally lose the art of automatic writing and fail to get any communications from beyond?

A. You destroy the faculty at times because you suspect that it is some mountebank performance of your own mind, or of some tricky influence that is masquerading as a spirit. You deny in your own heart that the messages are bona fide, and thus destroy your receptive power.

This statement, I may add, is true. Although I am a believer in the possibility of spirit communication, my faith is shaken sometimes when I receive misleading messages or read an adverse opinion regarding survival, expressed by some man of science.

Q. What do you think of the present state of the world?

A. From what I can learn, I must confess that I am very glad not to be in the world at the present time, because it seems that the relative positions of souls are such that the great are mostly on the lower tier, while the less desirable invariably manage to get on top of the pile. As things are, men are retarding their ascent to a higher realm by their mental working, which is so deadly in its material outlook that only a cataclysm could ever awaken them to anything else. Money and power are still the great prizes for which all humanity seems to be struggling, and when the struggle is over how poor even the wealthiest appear on this side of the river.

Q. Why don't you say something about the spirit world instead of repeating things that most of us know already?

A. My learned friend says "Why not tell us all about the spirit world," and he is also mentally adding, "set our minds at rest about whether there is a heaven or a hell." Now, here is

my reply: Some are over here who were doomed to hell, but they are happy and are seeing heaven as their reward. Others, who were made to believe that they would surely wear golden crowns, are what a really candid man would term seeing a hell of a lot more than they ever expected. In other words, they are reaping a full harvest of selfish desires and aspirations, while the relentless hand of justice awards bliss to those who were not saintly outside, but were devout in their souls and saintly in their hearts and actions.

Q. I wish you would say what could be done to prove the existence of the spirit world beyond all doubt, so that skepticism would be ended.

A. Men are getting a few glimpses of the spirit world by means of a few headstrong souls who insist upon returning to earth to announce that they are still alive; some are hearing of the life beyond through their own intuitions, and some are getting help in other ways. But none are ever so thoroughly convinced that they are able to say with positive assurance, "I know that life is continued on another plane, and all my doubts have ended." There is still a lingering suspicion that they may have been deceived by the evidence.

The only way to set at rest all these doubts is by having a real sense of life beyond, which is only possible by so leaving the material life as to be able to view the spiritual as a reality. And that is only possible by setting free the soul and directing its flight to the next world. To accomplish that is only possible when the sentient desires are so developed that lead is given to the aspirant. No sort of proof will ever be given that will convince all men until they become more thoroughly developed in their spiritual attributes and less governed by material desires.

Q. How about the materialized spirits that appear at seances? They are very good proof, and so are the communications received through genuine mediums.

A. What you really desire is, for a spirit to appear and deliver a message to incredulous scientists and other skeptics, but no such deliverance is possible, because the sentient matter which develops at seances is dependent upon the medium, and is not capable of wandering about, all over the earth, setting hard, callous humanity at rights on the subject of spiritualism. Mediums are not able to set up a permanent connection with the spirit world, and the shapes they develop by their faculty of reproduction are rather the reflection of the soul than its actual embodiment.

Q. Then there is no way in which we can get satisfactory proof without trance conditions or other abnormal states?

A. No; because the hold of the material is far too strong to enable the spirit world to become visible to mortal life in the ordinary sense.

Q. One of our scientific friends is going to start a psychical laboratory and catch ghosts. That will probably furnish the world with some startling evidence.

A. He has a meritorious object, but he has a hopeless task before him, because no one on earth will ever succeed in catching a spirit with scales, test tubes and sound registers.

Q. It is so hard to prove the existence of spirit life that it is not surprising many of us feel our faith weakening at times.

A. If you would retain your power to communicate you must write as a believer and not as a disbeliever in the higher powers of the unseen world. My dear friend, you must learn that the mind is stronger than the mouldy life of earth, and that intelligent mankind is not as the beasts that perish in their ignorance of the truth.

Q. Can you dictate a message to the readers of Azoth?

#### TO AZOTH THINKERS

A. Yes, take this down, and give it to the editor: "Mountebanks are honest, even if they are standing on their heads at times instead of on their feet as learned writers are always accustomed to stand. When the sentiment is honest, however, and the heart is sound, what difference does it make where the mountebank stands or how he stands? Spirits are not as the solid, dignified citizens who are seldom caught in a position that is not strictly in accordance with the rules of earthly etiquette. Where all is more or less misty, our notions of etiquette must, of course, be a trifle hazy.

"Well, it is satisfactory to learn that Azoth has joined the ranks of the publications that are telling the truth to a very unappreciative world. Those who have been associated with the editor have done good work toward finding the solution of life's greatest problem—the destiny of mankind after earthly existence is ended.

"Let me tell you this: the material is not strong enough to hold the spirit, and nothing can ever destroy the soul. Here is a living proof of the truth—myself—a most determined opponent of all that is false. I hope that Azoth will work on and mould the thoughts of at least a few people to understand the whole truth and nothing but the truth.

"Beneath the heart of honesty lies the soul of truth, and on

that reason enthrones herself as supreme judge. No reversal of her decisions is ever necessary. When men are governed by her rulings the world will be a more decent place of residence for all who believe in good, hard common sense and freedom of soul.

“Even the strongest arguments are useless to convince the world that life after death has been proved by experience. All that most progressive editors are able to do is to relate such happenings as are reported by the Society for Psychical Research and leave the rest to reason.

“‘Willie, we have missed you,’ says the good old song, but the sentiment is only half true, for if the song were as real as life it would add, ‘For heaven’s sake don’t come back, or you’ll scare us into a fit.’ Such is the attitude of the clergy and other earthbound folk. They are against all return of the spirit, because it is a reflection on their favorite doctrines of heaven and hell and bodily resurrection. But here is a mountebank, all alert in returning to deny their stories of the future life.

“It is no good to write to the half-witted people who are homeward bound, and yet refuse to have the home revealed before they arrive there. AZOTH is leading some to think, but the great majority of people in the world are as material as a row of bricks in a wall, and are just about as capable of original thinking.

“Well, I am glad to be able to send my greetings, and to show the editor that I am not vindictive in the slightest degree, in spite of all that has been said about me in Azoth. Would that I could say something more readable, and relate some experiences worth repeating. But, here, I am tired of standing on my head, and really I must get on my feet before the celestial police request me to move on.

“MARK TWAIN.”

## Astrology

### THE PHRENOLOGY OF THE ZODIAC

By E. G. BRADFORD

Before the writer became interested in Astrology in a practical way, he had long been familiar with the teachings of Phrenology, and valued that scientific art as the most serviceable system of applied psychology yet formulated. It was natural, therefore, to seek aid from Phrenology in arriving at an understanding of the psychology of the signs and planets. This, in fact, seemed really imperative at the time, for the descriptions of the mental traits of the signs as given in the textbooks at hand were to his mind most vague and conflicting. At least they were conflicting, and therefore confusing.

Since, aside from the aspects, the NATURES of the planets and signs are the fundamental values with which students of Astrology have to deal, it may be that others will derive some benefit from a statement of the results of this study.

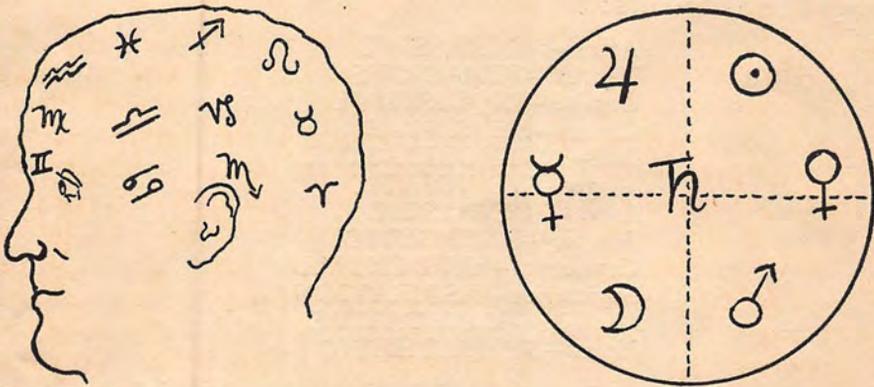
Several thinkers in the past have sought to point out the correspondence between the signs and planets (more especially the latter) and the phrenological organs, but each of them has left much to be desired in his treatment of the matter. Possibly the present attempt will be no more satisfying to others. I recall particularly Sivartha, Bundy, and Sepharial as having written on this interesting topic. The last-named brought out a small volume devoted to it two or three years ago. More recently still I understand that Mr. John Hazelrigg has contributed a paper on "Astro-Phrenology" to the 1918 Year Book of the American Academy of Astrologians. This I have not yet been privileged to read.

It may be well to state, however, that I think most of us agree on many points—probably we agree more than we disagree. That is somewhat the way it is with ideas about colors and the planets. If you have looked into this latter subject, you will have noticed that practically every authority agrees that red is the Mars color and orange the Sun color; but as to the colors belonging to the remainder of the planets, there is considerable difference of opinion.

This phreno-astro problem is not exactly a speculative one. It is, rather, a problem of identification. Phrenology is based upon observed facts, likewise Astrology, and we are trying to correlate them in part. The functions of the phrenological faculties are well understood and defined with precision. In fact,

this knowledge was essentially achieved by the older writers on the subject. The mental functions of the Zodiacal signs are less clearly differentiated and described, in the average textbook. Now there is, between the organology of the brain and the Zodiac, in all probability a pretty exact correspondence; and if this correspondence can be elucidated, we may reasonably expect to arrive at a better comprehension of the psychology of the latter. The reader who knows something about Phrenology and Astrology is therefore quite as much entitled to exercise his own judgment in this matter as anyone else. And if it is sound logic to argue from the better known to the less known, investigation along this line is rational, and may repay a little thinking. If it should ultimately prove to have any helpful bearing on the verification of the Rising Sign (when that is in doubt), that in itself would be of specific value to the practical astrologer.

If we place the signs and their Lords in this way



it points to Jupiter and Sun as the natural rulers of the superior regions of the brain and of the moral and religious nature in general. To Mars and Moon at the base of the brain, where the appetites, sensations, and animal propensities, etc., have their centers. Venus is found in the social back head. Mercury correlates with the anterior brain and the intellectual faculties per se. While the central part of the side head, where it will be noted Capricorn and Saturn's exaltation sign are adjacent, seems to be the Saturnian region.

There may be some uncertainty as to just how the Perceptives should be apportioned between Gemini and Virgo; whether Conscientiousness goes under Leo or some other, etc.; but mak-

ing due allowances I am inclined to assign the phrenological faculties as follows:

ARIES:	Vitateness, Combativeness.
TAURUS:	Adhesiveness, Inhabitiveness, Conjugality, Philo-progenitiveness.
GEMINI:	Individuality, Locality, Form, Size, Weight, Color, and Language.
CANCER:	Sensibility (per Buchanan) and Alimentiveness.
LEO:	Firmness, Conscientiousness, Self-Esteem, Approbateness.
VIRGO:	Eventuality, Time, Order, Calculation.
LIBRA:	Tune, Ideality, Mirthfulness, also Amity (per Buchanan).
SCORPIO:	Destructiveness, Amativeness.
SAGITTARIUS:	Hope, Veneration, Sublimity, Marvelousness.
CAPRICORN:	Aquisitiveness, Secretiveness, Cautiousness.
AQUARIUS:	Comparison, Causality, Construction.
PISCES:	Imitation, Benevolence, Human Nature, Suavity.

Key-names suggested by the foregoing for the twelve signs might be as follows:

Aries—AGGRESSIVE  
 Taurus—TENACIOUS  
 Gemini—INQUISITIVE  
 Cancer—SENSITIVE  
 Leo—AUTHORITATIVE  
 Virgo—SYSTEMATIC  
 Libra—IDEALISTIC  
 Scorpio—ENERGETIC  
 Capricorn—PRUDENTIAL  
 Sagittarius—ASPIRATIONAL  
 Aquarius—MEDITATIVE  
 Pisces—SYMPATHETIC

A perfect key-name should indicate the essential character of its sign, and at the same time avoid all ambiguity of being distinctively different from the eleven other names.

Anyone desirous of reading up on Phrenology will find that system beautifully set forth in the works of George Combe, or he can obtain the necessary information from more recent authors.

## The Oracle

Question.—I should like to inquire. In the Akashic record of the Kaiser, it speaks of a pact between him and the Tzar on the Astral plane, and the question is, were they conscious of this arrangement or pact in this incarnation, for both seemed to be mediumistic.

Answer.—No, it is not possible that consciousness, involving actual memory, should persist either from life to life, or from the subjective to the objective life. However, it must be understood that the essence of all thought and action in past lives inheres in the subconsciousness of the individual, and this fact, in itself, is quite sufficient to explain the many strange antipathies and attractions to be observed among people. The subjective relic, if we may so term it, determines the expression of the ego in any given incarnation, it is Karma in the broadest sense. The pattern which we work out or fill in during the present life was drawn or outlined in the previous subjective state, what some term the Astral state. But that pattern was drawn in accordance with the experience derived from the previous life.

The fact of a person being actually mediumistic, or psychic, is undoubtedly evidence of a step in the direction of that high unfoldment which opens to conscious view the Akashic records of the past, but it must be remembered that a great many people who are called mediumistic are merely superstitious. They have an inherent belief in the supernatural, and are credulous of anything that savors of mysticism. In this class I would place both the Kaiser and the late Tsar. If either had really been mediumistic and in touch with high spiritual intelligences, they would have been warned of the fate that awaited them, as the outcome of their selfish and overt acts, and would, for self-preservation, if for no other reason, have proceeded quite differently than they did.

They sought after mediums, as so many do, to back up their selfish aims and confirm them in their wicked purposes. The Tsar in particular is known to have attracted the most unscrupulous and notorious of charlatans, like Phillipi, Goudounox and Rasputin. Do you suppose if the Tsar had been even in the kindergarten of psychism that he would not instantly have divined the true character of the Siberian monk, who, though cloaked under priestly garb, having luckily predicted the birth of the Tsarevitch, thus gaining free access to the royal apartments, planned to poison the child, and plotted with Nihilists for the downfall of the Tsardom?

It is probable that the secret pact between William and Nicholas might have had a different ending, if the "serpent of the threshold," Alexandra Feodorovna, had not overreached herself in her eagerness to lay Russia bound at the feet of the war lord of her fatherland. She, from the "boudoir cabinet," decided vital questions of state policy by the planchette, and became completely hypnotized by that vilest of rascals, Rasputin.

No, I am compelled to say from all that I know that all the real mediumistic power possessed by the trio, "Willy, Nicky and Alix" could be put in your eye. They afford a good example of those who refuse to look within for spiritual guidance. HERMES TRISMEGISTUS, II.

## The Caldron

DEAR MR. WHITTY:

Immediately upon reading your excellent editorial in July number of AZOTH, I was impressed with a strong desire to write you and tell you how *right* and *just* I thought your ideas and words were regarding Mrs. Tingley. Many other duties pressing at the time, however, made me procrastinate, but when I just read in the Caldron of August number, the letter of the man who takes some exceptions to your editorial previously mentioned, together with your splendid letter in reply, I cannot wait any longer to tell you that I think you are perfectly and entirely right on the subject. Since you say in your reply that the printed letter is but one of several protesting against your remarks, I regret that I did not write before, to add my humble encouragement or support of what you said. There is no reason why we should sanction wrong by allowing it to go unpunished, and that the Germans did wrong, and did it with malicious fore-thought, long planned, there can be no question in the world, therefore you are right when you say that "there is no earthly, spiritual, or other reason why we should fall on their necks, kiss them, and tell them to be good." On the contrary, such an action would cause them to feel in truth, what they so loudly proclaim from the house-tops, that they have done no wrong,—and it is a fact that the first signs of repentance have not been shown as yet, from either their leaders, or the mass of the people themselves. Such an attitude as Mrs. Tingley suggests would hasten "der tag" when they would perpetrate another such outrage on the world as they have the past five years.

I can think of no better act of brotherhood toward the German nation than to make them realize that they are wrong, and as you say, letting them "suffer the consequences." A Mother is not considered a true, loving mother, who allows her child to commit depredations unpunished, and the child in later life often condemns the mother for such an attitude, which made the child unpopular among his fellows, and allowed him to grow up without a real knowledge of the rights of others or of true consideration for fellow-men.

Your theory is certainly the only right and reasonable one. The praying that we should do for Germany should be the prayer for the light of divine understanding to penetrate into the consciousness of her rulers and her people, to show her what unspeakable crimes against humanity she has committed, so that she can see them as the more humane part of the world sees them. When that time comes, the German people will not be a very happy people, nor a very "chesty" race, but will probably go about trying their utmost to atone for their manifold crimes against humanity.

Sincerely yours,

VAHDAH OLCOTT BICKFORD.

DEAR MR. WHITTY:

I wish to write to the Caldron regarding the Romance of Two Centuries, Azoth's criticism and review of which was replied to in the last number by the author.

Having carefully read the work I think Dr. Guthrie was perfectly right in protesting against dismissing his novel with the mob-arousing words "Socialism" and "Bolshevism."

The work, entirely apart from its romantic framework, which was doubtless necessary to bring the ideas it contains before the class which needs them most, is a prophetic attempt to show the development and the outcome of the tendencies which are now active. Dr. Guthrie is far more optimistic than was Ignatius Donnelly, author of *Atlantis*, who in a prophetic, ethical, political, tendency novel, "Caesar's Column," shows the entire civilization destroyed in the contest between the rich and poor. The only remnants of American and European civilization are shown to be preserved in a valley among the mountains of central Africa by some descendants of the Boers. Even Dr. Guthrie's "System" is more pleasant to contemplate than Donnelly's prediction.

Most students of the occult seem to be like the cow to whom the grass on the other side of the fence is always sweetest. They wish to know what is going to happen to-morrow, meanwhile forgetting what is happening now and thereby missing the "Causal Moment," that ever-present now in which all causes are generated and in which past, present and future are one.

There seems to be a danger in Astrology, and all departments of the Occult which deal with predictions of future events that the student lose that which may be found at all times and places, the entrance to the true path of discipleship which leads out of time into eternity. It is "That sacred peace," the TAO of Laotze, the Yoga of the Vedantins, the Balance of the Confucianists, the Divine Love of the Christian Mystics. Schopenhauer called it Privation of Matter. Kant called it Judgment a-priori. New Thought calls it going into The Silence. From the state indicated by these terms and which must be experienced to be comprehended arise what is called "Intuitive Evolutionary Impulse." This brings us in touch with the realm of ideas, the world of causes. From this and this alone can we come in touch with the Plan of the Master Builder whose tressel board is the Karana Plane and avoid the mistakes of our German brothers who substituted brain-ghosts and desires of world rule, theories and concepts for The Law. Let us not hinder the advent of the New Age by our poetic fantasies but evolve a Human Mind. If this is done the danger of "System" will fade away.

Sincerely,

FRATER SILEX.

DEAR CALDRON :

All theosophical students are glad to see four pages of each issue of *Azoth* devoted to Theosophy.

May I venture to suggest that the space be used in an exposition of the fundamentals of the Theosophical Philosophy as agreed on by the majority of the theosophical sects (so called).

I have recently gone over the back numbers of *Azoth* from January, 1919, to date, and I regret that I find, in the department devoted to Theosophy, little to show the seeker or inquirer what the theosophical philosophy represents.

In the January number Amru gives a good article for advanced students but does not make clear the distinction between Theosophy which is Divine Self-Knowledge or the self-consciousness of Divinity in one's own heart and mind, and the theosophical philosophy.

The articles from February to September by Aseka fail to provide much light on the subject of Theosophy in itself or any of the various

systems of theosophical philosophy. After great protests of unsectarianism in the February issue the whole series degenerates into a series of articles which really belong in "The Menace."

Several issues are devoted to an attack on Dr. Steiner, who, at least, to my personal knowledge, is a gentleman and a scholar. He is also a "Brother Theosophist." All theosophists will admit that no true esotericist will attack the motives of a brother theosophist.

One whole number is devoted to a review of a book of questionable value as a textbook on the theosophical philosophy. Could not the space have been better used in a review of the forgotten works "The Key to Theosophy," "Seven Principles of Man," "Ocean of Theosophy," "Light on the Path," and "The Voice of the Silence"?

Can it be possible that Aseka is afflicted with "Jesuit-Phobia"? Aseka should really consult a psycho analyst and try to get rid of that "Fear Complex."

For the Love of Mike! (to use a vulgarism, with apologies to "A Lover of Truth and Beauty") let us have some Theosophical Philosophy or people will think we Theosophists are queer folks.

Yours truly,

AGNI-CENSOR.

## Reviews

**The Meeting of the Spheres; or Letters from Dr. Coulter.** By Charlotte G. Herbine, 317 pp., Brentano's. New York.

This is the American edition of a book which has attracted a good deal of attention in England and no doubt will have a wide sale in this country.

There is nothing said in this edition of how Dr. Coulter communicated with Mrs. Herbine, but it has been stated that the method was automatic writing. The letters were written before and during the first few months of the war. They remind one of the Letters from a Living Dead Man in their description of other life conditions and of the stories of the Doctor's meetings with other people. Dr. Coulter gives the impression of a well-intentioned, amiable old gentleman, rather orthodox in his belief in a Personal God and the Divinity of Jesus Christ, but straying from the beaten path in declaring for the truth of reincarnation, in favor of which he quotes the old rather hackneyed passages from the New Testament. Most of the letters have a good deal the flavor of sermons; but they are good sermons, even if the reader does chafe a little at the pedagogical style—especially as the examples used to point his moral—taken from experiences of persons on his own side of life—adorn them and give us glimpses of that life.

He advocates striving to get into communication with people in his world, but decries mediums. In one passage, which contains such good advice that it should be quoted here, he says:—"Your own home is the proper place for you to seek communication with those who love you and who want to tell you of what they have found. And so you would not have to seek channels through which messages are sometimes tampered with. Where outside channels are depended upon, a true message may be given from this side, but may not get interpreted correctly. Therefore never take any advice which does not appeal to your judgment. People who have passed beyond your plane are not always able to give advice on your prob-

lems. Just as you do not go to your grocer's to buy a silk dress, do not apply to a spirit for information on a subject he may know nothing about. Remember that in talking with spirits you are talking with men and women, and their knowledge is in accordance with what they have learned. People do not become thinkers or poets or musicians spontaneously upon arriving here; they have only what they have earned."

What is said of the immediate thoughts and sensations after death is very interesting, e. g., "Most of us attend our own funeral, and observe with interest all that happens. We continue to go back towards the body again and again, and many will not forsake its presence until definitely forced to do so," and for this reason, principally, our doctor advises cremation of the body.

By far the most fascinating parts of this book are the stories told of the lives of others. One which is gripping and has great dramatic possibilities is that of the man killed with others in a railroad accident who fights for and takes possession of another man's body and eventually remarries his wife. Our spirit author ventures to teach something of color, number, etc., and tells us that cream is the Christ color. We are also told of a number of things which we will achieve in the future. Wing attachments by which we can fly around, wonderful air and water ships, and also the discovery of a new metal, lighter and stronger than what we know, which he calls Creto. Perhaps the most remarkable information is that it is easy to talk with lower forms of life and we are told that "Trees are great talkers," that the intelligence of fish is amazing, and that the physical suffering of flowers is sometimes very severe.

If all that this book says can be believed, which may not be altogether easy, the next world is a place or state we will all be anxious to reach and we can easily understand the doctor when he writes that:—

"The real dead are in your world, not in their graves, but walking the streets and pretending to be alive."

M. W.

**Personal Christianity a Science**, the Doctrines of Jacob Boehme, with introduction and notes by Franz Hartmann; cloth; 336 pp. Macoy Publishing Co., New York, 1919.

This is a republication of a work entitled "Jacob Boehme," now long since out of print; and it presents an array of sayings and quotations from the voluminous works of Jacob Boehme on such spiritual topics as Unity, the Seven Qualities, Creation, the Angels, the Restoration of Nature, Man, Nature, Generation, Christ, Incarnation, Redemption, Regeneration, Death and Eternal Life, etc.

Jacob Boehme was a noted German mystic and occultist, 1575-1624, of great intellectual ability and high spiritual attainment. How far he was in advance of his times, and the degree of religious persecution which he successfully invited, may at least be partly appreciated from the following characteristic quotation, which indeed is strongly suggestive of well-known lines of Walt Whitman:

"The true Christian does not cling to any particular sect. He may participate in the ceremonial service of every sect, and still belong to none. He has only one science, which is Christ within him; he has only one desire, namely, to do good. Look at the flowers of the field. Each one has its own particular attributes, nevertheless they do not wrangle and fight with each other. They do not quarrel about the possession

of sunshine or rain, or dispute about their colors, odor, and taste. Thus it is with the children of God. Each one has his own gifts and attributes, but they all spring from one Spirit. They enjoy their gifts, and praise the wisdom of Him from whom they originated. Why should they dispute about the qualities of Him whose attributes are manifest in themselves?"

It is almost needless to state that any compilation of the wisdom flashes of Jacob Boehme by the illustrious and learned Franz Hartmann will be welcomed as a valuable book of reference by all students of the occult and mystic.

E. D.

**From the Atom to God.** By Gerda Linde; cloth; 191 pp. C. Maurice Dobson, London, England. Azoth Publishing Co., New York, Agents.

This is a simply expressed manual of New Thought conceptions, through which—as the author states—"we are brought back to the fundamental teachings of Jesus Christ without the various dogmas that have since been added." She traces the atom to man, and then follows man through the levels of "God-Unconsciousness, Universal-Consciousness, Self-God-Consciousness, God-Self-Consciousness to God-Consciousness or Cosmic-Consciousness."

The instrument whereby these levels are each in turn transcended is the mind of man, with its Surface Mind combining instinct and reason, and the Subconscious Mind with its intuition. She treats of the processes of training the mind, making much of the Silence; while Karma and Reincarnation are dominant notes in her conceptions. The author has given an idea of the New Thought that will be acceptable to many and quite helpful and uplifting to the general reader.

E. D.

**Steps to Success, Daily Thoughts of the Higher Life.** Collected by Ina Fisher. Paper; 125 pp. C. Maurice Dobson, London, England.

As its title indicates, this is a sort of calendar, with some aptly chosen quotation for each day from such well-known New Thought writer. The general design of the various extracts is to inculcate the steps to success in life, through direction of thought and act, and the little book is well calculated to that end.

E. D.

**The Problems of Life and How to Master Them.** By E. G. Owen. Cloth; 64 pp. C. Maurice Dobson, London, England.

The chapter headings of "The Worship of Idols," "The Inner Meaning of Service" and "The Guiding Hand" indicate the scope of this little book, which shows how discords arise, the problems they contain, and how they may be solved. The author has written simply, yet with a depth of understanding, and expresses an optimism and good cheer that are inspiring and helpful.

E. D.

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#### BACK NUMBERS

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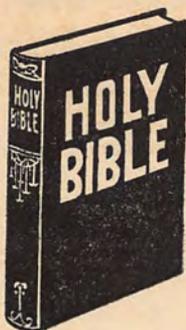
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