

The Occult Magazine of America

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

AZOTH

NEW LIGHT ON ATLANTIS

By FRANK C. HIGGINS

THE EXTENSION OF CONSCIOUSNESS

By G. W. NORWOOD

EDUCATION OF THE FUTURE

By VICTOR E. CROMER

OUT OF THE PAST—A Thrilling Story

By MAY FLOWER JAMES

THE CINCINNATI NEW THOUGHT CONGRESS

By EUGENE DEL MAR

TRANSITS

By HOWARD UNDERHILL

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Contents

EDITORIALS—LUGUBRIOUS PROPHECIES—THE DISCOVERY OF ETHERIC OR ASTRAL MATTER.....	264
THE LEAGUE OF NATIONS FROM THE OCCULT STANDPOINT	
Michael Whitty	268
NEW LIGHT ON ATLANTIS.....	Frank C. Higgins 270
THE EXTENSION OF CONSCIOUSNESS.....	J. W. Norwood 276
THE POET'S DREAM.....	Chenani 280
THE LETTERS OF HERETICUS. V—Effects of the Christian Myth.....	284
THE NEW RENAISSANCE—Education.....	Victor E. Cromer 288
OCCULT STORY—OUT OF THE PAST.....	May Flower James 291
ANCIENT CRAFT MASONRY	
THE ZODIAC IN RELIGION AND FREEMASONRY. VII	
Frank C. Higgins, 32°	297
HIGHER THOUGHT	
THE CINCINNATI NEW THOUGHT CONGRESS.....	Eugene Del Mar 301
TO THE ASPIRANT.....	The Torch Bearer 308
THEOSOPHICAL TALKS—LETTERS THAT MAY HELP YOU....	Ascka 309
RENTS IN THE VEIL—SPIRIT COMMUNICATION.....	The Gleaner 313
A SOLDIER FAKIR.....	Raymond T. Olson 316
ASTROLOGY—TRANSITS.....	Howard Underhill 317
THE CALDRON—DISCUSSION BY READERS.....	320
REVIEWS.....	327

TO OUR READERS

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

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

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

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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

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Vol. 5.

NOVEMBER, 1919

No. 5

Editorials

We have been up against a strike of printers in New York and in consequence the publication of this issue has been much delayed. To get it out at all we have had a lot of trouble and considerable expense, but we have felt the responsibility to our friends and readers keenly and congratulate ourselves upon not disappointing them as so many other magazines have had to do.

We are "fed up" on strikes and are looking forward to the day when there will be one huge strike by the long suffering public against strikes and as regards Capital and Labor we emphatically echo the sentiment "A plague o' both your houses."

Lugubrious Prophecies

In the past few months there have reached our ears a number of warnings from various unrelated sources of the coming of some terrible catastrophe in the immediate future caused by a convulsion of the earth's surface, which is expected to affect New York City principally.

For over twelve years we have heard people predicting some such event and have known some who would not live in New York City in consequence, but of late the prophecy seems to have gathered both impetus and definiteness, and some anticipators of the dire event set a date late in November, others within the bounds of the present year.

These are mainly warnings from the spirit world and, in illustration, readers of AZOTH are referred to what our valued contributor The Torchbearer has written in the past and particularly in the October issue.

The spirits are endorsed by an astrologer, Mr. Albert F. Porta of San Francisco, who says that "owing to a strange grouping of six planets, such as has not been seen in a score of centuries, the United States next December will be swept by the most terrific weather cataclysm experienced since human history began." He says: "Be warned in advance. Tremendous things are going to happen from December seventeenth to twentieth, 1919, and afterward."

In justification of this outlook he points out that on December seventeenth Mercury, Mars, Venus, Jupiter, Saturn and Neptune will all be in conjunction, "massed within the narrow limits of twenty-six degrees on the same side of the Sun." In opposition to these will be the huge planet Uranus,—and our astrological Mother Shipton surmises that this combination will cause immense electrical disturbances in the Sun which will react with full force on this earth, which will then be at an angle of ninety degrees.

We write of these things because a number of AZOTH readers have asked for our opinion and, in view of the wide spread of the prophecy, to endeavor to allay the fears and mental disturbances into which many persons have fallen in consequence.

It would ill become one more or less familiar with occult science to deny that "coming events cast their shadows before" or that such warnings may be true. The greatest catastrophe of history was undoubtedly the late war, and it is within our knowledge that this was foretold both by mediums and astrologers some time before it broke upon an unsuspecting world. It is possible that the warnings mentioned above may also be true, on the other hand, for every true prophecy there have been many which have been utterly false, as, for instance, the "end of the world" in 1881, which disappointed so many croakers.

It is therefore supremely foolish to accept such statements as fact and get into a panic of fear over them. Equally is it foolish to believe them sufficiently to make sacrifices of position or property in order to avoid any consequences to oneself. The great probability is that nothing of the sort will happen and we fully and confidently expect to pursue the even tenor of our way and (the printers willing) publish AZOTH regularly and uninterruptedly.

With all due deference to The Torchbearer and the alleged source of his information, we do not believe that it is necessary to

"develop a regenerate body (whatever that may mean) which will be able to breathe the rare etheric atmosphere of the 'New Day'," which is to be heralded by this cataclysm.

This oblate spheroid has been swinging through space in obedience to natural law for unknown millions of years and, during some of those millions, the genus homo—in bodies and with organs precisely similar to ours of the present day—has been breathing its atmosphere and getting along with it fairly satisfactorily. If there is to be a "rare etheric atmosphere" we can be sure that it will take millions of years to develop and that man's physical body will be gradually modified to conform. This is the way Nature works.

Let us also remember, if by any chance there should come some such disaster as has been suggested by The Torchbearer and others, that the casting off of the body is, for the soul, but a change for the better; that whether one is killed or not is a matter of destiny which no one can change; that whatever happens is for our eventual good. For, as The Torchbearer himself says "The Lord gave—but the Lord taketh away *in order to give more abundantly.*" (Italics ours).

The Discovery of Etheric or Astral Matter

For many many years students of occultism have insisted that the physical phenomena of the Seance room and true materializations of so called Spirits were brought about by the use of a quality of matter called etheric or astral which forms a subtler invisible sheath round and interpenetrating the physical form. This matter is drawn from the body of those persons whom we call mediums and utilized by spirits. The substance we were told was so plastic that thought would mould it into any form, and yet it could be made coherent and rigid enough to lift heavy weights. This matter was said to be the medium for the play of the life force through the physical body and again the matrix upon which the vehicle of flesh was built, as also being the vehicle of consciousness after the death of the latter.

So much old occult teaching has in recent years been corroborated by the discoveries of modern Science that a fresh one no longer gives us the exultant thrill and superior feeling of having known it all along. Rather do we feel like saying to our learned investigators—keep it up my children, there is a lot more for you to learn yet. Nevertheless it is gratifying to be able to give the sceptics we meet a jolt or so by drawing their attention to the fact that most of what they so sweetly term "our pipe dreams" are actually endorsed by the, to them, supreme authority—*Science.*

The point of these remarks is the report of a lecture by Dr. Gustave Geley of Lyons, France, before the members of the Institute of Psychology and published and commented upon by Dr. James H. Hyslop in the May number of the *Journal of the American Society for Psychical Research*.

Dr. Geley experimenting with a medium called Eva C. succeeded in obtaining flash-light photographs showing this peculiar substance emanating from the medium's mouth, fingers, nose, shoulder, etc., as the case may be, in all stages of formation from a dough-like mass to the complete head or bodily organs which for the time are not only appearances but actually living things with, as Dr. Geley says "biological properties of a living organ." "I have seen fingers beautifully shaped with their nails. I have seen complete hands with bones and joints. I have seen a living skull whose bone I have touched under a thick head of hair. I have seen faces well formed, living human faces."

The article, and reproduction of photographs in our contemporary is exceedingly interesting to all students, which taken in conjunction with the careful experiments of Dr. W. J. Crawford, and experiments with this same medium Eva by Dr. Schrenk Notzing, the translation of whose book into English will soon be available, throws a flood of light upon the mysteries of materialization and spiritistic phenomena.

The next step is a closer examination of this material and herein we believe there are great possibilities, even the secret of the building of forms in all their wonderful complexity.

That these experiments even so far as they have gone are likely to have a revolutionary effect is voiced by Dr. Geley. He says Idealism will become the creed of science and asserts that the facts "totally overthrow the materialistic physiology" and that "the materialistic conception of the universe and the individual is false."

We certainly are progressing, are we not, my friends?

An Apology

Many of our readers will have noticed what is an obvious mistake on the cover of the October number where credit is given to Mr. Frank C. Higgins for the Letter from Hereticus. Although we think both these gentlemen should really feel flattered, they do not seem to look at it that way and so in order to bring peace again to the AZOTH family we hereby humbly apologize to both of them.

The League of Nations from the Occult Standpoint

BY MICHAEL WHITTY

To an occultist there can be no question as to the necessity for him to support those who are endeavoring to secure Congressional ratification of the Constitution of the League of Nations as it now stands and to combat the efforts, no matter how sincere, of those who would risk the failure of the whole scheme by adding amendments and reservations.

With the occultist it will be a question of principle not of detail; he will regard the world as a whole and not narrow his vision to the selfish interests of his particular country. It is probable that he will thoroughly realize that the agreement is not perfect, that its smooth working may meet with many difficulties, but that it is nevertheless a step in the right direction for the spiritual progress and freedom of humanity and a definite move toward the elimination of legitimized murder, bloodshed, hate and bestiality, toward the advent of peace among men and the inception of a real sentiment of human brotherhood.

Regarding the whole of mankind as one great family, the members of which have each and all existed for aeons of time and must continue to contact each other and appear and disappear in physical form for aeons more; knowing that groups of this human family—which we call nations and races—are in a continuous state of flux and reflux, all slowly developing by experience to an eventual knowledge of their oneness; the occultist will see in this League an intuitive acceptance of the lesson which has been so severely taught and so hardly learned that Love, as expressed by service and unselfishness *is the key to the doors of harmony and happiness*, not Hate, which manifests in national pride, aggrandisement and self-seeking.

Knowing the Law of Karma and something of its operation, he sees in the late awful blood orgy not an act of God but the inevitable result of an age of materiality and selfishness which has dominated and crushed the more spiritual side of human nature, and therefore caused by man himself and none other. So is he eager for a trial to be made of an international getting together which will surely make for a better understanding, a just settlement of all grievances and disputes and a greater tolerance for one another.

The occultist believes that we are at the threshold of a new

age, an age of great promise; that the growing entity Man has at last arrived at a stage where the soul has begun to dominate the animal nature; where interest in the "things which are God's" is beginning to be of more consequence than "the things which are Caesar's;" that the things which really matter are deserving of greater attention than the elusive and evanescent things of the narrow little life in the world which man has grimly pursued for so long and with such barren results. Believing this he sees in the League of Nations the nucleus of a government in conformity with the new era; the beginning of a wise and united direction of a fused humanity whose country is the surface of the earth.

Such an occultist as is here posited will also be aware that there are Great Beings who have advanced far beyond the average man on the long pilgrimage of life, who are using their divine knowledge and power to help their younger brothers along the path they have themselves trodden; who, for man's more rapid progress, are continually guarding and guiding him, inspiring him with ideals and manipulating the groups for their own benefit. It will not require much intuition to see in this League the inner promptings of these unseen leaders of men and the idea will but reinforce the intense desire for its consummation.

The occultist knows that in the coming together of the nations, man is building for the future, but he longs to tell mankind that they are not building so much for their successors but in reality for themselves—as every unit of this great family will on his inevitable return to physical life experience the effects—be they good or ill—of what the present generation has done by commission or omission.

And so he will pray that the Great Lord of this Universe instill into the hearts and minds of the people of this country the spirit which will urge the acceptance of this new and vital covenant.

I KNEW NOT

I knew not, dear, I thought of you at eventide,
But walked and talked of her sad world
With one, my friend, when lo some need
Did make me pause and wearied leave her gentle side;

When soft, alone, I spoke your name, and aching sighed
An answer to a call you say
You flung that day o'er Twilight's hills.
I knew not, dear, I thought of you at eventide.

—*Martha Watts.*

New Light on Atlantis

FRANK C. HIGGINS

The Editor of AZOTH having taken advantage of a temporary indisposition to confer upon the writer certain rhetorical dignities which are, hereby, disavowed, the retort courteous seems to involve a brief explanation to readers of this magazine as to what it is all about.

A particular interest in and examination of the 'six-pointed Star,' 'double-triangle' or 'hexagram,' as it is variously denominated, some ten years ago, was the cause of the writer's precipitation from the ordinary contemplations of life into a maelstrom of symbolism, in which he has been whirling ever since.

The first interest in this figure related to its prevalence on a wide variety of Oriental coins, principally of Mohammedan origin. Then the fact of its great reverence by the Hebrews of which it is practically the National emblem, its significance among the Brahmans of India, its presence among the ancient symbols of pre-historic America and almost everywhere else commanded more than passing interest. In Nature it proved to be the geometrical form of the characteristic crystal of water, in ice and snow and finally it seems to be the cosmo-meter or natural measure of the circle for which it has a remarkable affinity, exhibited in many ways, not the least significant of which is its division of the circle into six equal areas of sixty degrees each, the 'chords' of which are precisely equal to the distance from the circumference of the circle to its center.

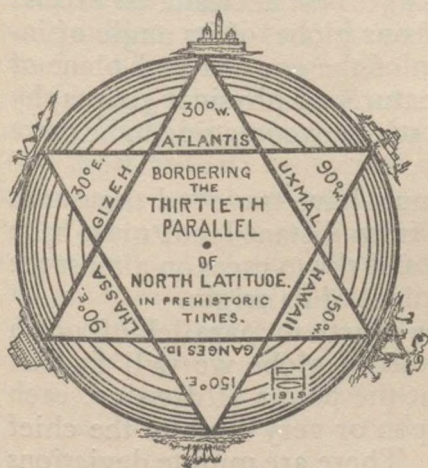
From these promising beginnings, the writer was enabled to deduce many interesting details of a symbolic character, some of which have appeared on the pages of AZOTH.

It remained, however, for a chance conversation with a high initiate in so-called Chinese Masonry, who is in no way connected with any occult or theosophical body of the Western World to develop the most important circumstance.

"I cannot tell you," he said, "what I have learned concerning this figure in Thibet, but I am so well satisfied with your proficiency along lines entirely akin to our own, to be willing to counsel you to seek the geographical and geometrical relationship of Lhasa, in Thibet to Uxmal in Yucatan and draw your own conclusions." The result of my profiting by this advice was that having found Lhasa to be located close to the crossing of the 90th parallel of East longitude by the 30th parallel of North latitude, I located Uxmal where the 90th parallel of West longitude crosses the 20th parallel of North latitude, and, remembering the

importance of the situation of the Great Pyramid of Gizeh upon the crossing of the 30th parallel of East longitude with the 30th parallel of North latitude, I was apprised by the indefinable sixth sense, which most antiquarians develop, in the presence of repeated co-incidences, that there must be some deep underlying reason for at least the distribution of so many known centers of occult initiation along this thirtieth parallel of North latitude.

Figure my astonishment on finding as a fourth link in the chain that the 30th parallel of North latitude crossed the 30th parallel of West longitude directly over "Dolphin's Ridge" in the Atlantic Ocean, the identified site of the lost continent of Atlantis upon the existence or non-existence of which, hangs so much of importance to the archaeology of the ancient world. This gave four localities precisely sixty degrees apart and close upon the same level of latitude, a fact which inspired the *New York Herald* article to which our good Editor has referred, quoting from that, I said :



When some anxious inquirer asked a great savant (I believe the person so honored was Thomas A. Edison) how the inhabitants of a planet like Mars, for instance, would set about conveying to the inhabitants of this earth that they were an intelligent race who desired to communicate with us, the "wizard" replied: "I think they would set out upon some great Martian plain a huge geometrical figure in lines of light, which, representing

some basic theorem of geometry, which would be the same anywhere in the universe, would be surely understood on any other planet where reasoning beings existed."

Can we conceive of any more stupendous project or loftier idea for the immortalization of their royal science than that conceived by the proto-Masons of ages past, who seemingly proposed to bequeath their lessons to infinite posterity in no less striking a fashion than that of constructing this famous old Masonic emblem on proportions which would require no less a stage than the whole northern hemisphere of our terrestrial globe for its elaboration?

Of the knowledge which must have been possessed by those who conceived the idea of the difficulties to be overcome, of the

labor to be expended, no one can reckon today, but they did do this thing and their achievement is proven by not only imperishable architectural remains but by legends which will never die and, even more, by living evidence in the yet surviving traces of the great secret brotherhood of Masonic adepts who sought to encompass the world with a memorial of their mystic tie.

The zone of this marvellous undertaking is the thirtieth parallel of North latitude, surrounding our Northern Hemisphere. Any schoolboy knows that the radius of a circle is the chord of an arc of one-sixth thereof and that the six-pointed star, which we have just cited, is the geometrical proof.

The thirtieth parallel of North latitude has this noteworthy relation to the problem in question, as it relates to a circle about our globe at this point, that any place upon it will be equidistant from the North Pole and the exact center of the earth.

Where the Six Points Fall

To correctly fix this parallel in ages past necessitated precise knowledge of the size and shape of our globe, of its angle of inclination to the sun, of the situation of the equator and plane of the ecliptic, in fact of a hundred features of physical geography and of celestial topography as well, which we imagine to be mere modern discoveries.

Members of the human race must have travelled thousands of miles on land and sea and sages from distant lands must have carried the mysterious lore of earth and sky to races on almost the opposite side of the earth from the place of its origin.

If we will glance around the thirtieth parallel of north latitude of our world on any terrestrial globe we will find by dividing it into six equal parts that the points of division, each sixty degrees apart, fall directly upon or very close to the chief centers of old world Freemasonry. There are minute deviations from exact precision in several cases, but in every instance they are accounted for by physical reasons which must have been insurmountable.

For instance, a line straight through the earth, on the thirtieth parallel of north latitude and ninety degrees of east and west longitude, would pass from Lhassa, in Thibet, to New Orleans, but the present delta of the Mississippi was either hopeless swamp or far out in the Gulf of Mexico in prehistoric times, whereas the closest point of terra firma immediately south is on the peninsula of Yucatan, where genuine craft Masonry of the highest order displayed its marvels of symbolic reference to the wonders of the universe contemporaneously with the pyramids of Egypt and the hanging gardens of Babylon.

The Site of Ancient Atlantis

While Cairo, Egypt, and the neighboring pyramids are practically plumb on the crossing of the thirtieth parallel of both latitude and longitude east, Dolphin Ridge, in the Atlantic Ocean, at the crossing of the thirtieth parallels of latitude and longitude west, is a marine plateau midway between the Azores and Canary Islands, which science has long since singled out as the highly probable site of the sunken island and city of Atlantis, from which civilization and all the arts and sciences are believed to have travelled to every quarter of the globe.

We have only one unimportant site on the six points of the great star, the little island in the North Pacific far out of touch with any mainland, but it is a little known fact concerning Hawaii that the Sandwich Islanders have a wonderful native lore of a bardic description rather than a literature and a "creation" legend in the form of an epic poem which reads like an ancient Babylonian tablet in its fidelity to the Eastern traditions on the same subject. Lhasa, Atlantis and Hawaii form three points of an equilateral triangle on the thirtieth parallel. Gizeh, Uxmal and Ganges Island form another. Is it by chance alone that such an unmistakable geometrical scheme should embrace the four at least most famous centres of occult science the world has ever known, places which would be selected on a simple invitation to name such without reference to locality and all associated with symbolic lore, of the identities of which men have long since declared themselves convinced; Lhasa, Gizeh, Atlantis, Uxmal, exactly sixty degrees of terrestrial surface apart as the crow flies, along the same parallel of north latitude. All of their people wore aprons in the exercise of their sacred mysteries and all who have left statuary represented their gods and heroes in Masonic postures.

Reverting to the people of the latter country a singular controversy rages among archaeologists concerning the nature of the settlers in prehistoric Yucatan who have left us the wonders of Mayan sculpture and architecture with their precise correspondences to the ancient Jehovah cult of the eastern hemisphere.

These Maya races, endowed with what has been described as astonishing skill as architects, invaded Central America from a northerly direction, as the Heyksos did Egypt, bringing with them from their place of origin a knowledge of building utterly at variance with anything to be found among the races which had preceded them or which surrounded them.

They are the race whom the Aztec chroniclers have called Toltecs, said by some to mean "sun dwellers" and by others to

allude to Tula, the locality of their first settlement on Mexican soil.

An Atlantean Colony?

In all events they came from the north, and nothing would be more natural than the theory of an Atlantean colony of sacred architects who, disappointed with conditions on the northern shore of the Gulf of Mexico at the ninetieth degree parallel particularly, had skirted our great inland sea until they found the object of their mysterious mission lower down at the crossing of the twentieth degree parallel of latitude. Their remains demonstrate that, as has been claimed for them, they were perfectly versed in the science of navigation and possessed the means of calculating both latitude and longitude.

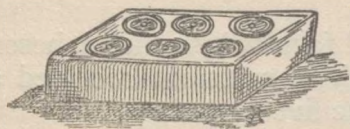
"Who were the Mayans?" asks the learned Channing Arnold, one of the greatest authorities on the subject of Yucatan and her ancient people. "No race can develop the art of building in stone without leaving well marked traces of its slow growth. First, there is the rough stone building, which would be traceable in heaps of crumbling rough hewn stones, where they had fallen. Next would come that stage when they would learn to mortar the stones together, perhaps adding rude ornamentations on the exterior walls. Very slowly the roughness would give place to better hewn stones, patterns in the ornamentation would be evolved and finally you would get the same ornamentation all over the country identical, as in the decoration of such cities as Kabah, Chichen and Uxmal. But there is no crude work in Yucatan. They all have the same form and the same finish of stone and everything points to the fact that the plainness of buildings was deliberate and in some way in keeping with the purpose of the edifice.

Thus everything points to the conclusion that whoever these Mayan builders were their knowledge of architecture was not slowly evolved by them, but came to them a veritable gift of the gods from some foreign source."

In the foregoing connection these seems to be a most remarkable significance in the extract quoted by Ignatius Donnelly on page 166 of his book *Atlantis*, which quotes the celebrated Cakchiquel Aztec Mss. as follows:

"Four persons came from Tulan (the original seat of the Toltecs) from the *direction of the rising Sun*, that is one Tulan. There is another Tulan in Xibelbay, where the Sun sets, and it is there that we came; and in the *direction of the setting Sun* there is another, where is the god; so that *there are four Tulans* and it is where the Sun sets that we came to Tulan, *from the other side of*

the Sea, where this Tulan is; and it is there that we were conceived and begotten by our mothers and fathers."



Ancient Amulet of the Six Cities
found in both Egypt and Peru

Donnelly observes "That is to say that the birthplace of the race was in the East across the sea, at a place called Tulan; and when they emigrated, they called their first stopping place on the American continent Tulan also; and besides this there are two other Tulans."

The foregoing certainly points to the four known centers, which we have managed to identify without a shadow of a doubt as those of the earliest architectural mysteries of mankind.

The new considerations involved certainly call for a re-reading of "Atlantis" and further research along lines indicated, not only by its gifted author, but by the great founder of the Theosophical movement, Helena Petrovna Blovatsky, who from a fund of information, not more than a fraction of which has ever been made public, always insisted upon the existence of a prehistoric world encircling intelligence.

The Extension of Consciousness

BY J. W. NORWOOD, Editor of *Light*

Consciousness is said to be a Soul faculty by which it becomes aware of the outside world through impressions received and retained from vibrations affecting the five senses.

In other words it is the slate upon which Nature writes her record for man's study. There is of course a distinction between human and animal consciousness marking man as higher than the animal in the possession of that element we call the Soul, but generally speaking we regard Consciousness as the receiver in man as the Will is the sender, without going into the finer distinctions and more exact definitions.

The work of practically all occult orders is concerned or intended to be concerned with the development and growth of Consciousness and Will. Both grow synchronously and in the final analysis we discover that it is chiefly with the extension of consciousness that our efforts are concerned. Develop that and you develop all else.

By actual experiment, we may soon convince ourselves that the phase of Consciousness we call "Memory," is what is developed and what makes for self consciousness as a distinctly human attribute. Without "conscious memory," Man is not so well off as the animal, if as well.

In the animal, constant repetition of impressions upon his sensory organism gives rise to what we call "instinctive habits." Here the memory is "unconscious" (to use a very misleading term) because it is not the thinking and reasoning brain that recalls the impression and acts accordingly, but the lesser brains of the involuntary nervous system that "remember." Man also has this sort of memory by his lesser brains.

But man has also the ability beyond any other creature, of recalling the impressions made upon his sensory organism. The more impressions he can recall the greater is his degree of conscious development and therefore of his actual knowledge.

To extend consciousness may be considered as a problem of how to develop the memory, as well as of enlarging the field of impression.

A very simple way of doing this, and one which brings astonishing results and seems capable of infinite expansion, is to create a mental index and filing system for all impressions received.

Physically, the process of creating this mental index and

filing device, is well understood by a great number of persons nowadays who have made the teaching of it their profession. The same principle applies to spiritual impressions and when public teachers understand and teach both methods, we shall no longer be puzzled by our dreams and their meaning, or by emotional storms and the stress of spiritual pressure.

For example, one desires to remember in their consecutive order, 100 words so that he can repeat them forward or backward without hesitation. It is possible of course to concentrate upon the mere words until the memory is perfect. The impression will be found to be very faint after a short while however, at least for the average man or woman.

But if each of the 100 words is woven into a story connecting them much after the fashion of the old Mother Goose rhyme of "The House That Jack Built," they can not only be memorized in a surprisingly short space of time, but the ability to recall the whole list in sequential order backward or forward will be increased. Even years may pass without further attention to them and the memory will recall them.

These 100 words may serve as a mental index if carefully selected and number values given them, so that everything seen or heard may be connected with one or the other of these words and recalled perfectly at any future date.

Faces and names of persons may be mentally indexed in this manner with such perfection that ten or twenty years will not efface their memory. To see a face is to recall the name just as though the name was written upon it. Some facial or other characteristic is connected with the name. The more ridiculous the connection the better the memory, for the ridiculous impresses us more as being out of the natural and orderly course of events to which consciousness is accustomed.

The reason for all this is, that we really think in pictures and symbols. Words are artificial contrivances to express ideas. And ideas are really impressed on consciousness as picture forms and in the same way recalled by the thinking mind as picture forms.

Therefore absolute attention to the picturization of all impressions is necessary to the development of memory, which is to say of consciousness.

When we "see" a thing it is photographed on consciousness by Nature. Like impressions upon a camera plate, the impression is there, however faint, and it is there for all time. But we can recall easily, only those impressions that are clear and distinct. The attention must be focussed upon the object to obtain a strong, clear impression or picture.

If this method is followed consistently with everything we say, or do, or see, hear, feel, taste, smell or think and the individual pictures of each day are linked up in a simple story of our own lives as actually lived by us, the results will demonstrate how easy it may be to push forward or backward the limitations of consciousness. There is no known limit.

As an experiment take one day of your life and live it "strenuously" enough to do or say nothing thoughtlessly. Focus the attention for the time being on whatever comes to you through your senses, to the exclusion of everything else. Get clear pictures. Don't try to do or think several things at once but attend to each item of your daily life as it is presented to you with every energy focussed upon that one thing. Then dismiss it from your thought and pass on to the next item and so on.

Before going to sleep retrace mentally, the proceedings of the entire day and you will be surprised to find that the panorama of all your activities stands out before you with such clearness that you can "see" the entire picture.

If you have "forgotten" where you placed an important document, you can find it by simply retracing your day's life and mentally discover yourself putting it in a secure hiding place or carelessly dropping it in the waste basket!

If such results can be obtained for physical impressions, why not for psychic impressions? In fact such results are obtained for psychic impression. Dreams may be analyzed with as much exactness by the dreamer as events in his daily life. It is easy to separate the admixture of mental impressions pictured through the "physical senses" from those picture impressions received from other sources than "physical," in that species of dreams wherein are jumbled physical and spiritual impressions in much confusion. And many other bits of analysis are possible by simply following out the demonstrated laws governing the extension of consciousness.

Since the acquirement of all knowledge rests upon Consciousness, the importance of its extension is evidently great.

And it must be remembered that in extending consciousness we are refining our senses. For if the senses are the only avenues through which individual consciousness may receive impressions from the outside world, whether physical or spiritual, it is plain that we cannot approach the boundary line between the physical and spiritual worlds of matter and energy, without those senses becoming attuned to carry the impressions, which is to say becoming refined sufficiently to receive them.

And here comes in the necessity for providing our senses with perfect avenues of passage toward consciousness. This

means a sound physical organism, be it large or small or even deprived of some of its parts. Whatever of physical machinery we have, must be perfect for the best results.

As electricity is wasted or lost when sent through imperfect conductors, so will much of our effort be wasted or lost in trying to extend consciousness with imperfect sensory conductors.

Should a single cell in the brain, composed as it is of millions of tiny cells each connected with the other in a vast network of nerve telephone wires, become atrophied, the whole brain is affected. Consciousness needs every cell in the body, bone, muscle or nerve or blood, for the best results. If memory is compelled to relay her messages back and forth over needless spaces in order to get around a "dead" wire, the results of course are far from perfect.

The fraternity of Freemasons still preserves the symbolism of the ancient teachings on the extension of consciousness in the "winding stairs" of the second degree. How many of the brethren really understand the relation of this symbol to the "spiral path" of knowledge it would be difficult to say. But the method is perfectly pointed out.

There are five steps emblematic of the five senses which the initiate is urged to cultivate. These five steps lead up to the steps representing the liberal arts and sciences and these to the outer and inner doors of the middle chamber where certain mysteries are expounded. It takes little imagination to picture this middle chamber in the human brain as the seat of enlightenment. Even the "all-seeing eye" is there symbolized, though quite unsuspected as a reference to the pineal gland!

From the foregoing it becomes evident that the chief requirements for perfectly extending consciousness are:

- I. Perfect reception of impressions through perfect physical and spiritual machinery.
- II. Perfect retention of impressions by
 - a. The perfect focus of attention on the impression.
 - b. The perfect co-ordination of separate impressions through the exercise of imagination and ingenuity in linking them together.
- III. Perfect power to "remember" or recall at will from one's mental picture gallery whatever may be desired in order to compare or co-ordinate it with other impressions.

Since no one in this world is likely to attain to perfection in any of these matters, mankind must struggle along as best it may with its imperfect powers and faculties. But there is nothing save man himself standing in the way of infinite improvement.

The Poet's Dream

BY CHENANI

We are all dreamers, but few can, habitually, bring back to waking hours the scenes and Dramatis Personae of our sleeping visions. Long ago I began to explore Dreamland, the realm of imagery, and have become quite at home there, whether traversing its sunny glades, wandering in its gloomy forests, following its limpid streams or scaling its towering heights. To illustrate what pleasure may be gained by persistent attempts to visit its points of interest, I will present the details of one excursion, the subsequent effects of which have been profitable and positively reminiscent. One noontide I determined to seek relaxation in dream, and this is what transpired. A spirit of the remote past, guiding me to its ethereal haunts, placed me on the deck of a Nile boat in the habiliments of a priest physician of the Theban Empire. I was returning to Thebes from the Syrian mines, my term of service having expired. I had taken the route by land to Memphis so as to be present at a conclave of our order, at which, in the great pyramid, I was to be advanced to a higher degree in the Mysteries. I was now nearing Thebes in one of the royal dahabeeyahs. My journey up river had been without noteworthy incident, and, as it was the time of the inundation, was right glad to be so near my destination before Hapu opened the flood-gates of the south, which act was now overdue. By sunset I arrived at Thebes, disembarked, and through the now cool streets sought my quarters in the Temple. As I walked along, I noticed a palanquin approaching. It came on with an undulating motion as if it floated on a gentle current in a celestial sea, caused by the rise and fall of the bearers' shoulders as they walked sedately on. There was nothing to denote the rank of the occupant as I stepped aside to give room, and I stood erect, as true men have ever done, to do homage to the Divine Feminine. The forward bearers were abreast of me, and, in a moment Egypt's favorite princess was surveying me. More than a passing glance did she bestow; why, I did not know, yet then I felt an inclination towards her that I dared not harbor.

What I most observed was that she was ill, evidenced by her languor and emaciation. Accompanied by her retinue, among whom I recognized a trio of Egypt's most distinguished physicians, she was evidently out for an airing, in search of the rose of health which she had lost. Having allowed them to pass in the narrow way, I hastened to the temple ere night should fall and I

be barred entrance at the pylon gates. Not long had I been there, when a messenger from the Pharaoh summoned me, Harmachis, to his presence. This was not strange to me, for I had reports to give of my work in Syria, and I well knew he had been apprised of my return. I hied me to the royal palace, and was ushered into the presence of Pharaoh, who commanded me to proceed at once to the apartments of the Princess Hatasou, and the Father, superseding the King, entreated me to use all my skill to restore her health. The Court physicians had pronounced her case hopeless a week ago, he said, and that day, since the sun went down, she had grown much worse, which they could not explain. As I was about to do as I was bid, the King bade me stay, and leaving his seat, an unusual thing, he approached, and taking up a symbol I wore suspended from my girdle he simply said: "And hast thou gone so far?" This symbol consisted of a pentagon in black, containing a pentagram in red, which latter was outlined in pearls. This would admit one to the highest circles, and place him on an equal footing with even the Pharaoh during a convocation. Having noticed that myself and attendants were followed by a crowd as we hurried to the Temple, I thought, perhaps, (as one might) that my new symbol, being known to some, had attracted attention, and made me an object of surprise, for I was a young man to be honored by its bestowal upon me. This was erroneous, however, as the sequel will show. I followed my guide, and was soon by the couch of the princess, who, I found, was suffering from a languor, accompanied by irregularity of heart action, which I concluded, in the absence of any physical signs, was caused by hypochondria resulting from grief, a diagnosis confirmed by what I learned later.

Remember, you who are thus made acquainted with one of the most dramatic occurrences in all my prior lives, I had never approached her presence ere that night, and knew of her only as the Royal Princess, one who was currently reported to be of an amiable and exalted temperament. I had with me a beautiful turquoise on which had been engraved, intaglio, Osiris and Isis, the Divine Lovers, and which was pendant from a silver necklace. This was the work of one of the prisoners at the mines, who had conceived the idea that I had done something extraordinary for him when he was ill. Knowing the peculiar properties of this stone, I bethought me to use it now. Withdrawing it from my pouch, I gave it to an attendant with instructions to have the princess wear it. "Such attentions please the sick," I simply said, and went about the work of preparing a draught. Having administered it, and assuring my royal patient of a return of health, I gave notice that in three hours or at midnight,

I would return and would expect to find a decided improvement in my patient. Before I left, however, under pretence of feeling her pulse, I glanced at the turquoise, which already was becoming paler, resulting from the acrid emanations from the diseased body. I did not go far away, as I entered the adjoining temple and offered up prayers to Imhotpou, the God of healing. At low twelve I sought out the apartment of Tatasou. As I approached her I noticed the turquoise was regaining its color, and that the deadly pallor of her face was replaced by a faint flush betokening improvement. I gave some directions to her nurse, and, in person, conveyed the good news to the King. He grasped my hand in thankfulness, and was about to speak, when the roar of the populace was heard outside, and the name Harmachis was shouted again and again. A slave, at this point, came forward to tell Pharaoh that the Nile was beginning to rise, which had caused the people's joy.

"They are voicing praise to the God Harmachis for the inundation, which we all feared would not come," said I. "Not so," said Pharaoh, "'tis you they cry for." "How so, my Lord?" I queried. "Come to this seat and I will tell you all," he said. "Just before you departed for the mines, Hatasou observed you while in my presence, immediately became enamored of you, and through one of those whims of women, refused to forget you. Her love was accompanied by despair, for she knew you not. Unrequited love began to gnaw at her vitals. She became ill and the court physicians could find no cause for such seizure. She gradually grew worse, lost flesh, became melancholic, until she grew too weak to walk. I was well nigh heart broken, for she is the light of my life. One of her attendants came to me one day and begged me to listen to her tale. It was to the effect that Hatasou had a dream in which she was told that the Nile would not rise until she began to improve, and that you, Harmachis, were the only one could help her. She told her old nurse, Ahatna, who retailed it to the other attendants, who allowed the people to become aware of the vision. And all this before I was told, the one who alone could be of use to her; for her physicians had failed, and I do not lay blame upon them, as hers was a disease of the heart and not of flesh and blood. Immediately I sent word for your return, but you had already started for Memphis, and the courier, who took the other route, did not meet you. If you had not arrived when you did, she would have gone to the west before dawn today. The people had become wild with fear of a low Nile and famine, and clamored for you. Your return was heralded all over our capital before your debarkation, for your boat was sighted some time before it reached Thebes, and this is

why the populace was out in force and followed you to the temple. This is the work of the Gods, who know all things, and I feel persuaded that Hatasou will recover under your care, providing you will become a son to me and a husband to her." I bowed before the King and father in acquiescence and respect, and then was explained the thrill I experienced when I met the princess on the way to the temple. It was made plain to me how the light of love, with lightning flash from her eye to mine, had, on the previous evening, ignited a fire that had laid dormant in my heart since we had met and loved in Atlantis, in the long ago. At daylight I was announced to Hatasou, and was delighted to find her much improved. The scene following, I need not dwell upon, for all the world knows a lover and a lover's ways. I seemed to be in a maze of glory, where all things were tinted with the green of enduring life; while later on, I rose, as those do, who have gained the power to float upon the magnetic currents of the air, and gradually and sorrowfully lost sight of my princess, as I glided on. Then, with a start, betokening my return to things mundane, I woke from my self created dream of archaic romance, to find myself in the prosaic present, the sun shining brightly through the casement in my home, in that western city by the sea, that Eye of the World, hard by the Golden Gate.

To me the air is full of gold
I seek the "Mysteries," of old
The rootlets of the weeds entwine
Around this mystic wealth of mine.
I sense the aura of the rose,
Its very essence round me flows;
From out its bruised, and broken cup
Its gift of sweetness offers up.
To every stab of anguish—pain
Turns, through God's chemistry, to gain.

—Dudley Dorn.

The Letters of Hereticus

V

EFFECTS OF THE CHRISTIAN MYTH

A letter has reached the hermit cell of "Hereticus," through the kindly offices of the Editor of AZOTH, which on twelve closely written pages, reflects the anguish of a good Christian brother, at the theological turpitudes of this invert monkish recluse, coupled with many recommendations to search certain passages of the Christian gospels and therein seek inspiration for a change of mind and heart.

This letter, self-evidently the expression of a noble, beautiful and earnest soul, is well worth critical dissection, not in any respect, for the purpose of either ridicule or depreciation, but as a particular concrete example of that which passes as "Christian truth," that which so gulls and befuddles human reason, into divorce from every prompting of understanding, of ordinary logic and common sense, that one who has been consistently schooled in Christian doctrine, has but to shift the mental switch from the contemplation of those material things, which make up his everyday life, to "spiritual" contemplations, to talk or write like the babbling babe, which it is the object of that system to make of him.

Our good and respected critic says of "Hereticus"—"I think he has looked at things so long, from a certain standpoint, that he has warped his judgment. He forgets how things look from other standpoints. He has allowed himself to be in a hazy atmosphere too much of the time."

This sounds very much like the address of a lawyer for the defense, on a losing case. If the jury find for the complainant, they are "prejudiced," they cannot have allowed the pleading of the defending counsel to sink in. They have been in a hazy atmosphere, on the true merits of the case.

It never strikes the good Christian who has spent a lifetime in swallowing whole chunks of undigested "Gospel," that any one but himself and his congeners, ever employ their five senses in an effort to comprehend what it is all about.

The "hazy" thinker is just the fellow who swallows the "Christian" bait, hook and sinker, with never a question. The moment a man begins to think, the haze commences to dissipate.

No man is qualified to think, much less speak on the subject

of "Christianity," who has not permitted himself to be saturated with all that "Christianity" has to offer, on its own behalf and directed his calmest and clearest vision to the task of determining whence? why? how? and whither?

The average consistent Christian never knowingly reads a line or listens to a word which he suspects, in advance, of being a criticism of his favorite faith. If he does so on an isolated occasion, he has absolutely no criterion of judgment upon which to base a reasonable finding.

The multiplicity of sects which constitute "Christendom," so called, is a sufficient evidence that absolutely *anything* can be proven from the Bible, to the satisfaction of the man who wants to have a certain thing in a certain way.

Our good friend says: "Looking at all the writings that have come down to us, from the past, the old prophets and historical books of the Jews, also their poetic books and then at the historical books which Christianity has produced, the letters of Paul and the other Apostles, to the Churches, it looks as if a man was unwilling to look at the matter in the light of probabilities."

We don't want "probabilities," we want facts and the Christian Religion is completely builded upon a chain of "probabilities," which are not facts, reaching back to the first "probability" of all, which is the Hindu-Chaldaic, Babylonian Creation myth, which happens to be completely perverted, in its application to Christian necessity for a legitimate origin.

Is it any part of Christian warfare, to place, boldly, before the neophyte, those things which students and scholars have written, which demolish the whole fabric piecemeal?

Voltaire, Volney, Paine, Dupuis, Godfrey Higgins, Gerald Massey, Professor Huxley and a hundred others who have, with the glittering scalpel of absolute truth, ripped the tinselled trappings from the skeleton form and shown the whitened bones beneath. Are they consulted, even for the purpose of refuting their arguments?

No! To the Christian would-be reasoner, any man who presumes to think other than as a priest or parson points, is dwelling in a "haze" and his deductions are unworthy of a second's thought.

Note the unbounded Christian presumption of taking the sacred books of the Jews, a race of thinkers, students, philosophers and teachers, two thousand years and more, before our own Christian forbears ceased to be squealing savages in the woods. Books that depended for their subtleties upon an ancient mystical system, which juggled with names and numbers and had to be interpreted, verbally, by specially educated adepts, turning them into garbled, mistranslated, misapplied and mis-apprehended

European languages, and now handing them over to be read by the most ignorant of mankind in the light of superstitious imaginations.

Our good critic, forgets how much, how very much, a man must delve and study before he can discover and demonstrate the falsity of the Christian system.

He forgets or never knew of the historical origins of a faith, which claiming to be an original deposit among certain lowly and humble men, proving itself great because no such illiterate souls could ever have produced such theological wonders, without transcendent illumination, was really the work of generations of the most astute and determined effort on the part of the greatest politico-religious schemers of any times or places.

They did their work so well that modern thinkers do not reach the truth, through a "haze," or even the wicked desire to defy our Creator, which such investigators are labelled with. It requires study and reflection.

In the twelve pages of the letter quoted, the great and sacred name of "God" does not appear once—not once. It is all appeal to study the tortured interpretations of *Christian* polemists of the ancient Hebrew books, to dwell on the epistles of putative Apostles, who are, on no authority but the interested authority of the Church, presumed to have written during its first and second centuries of existence and some of whose writings are distinctly "Gnostic," or representative of an intermediate species of Christianity, of a completely mystical character, which knew not Gospel historicity and absolutely ignores the salient points of Gospel historical narrative. A man can only contend with these things, according to Christian practice, by wandering about with batted eyes, in a species of "haze."

Let my dear friend ponder on this one idea or, perhaps, series of correlated ideas.

His is a beautiful soul. He has observed the beatitudes with the air he has breathed, during a long and decent life. He has loved the voices of little children, the friendship of true-hearted men and women, the feeling that rewards the helping hand and the voice of consolation to the afflicted. Every one of these tender sentiments has come into his heart and soul and built up his Christ conception, directly from the God of love, mercy and truth who has bestowed the same sentiments and the same "talents" upon brethren of every race and clime. But he has put out of his soul the sense of *direct contact with God*.

Priestcraft has prepared for him, exquisitely beautiful pictures, of a sweet and winning human individual Jesus. Entrancing myths of the ancient Sun-gods of every land have been drawn

upon to excite his reverent imagination and he has thus resolutely failed to perceive, that his Christ conception was something which he has mentally and spiritually built up within himself and *become, which is himself*. "Jesus" is not one whom we are to meet as at a railway terminus, but one whom we are to be and one whom we can even now become, by following the path of righteousness, upon which Christianity has no more a patent than upon wireless telegraphy.

The Jewish martyr, victim of the historical lie which is the crime of the ages, flogged, starved, imprisoned, ravished, murdered and misconstrued during three thousand years, yet still extending the hands of blessing over all mankind, in the name of a living God, is the "ghost" which Christianity cannot lay, which, like the "damned spot," on Lady Macbeth's hand, will not "out," until the Christian wanderer, in superstitious distrust of God and self, that which, united in the divine hypostasis, constitute the true "Anointed One" alone, shall have left the haze of ecclesiastical gloom and sought the pure, radiant light of the Eternal "One."

INVOCATION

Shed on my soul more light, O Love I ask,
That I might see my pathway rugged, worn;
Give me the mirrored splendor of thy face,
The lambent glory of the mystic morn.

And more and more within my life there comes
A thought of goodness, let it grow that more
Strength be endowed me to resist, and be
A bulwark 'gainst the storms that gather o'er.

Fill me with life since thou O Love art Life;
And I would ask of Joy a great increase;
That I might be uplifted to the heights
Where glows the tender beauty of thy peace.

—Ben. E. Burrell.

The New Renaissance

EDUCATION

BY VICTOR E. CROMER

Man is an immortal spirit living in a physical body for the purpose of gaining experience in a physical or material world. The mind is the spiritual thinking part of the ideal man, and the brain is the physical organ of the mind. The mind, functioning through the brain, is called the intellect. A man is intellectual, for instance, when his mind and brain are functioning harmoniously in the realm of ideas. Reason is the right relationship, analysis, and classification of ideas. In separating all movements into their component parts, in order to deal with them under their respective headings, the difficulty arose at first as to whether the dominant factor was intellectual or otherwise. Concerning literature for instance, especially fine literature, I devoted much thought as to whether I should place it under "intellectual" or "aesthetical." I finally decided to place it under aesthetical, on the ground that in literature the intellectual was subordinate to the aesthetical. People do not read fine literature to develop their minds, but to develop their tastes, their thirst for new and beautiful ideas. The motive in the study of Sociology, again, was not intellectual, but economic, for the aim of a study of Sociology is to understand economic conditions, and not to develop the intellect. Philosophy, on the other hand, is intellectual; its dominant note is the development of the intellect, of the mind, and the reason. Science has the same object in view, to gain knowledge; while education is also for the purpose of developing the intellect.

In ancient Greece intellectual evolution was pushed to its furthest extremes. The development of the intellect was the dominant note of the early Greek civilization, and the means used to accomplish that purpose was through literature, mythology, philosophy, art, beauty, and the drama. But the aesthetical, the emotional, and the moral were subordinate to the intellectual. Literature was valuable to them not because of its relation to truth or to reality, but because of the mental food it provided, the mental stimulus it exerted, and the ideas generated therefrom. They made of intellect a God, and ultimately fell down and worshipped the thing they had made. The spiritual, the moral, and the real was forgotten in the glory and exhilaration of new ideas, of fresh mental stimuli. Yet it must not be forgotten that that early period of Greek history was a period fraught with the most wonderful results for the whole of humanity, and its reverbera-

tions have resounded down the ages since that time, stimulating all thought, science, philosophy, art, literature, and the drama to greater heights and mightier efforts. The mythological matrix provided the means through which the early Greek intellect expressed itself in beautiful and elaborate ideas, mentally stimulating the nation, and laying the foundation for all the succeeding ages to draw their culture and their scientific and philosophical knowledge. Centuries of mythological intellectual development brought Greece to the philosophical age, to the times of Pythagoras, Socrates, Plato, and Aristotle, when the intellectual began to shed the matrix of beautiful mythological notions for the more real ideas of philosophy and science. The early Greeks had made intellect their God, but the human spirit commenced to break through these limitations, and began to see a mighty gleam of light streaming from a higher plane than that of mythology; it caught a glimpse in man of the possibilities of something greater and grander than it had previously seen in the gods. The man of that period began to realize his own limitations. He saw the necessity of setting his own nature more in accord with the nature of the universe, to develop side by side with the intellectual, the moral and the spiritual, so that every outlook, inlook, and onlook of his soul, his mind, and his intellect would thrill with universal harmony. First came the glory of the mythological period, stimulating the intellect through the beauty and fascination of the forms which it employed; next came the philosophical period, developing the intellect through reason. Later on came the decline, when all else was subordinated to the intellect. The man of that later period who was intellectual considered himself a god, and the unintellectual masses as slaves created to do his bidding. And just when the moral was almost eliminated from the intellectual, there came into being another mighty movement that was highly moral but not philosophical or intellectual, to restore the balance. That moral movement was Christianity, which despised the wisdom of the Greeks during the first centuries Anno Domini, until at length after several centuries Greek philosophy and Christian ethics united. What I am endeavoring to accomplish in "The New Renaissance" is this, to place each aspect of the whole man, the immortal spirit whose destiny is illimitable and "whose growth and splendor knows no limits," on its right footing and in its proper relationship to every other aspect or ray of the Divine life. Man cannot live by intellect alone, or by ethics alone, but by developing every side of his nature, and bringing all aspects of his soul into harmony. Science, philosophy, education, law, religion, ethics, aesthetics, poetry, the drama, politics, economics, eugenics, and all other aspects of

the whole man must be brought into harmony. Thus only will we have an enduring science, an enlightened philosophy, a living religion, and an equitable social system.

The great war has turned the attention of most people to the problem of education. Now, therefore, is the time when education should be turned into a science. The whole round of educational activities should be co-ordinated, and this not in one country alone, but in all countries. If all nations the world over were simultaneously to set to work to place education on a scientific basis, they would mutually aid each other in this gigantic undertaking. The spirit and the ideals of education have been very encouraging in the past; in the future they must be more so. But this cannot be an unconscious process. It must be consciously undertaken and persevered in, and a wider study of all the problems must be undertaken, not only by experts, but by all teachers. There must be a re-synthesis of the whole of the educational systems of the world. The beginnings of the science of education are already with us; that science must grow, until in every direction the system will be co-ordinated and developed.

Human nature is susceptible of a host of little vices and disgraceful infirmities, jealousies, slynesses, cowardices, frettings, resentments, obstinacies, crookedness in viewing things, vulgar conceit, impertinence, and selfishness. Mental cultivation, though it does not of herself touch the greater wounds of human nature, does a great deal for these lesser defects." Hayward says that "the school must nourish the souls of its pupils, and the only nourishment possible is ideas." He adds that "the most immediate need of the pupil who attends our primary school is not that his mind should be exercised, but that it should be fed with a rich repast of imaginative and culture-giving material—of historical and biographical ideas." The ideas that are implanted into the minds of the children come to fruition in later years. There is a need—a great need—for teachers to realize the future sequence of ideas. Ideas are implanted into a child's mind that affect all their after life for good or ill. The ideas of the leaders of one generation become the moving forces of the next generation. Therefore it will be realized how important it is that constructive ideas be implanted into the minds of the children, to bear fruit abundantly. Destructive ideas, however innocent seeming in a philosophic sense, may bear most destructive fruit, as witness Germany as the product of Nietzschean philosophy. The power of ideas to influence the future must be understood to a larger extent than at present. Education should be valued according to its capacity to produce useful and cultured citizens, and not merely to pass examinations.

Occult Story

"OUT OF THE PAST"

By MAY FLOWER JAMES

(Author of "Weighed in the Balance," a four-act war drama; "The Star of Bethlehem," "Pro Patria," and other one-act plays)

"Amyra! Amyra—the future looms darkly,
Our souls are divided—a sin lies to thee!
Oh, rise from the shadows and make just atonement—
Amyra! Amyra! Oh, come back to me!"

Each soul has its mate. So many people live through this life lonely and unmated—they are separated by some sin in the past. Until this sin has been atoned for and harmony restored by the one who made the discord—they cannot be united.

He stared down at the little collection of antique gems in his hand—they seemed to hold dim, long-forgotten secrets—voices from the past called to him; vaguely he heard, but could not answer. His whole being vibrated with a desire for knowledge—a key that would open the door of eternal life—a clair-audience that would give him the answer to his questions.

Where did life begin and end? Was it true that each soul had its mate, and no life was perfect until the two had met and loved? Was this the reason that so many lives were incomplete—so many loves proved false—so many separations inevitable? And why was it that some souls searched the world in endless longing and loneliness, and never found their soul-mate in this life? Was it sin that kept them apart and in the evolution of life, was one able to progress higher than the other?

Jim Bannister was an Englishman, reserved—impenetrable. For many generations his people had lived on that small island which is tied by strong invisible cords to all parts of the world.

English, and yet there was more than a hint of the orient in his eyes—a mystic knowledge, of the depths of which he himself was totally unaware.

He was very young and very good looking. For the good looks he cared not at all. There were only two things he considered of any importance in the world, and these were—his love for his fiancée, Helen Mathers, and his love for his work. He was an Egyptologist and had only just returned from a prolonged

visit to Egypt, and while there he had dug up some jewels of rare workmanship.

Carefully he had brought his treasures home, and now, alone in his room, he was gazing at them and wondering on their past history. They were evidently centuries old, relics probably buried with some Egyptian princess.

The room was large and furnished with more than a suggestion of Oriental taste. The floor was bare and highly polished, beautiful rich rugs gave an air of warmth and comfort. Beaten brass vases with palm and gigantic ferns enhanced the shade of green which predominated in the room.

The whole of one side consisted of wide windows opening out into a garden which was fragrant with roses and jasmine. In the center of the lawn a fountain was playing softly.

Twilight was deepening and the room felt cold. Jim closed the long windows. A bright log fire was burning in the large stone fireplace in front of which was a couch.

One of the relics was a ring exceptionally beautiful in design. On the outside rim were the letters—AMYRA—and inside was a curious hinge that when lifted disclosed a minute opening; it might possibly have contained powder or perhaps a message might have been slipped in.

Jim held the ring in his hand.

"Amyra," he thought. "It is a beautiful name! If I had the power to call your owner back, what marvellous stories she might tell me. What did this ring contain?"

The room seemed strangely fraught with mystic thoughts and a cool breeze gently raised the curtains that hung before the windows.

Jim looked up—the windows were closed. What could have caused the breeze? The question rose in his mind faintly, and then thoughts were again concentrated on the ring—he felt that it held the answer to his many questions.

Still holding it, he went over to the couch facing the fireplace and, sitting down, he gazed into the fire. He was tired from his long journey and it was getting late. He leaned back against the cushions—they felt very soft and restful after the rocking of the train, and, closing his eyes, he slept.

Was it the ring or was it his earnest desire for knowledge that carried him back over the ages and showed him truths that many have spent whole lives to learn?

Wonderful scenes passed before him. He seemed to be flying over huge districts and then over great cities. Marvellous and beautiful buildings loomed before him—one was a palace, over which he seemed to stop, and towards this he descended.

The rest appeared to him a vast story in which he took the part of a spectator, unseen, yet seeing all.

He was looking into a courtyard, the floor paved in exquisite mosaic patterns. Large marble pillars of dull blue surrounded the court, which opened into a most beautiful garden. Green lawns vanished into the distance in shady paths among trees of all kinds; gracefully carved figures could be seen overlooking a fountain that was throwing up sprays of clear, sparkling water. At each side of the court hung heavy curtains of deep rose color and gold.

In the center was a long divan covered with a tiger skin, and reclining on the divan was the beautiful figure of an Egyptian woman. Instinctively Jim knew that this was Amyra.

Round her were several slaves. There was a discontented look on the face of Amyra; she was not happy, and each slave seemed anxious to relieve the mental atmosphere. One was fanning her, one was playing on a stringed instrument, one was holding a tray with a golden goblet of wine and fruit. But Amyra waved them on one side—her voice imperious and commanding: "Where is Uada? Tell her that I need her."

One of the slaves hurried through the court and down into the garden, past the playing fountain and along one of the shady paths she vanished.

Presently she returned, followed by the most beautiful girl Jim had ever imagined. But where had he seen those features, those clear blue eyes, that cloudy fair hair? How like she was to his own Helen!

Uada, carrying a small stringed instrument, entered the court and approached Amyra. A very restful and soothing presence, apparently, for Amyra's ill humor vanished as if by magic and she smiled.

There was certainly love between these two—the one so dark and the other so fair—the one a princess, the other a slave.

"You wanted me, Princess?" Uada's voice was very sweet and low. Amyra waved away the other slaves as she answered: "I am weary! Sing to me!"

Uada leaned against one of the pillars, her white draperies with under vest of pale blue toning harmoniously with the dull blue of the marble pillar. Lightly she touched the strings—a few rippling chords—and then her voice broke into the song that has come down to us through the ages—sung the first time many thousands of years ago, lost, and then found again by a returning soul—and that now can never be forgotten—"I Hear You Calling Me." Her exquisite voice thrilled and filled the air with tragic longing.

Amyra listened, enraptured. The curtains to the right of the court were raised; a tall Arab servant held them apart, and in the opening was seen the figure of a young man. Jim stared in wonderment. Where had he seen this man? Slowly he realized he was looking at his own form in picturesque Egyptian costume. He was absorbed in the drama before him, and watched, half expecting to wake and find it was all a dream.

The young man stood listening to the song and gazing with an intense and startled gaze at the singer, admiration and an awakening love in his face.

Uada sang on; Amyra, lost in her dreaming, did not turn round. As the last words trembled on the air, Uada raised her eyes and looked straight across the court into those of the young man.

A startled glance, and then—a look of deep understanding and love, as when soul meets soul. The next moment the young man stepped into the room and there was the tinkle of a bell as the servant dropped the curtains behind him.

Amyra rose quickly and turned, her whole face lit up, and she stretched out her hands in welcome. This was the man she loved and desired.

Uada looked down in embarrassment. The young man reluctantly turned to Amyra and bowed deeply.

"Iseris!" breathlessly Amyra spoke. "You have come at last?"

"I have come, Princess. You bid me to the palace. It was a command I could hardly disobey." He smiled at her in a cool, friendly way, but there was something guarded in his attitude towards her.

"And now I bid you welcome. I am so weary of life. Come and tell me stories of the wondrous lands you have visited." She sat again on the divan, making room for him by her side. Uada still stood by the pillar, and, lightly touching the strings of her instrument, played a faint echo of her song.

Amyra smiled at Iseris. "Were there no beautiful women where you have been, that you return to seek for beauty?"

Iseris sat down by her, but his eyes were fixed on Uada as he answered. "Never have I seen such beauty in form and coloring and purity as I see here."

Something in his words made Amyra glance at him sharply, then at Uada. An angry expression passed over her face. She turned to Uada:

"Go—bring wine and fruit—no—do not thou bring them; send Anita." She spoke the last words with peculiar emphasis. "You need not return."

Uada, turning to go, raised her eyes and gave Iseris one swift glance. Again that mutual look of deep understanding passed between the two. In his was encouragement and hope; in her but a sad fatalism.

Amyra waited until Uada disappeared and then she turned to Iseris.

"Are not my eyes as bright as those of my slave? Is not my heart as pure?" Her words sounded rather scornful but there was an undercurrent of pathos that vibrated with the scorn.

Iseris looked a little startled and answering quickly hastened to make amends. "Princess, there is no one more beautiful, of that I am sure, than the loved and gifted Princess Amyra! Is not the whole country ready to lie down and be stepped on by those light and fairy feet? Ah, never have I seen such dancing as yours—it seems divine! When you dance one forgets all else!"

Amyra's jealousy vanished in this whole-hearted praise; she laughed, and, springing up, stood before him. "When I dance—you forget all else?" She clapped her hands twice and immediately soft music was heard coming from different parts of the garden. "Well—now—forget all else, and fill your soul with—love for me!" She swayed and slowly danced before him, a sensuous, snake-like dance, very alluring and dream like. As she danced, she pleaded, her melodious voice, strong and deep, mingling with the music.

"I, a Princess, for whom many Princes would give their kingdoms, their riches and even their lives, and I"—she danced closer and leaned towards him. "And I offer to you my heart and—myself!" Gracefully she drew away from him, but still smiled invitingly. "And you have no kingdom—except that of love!" Again she swayed nearer and leaned towards him with hands outstretched.

Iseris gazed at her as though hypnotized; horror slowly dawned on his face as he realized what he was facing. "But Princess!" he stammered. "Princess——" Words failed him and he gazed at her helplessly.

Amyra finished her dance with a flourish, and, sinking down on the divan beside him, smiled at him.

"Now, my Iseris! Are you not the most fortunate and happiest man in the world?"

Iseris rose and stood looking down at her, pulling himself together with an effort. His voice shook somewhat, but it was clear and decided.

"Most beautiful Princess, I am deeply touched and honored by your proposal." At his opening words Amyra's face changed. She looked at him incredulously.

Iseris bowed, and, taking her hand, kissed it reverently. "But you would not think well of me if I accepted your generous offer, knowing that my heart was already bestowed elsewhere? I give you my reverence, but my love, alas, I cannot give!"

At his last words Amyra started up in passionate anger. "Your love! Do not talk to me of your love! I—a Princess—stoop to you—and you say you reverence but do not love me!" She swiftly drew her dagger and was about to thrust it at him when Harmid, the Arab servant, who had stood a silent and watchful listener, dashed from behind the curtains, and seizing her hand, held it. Iseris had been too surprised to move or avoid the threatened blow. Amyra quickly regained command over herself. "Go, slave! I will not hurt your master!" Harmid looked steadily at her and then slowly returned to his post by the curtains. Amyra slipped the dagger into the folds of her robe and turned to Iseris, who dropped on one knee before her.

"Princess, I appeal to your womanhood. I love another—could I then with honor accept your love? I ask your forgiveness and your pity, for alas, love cannot come and go when bidden. From the soul it rises and we know not whence or how it comes—beyond our control, with no regard for station, time or place—and methinks I have a weary road to go before I gain my heart's desire."

Amyra answered him very bitterly: "What does that matter to me—what do I care—where your road leads——"

Iseris rose and leaned towards her pleadingly: "Princess, I regret this, and my heart is full of sympathy——"

"And I"—very scornful was Amyra's voice as she broke in impetuously. "And I—my heart is full of bitterness! Go from me! I do not wish to see your face again!" She turned and left him, quickly and passionately, hurrying through the curtains on the left.

With a hopeless gesture, Iseris turned to go. In the garden, in the distance, Uada was seen picking flowers. Harmid held the curtain for his master to pass through. Iseris hesitated.

"There is danger—wait for me."

Harmid looked at him anxiously. "Master, my life is yours! I fear for you!"

To be continued



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.

VII

One of the most remarkable curiosities of the Hebrew Scriptures are their doctrinal inconsistencies.

They contain innumerable instances of reprehension on one page and acquiescence, on another, concerning precisely the same objects of spiritual contemplation.

According to the ridiculous modern fashion of treating the entire, collated fabric of the Bible, as though it were a single connected story, instead of a whole library of Semitic literature, belonging to times and places widely apart, we seem to have stultifications on every hand.

Moses comes down from the mount, with his tables of stone and smashes them, in a rage, on discovering that a "golden calf" has been set up, during his absence; the well-known Zodiacal figure of *Taurus*, the Bull, of April-May. King Solomon puts a whole drove of cast-metal oxen, in his temple and, thereby, only increases his credit as a wise and pious monarch.

Biblical lore is crammed full of Astronomical and Astrological deductions, served up as "sacred history" while exoteric Judaism seethes with reprehension of the practices of the Egyptians and Chaldeans, who put them there.

We may, however, justly infer, that the scientific manner of settling the question, is to divide the Bible, as nearly as possible, into its several epochal connections and let each stand upon its own individual bottom, allowing for a reasonable theory of transitions, from age to age and school to school.

Jewish Cabalistic writings abound in the most unequivocal proofs, that the supremely learned Rabbis of Israel, knew a great deal more than they permitted to enter into public appreciation.

They anticipated the good old Catholic doctrine of keeping the law in the ecclesiastical stable and serving the faithful, with only so much of the "milk of the Word," as seemed desirable, and that, too, skimmed very thin, when deemed advisable.

The sole concrete reference to the Zodiac contained in the Old Testament, is the famous query in Job, 38, 32: "Cans't thou bring forth *Mazzaroth* in season?"

The whole organization of the Israelites, however, was manifestly Zodiacal and their mythical history a series of Astronomical dramas, the true interpretations of which are that they are precisely akin to the great Babylonian, Phoenician and Egyptian solar mysteries, excepting inasmuch as the Sun, instead of being exalted to the chief god-ship, becomes the servant or "son" of Jehovah.

The theory is not insisted upon, but it is given for what it is worth, that the tribal organization of the ancient Hebrews was founded on an Astrological classification of the individuals born in the various months, rather than on the dubious allotment principle, which was supposed to portion out large sections of Palestine, which contained nothing but rocks and desert, to huge and hungry populations.

The identification of Simeon and Levi with the Sign of *Gemini*, or "Hermes," and of Judah with the Lion, easily account for the numerous Priests and Warriors, associated with these names. Indeed, in a resumé of this description, it is impossible to do more than cover the salient points of what is worthy of extended analysis.

The cult of the number "Twelve" was Israel's heritage, in common with the whole ancient Aryan world.

The legend of Jacob and his sons has long been recognized to have strong Zodiacal affinities, although much difficulty has been experienced in securing a correct attribution, not all of the prophetic descriptions by the dying Patriarch, being as clear to modern understanding as some few. Almost every author who has attempted to make these attributions, has differed from others, in some details.

A good reason for considering *Reuben* to have led the month signs and to have been associated with the Sign of *Aries*, is the fact that "*Rauben*," as the name is spelled in Hebrew, is a palpable anagram of "*Ben Aur*" or "Son of Light"; the symbolism of the Ass, connects *Issachar* with the Sign of *Cancer*, of which the Ass was equally a sign with the Crab, from the neighboring constellation, *Asinus*. The name *Issachar* also possesses a wonderful significance when we remember the fact that the Sun in *Cancer* marked the Summer *Solstice* during the entire period that the Spring *Equinox* was in *Aries*, viz B. C. 1835 to A. D. 325. Then the Sun-god "rode upon an Ass," and the name *Ishu-Chr* or "Horus the man" (incarnate), was the subject of mystic contemplation. The sign of *Virgo* was allotted to the tribe of *Naphtali*, whence the Widowed *Isis*, mother of *Horus*, "the Ram," became a "Widow of the tribe of *Naphtali*, mother of *Horus Ammon*, (*Huramon* or *Hiram*). Many, too pointed, co-incidences to be

set down to pure chance, attest the fact that the Hebrew number philosophy, far from being a merely slavish copy of the antecedent Chaldean and Egyptian mathematical *gnosis*, was a great improvement upon it, inasmuch as it divested the same basic numerical symbols of their idolatrous interpretations and rendered them all eloquent testimonies to the "living God."

Besides their tribal Zodiac, the Hebrews possessed at least two others which we will proceed to examine.

The first, probably of Phoenician origin makes use of the letters of the Hebrew alphabet as symbols of the elements, the planets and the month signs. They were as follows:

א, Ch; ב, V; ג, H or E; ד, Th; ה, L; ו, M; ז, N; ח, S; ט, O; י, Tz; יא, Q; יב, Sh.

כ, G; ל, B; מ, D; נ, K; פ, Ph; צ, R; ע, T.

Earth, A; Water, Z; Fire J.

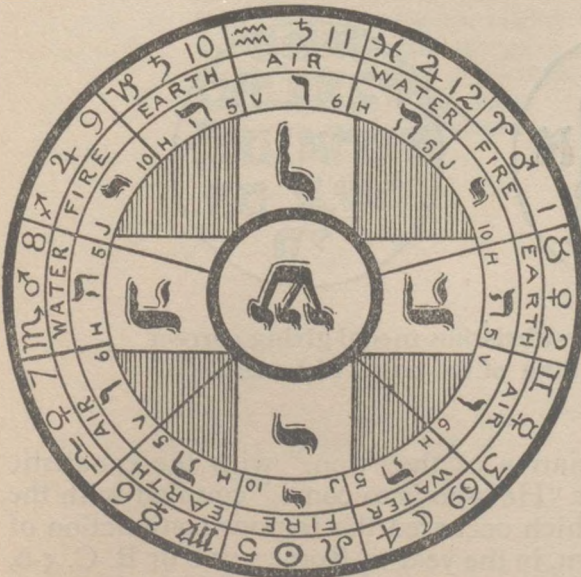
The second, which is manifestly from a Hindu source, consists in dividing the Zodiacal circle into twelve signs of thirty degrees each and dividing "78," the sum of the numbers from "one" to "twelve," among them as "10—5—6—5," three times repeated. The division of these numbers through "30" in sequence, gives us 3—6—5—6, which read as 365d, 6h. is the exact length of the Solar Year, while a *Jod* (10) always faces a *Vau* (6) and a *Heh* (5) a *Heh*. A division is now made, as shown on the diagram, by which the Zodiacal circle is again divided

into three, four and five parts, in accordance with the law of the Cube.

This gives rise to three words—

היה, "He was";
הוה, "He is";
יהיה, "He will be,"
a perfect paraphrasing of the supreme *arcana*, of all the ancient religions anterior to Judiasm.

Isis—"All that ever has been, All that Is, All that ever Will Be."



The Hebrew Zodiac

Horus—"Yesterday, today and tomorrow."

Zeus—"The Past, the Present, the Future."

"Holy, Holy, Holy, Lord God of Sabaoth (The Gnostic IAW CABAOTH) Thou that Wert, and Art and Shall Be, evermore."

The "ש" or letter *Shin*, which we find placed in the center of this Zodiacal symbolism is usually considered a symbol of "Fire" as in "שמש" or *Shamash*, "the Sun," but reference to the first table, will show that it relates to the Zodiacal sign of *Pisces*, which as two fishes, swimming in opposite directions are Hindu types of "VISH (NU)" and "SHIV (A)," but it may also be read as *Jod-Shin-Vau* or "ISHU," (Jesus) the sign of the two Fishes relating both to the Dual principle, the alternate dying and reviving of all Nature, and the setting or dying of the Sun god in the Western sign of *Pisces*. As Jesus is said to have said—"An evil and an adulterous generation seeks for a sign, but there shall be no sign given it but the sign of Jonas the prophet (*Oannes*, the Fish-god of the Ninevites). For as Jonas was a sign unto the Ninevites, so shall the "Son of Man" be unto this generation.

Examination of this diagram will show the true reason why, in the *Kabalah*, the *Jod* is regarded as the "Father" (*Osiris*—3). The *Heh* as the "Mother" (*Isis*—) and *Vau* as the "Son" (*Horus*—5).



Ancient Hebrew-Christian medal giving correct
Kabalistic spelling of the name of Jesus ISHU

The mystical association of the "Son," with the cabalistic phrase, "He will Be" or "He who is to come," coupled with the sign of the Fishes, in which occurred the famous conjunction of Mars, Jupiter and Saturn, in the year of Rome 747-8 or B. C. 5-6, associated with this ancient name of *Ishu*, the Man-god is the basis of the whole Jewish Messianic tradition.

It was astronomically foretellable, centuries in advance. The Sun and Moon combined is the Brahmanical symbol of *Atma*, Hebraicised into "Adam," *Purusha* and *Prakriti*, the Androgynous dual principle, therefore the Sun, in the house of the Moon, at the Summer Solstice, marked the period of *Ishu Chr*, the Horus of Gallilee. "Out of Egypt have I brought my Son," the *Ben h'Adam*, or "Son of Man."

The sole issue from the ancient tangle into which the retention of mystic symbolisms and cabalisms, the interpretations of which, by those who put them in circulation, have been lost, has plunged the world, is to painstakingly recombine the broken pieces of the puzzle, in the sun light of historical facts, rather than in the moonshine of superstitious fancy.

THE NEW AGE

I hear a sweet humming,
Like music in tune with love.
Its high tones lift my restless heart
Into realms of harmony,
And stir within me—deep—
The heart beat of the universe.
Here, love has lain atremble,
Awaiting the call of time.
Now, time has blown a mighty blast,
And Life's love song swings out,
Measuring the tread of humanity's march,
And like chords of harmony
In the music of the spheres,
Humanity keeps step.

—Nancy Fullwood.

Higher Thought

THE CINCINNATI NEW THOUGHT CONGRESS

By EUGENE DEL MAR

It can hardly be said that anything particularly unexpected happened at the "Sixth International New Thought Alliance Congress" held at Cincinnati on September 14th-21st. In a broad sense, it may be regarded as having been eminently successful. The Administration was re-elected, with others only who were quite at one with it, though it made no concessions in regard to the various matters for which it had been criticised. Outwardly, it was a complete Administration victory.

The President was re-elected and voted an annual salary of \$5000, on the understanding that his entire time be devoted to Alliance matters. An Executive Secretary was provided for—but the position has not yet been filled—whose annual salary is to be not more than \$5000, and the Secretary was voted a salary of \$200 a month. Toward these and other expenses, about \$5000 was pledged at the Congress, including some thirty Life Memberships at \$100 each.

The feature of the Congress, for which the Administration had planned, was the accession to its ranks of the "Unity Society" of Kansas City on the latter's terms, which involved writing into the "principles" of the Alliance certain statements that had been made in its July "Bulletin." Thereupon "Unity" representatives were placed on the Executive Board, on the list of Honorary Presidents, and as the speakers at the final Sunday morning services of the Congress.

Two Vice-Presidents were elected, Mrs. Mary E. T. Chapin of Boston and Mrs. May Cornell Stoiber of Cincinnati, and the Executive Board was increased from nine to thirteen; the two members who had not been quite in accord with the policies of the Administration being dropped, and their places filled by others who might be more amiably disposed.

It was voted that the Alliance conduct a book department and a magazine or enlarged "Bulletin"; that complaints against officers, leaders or members be referred to an arbitration committee, that the Committee on Constitution recommend amendments at the next Congress; and that all proposed amendments be published in the Alliance "Bulletin." The proposal of moving the headquarters of the Alliance from Washington to New York is also to be submitted for consideration at the next Congress.

While the election of officers, the adoption of resolutions

and the business transacted at the Congress are the features of general public interest, the majority of those who attended the Congress were but little concerned about these matters. The greater number were residents of Cincinnati, few of whom were interested in the business of the Congress, except as local representatives were elected or otherwise given prominence. The election of Mrs. Stoiber as a Vice-President was greeted with general as well as local enthusiasm.

Of most interest at a New Thought Convention are the teachers, healers, authors, etc., who attend; a few of the long-esteemed teachers, like Mrs. Miltz, Mrs. Chapin, Mrs. Towne, Miss Henry and Mr. Douglass, and the many other more recently acquired but equally worthy representatives of the great New Thought Movement. One need not possess a deep spiritual discernment to recognize the many great and beautiful souls that are giving their mighty inspiration to this Movement, both among the leaders and in the ranks from which leaders are emerging daily.

The single exceptions to the general understanding that no teachers should conduct classes during the sessions of the Congress was made in favor of Dr. F. L. Rawson, of London, who was the subject of much interest and discussion. The announcement that he would donate to the Alliance all moneys received by him while at Cincinnati, stilled the unfavorable comment on this seeming favoritism.

In view of Dr. Rawson's well-known views and the expressions attributed to him in regard to the New Thought, it is peculiarly interesting that the Alliance should have featured him prominently at the Congress, and that it is now advising that Rawson meetings all over the country be promoted by the New Thought Centers that are affiliated with the Alliance. I gather from Dr. Rawson's recent public announcements that he purposes to establish a Rawson Movement in America with branches throughout the country; and that this Movement is designed to supplant both Christian Science and New Thought.

During the past year, there has been more or less dissatisfaction with some of the policies adopted by the Alliance. Its announced preference and open bid for the support of the most conservative elements of the Movement alienated the sympathies of those with more inclusive conceptions. This and its unjust persecutions and arbitrary discriminations aroused a feeling of opposition that inevitably manifested itself in the business meetings of the Congress, as well as at the previous meetings of the Plans Committee.

There were a number of influential New Thought leaders

who had come to regard the Alliance as too exclusive and limited in its scope to warrant their association or support, but whose spiritual realization did not permit them to adopt a policy of resistance. Most of these remained away from the Congress, while those who attended came as observers only and offered no opposition. As it was, the few leaders who deemed it advisable to present the general grievances did it almost without support, and yet so effectually as nearly to wreck the Alliance; but the poise and steadfastness of the many kept the balance, and the storm passed over without leaving any unpleasant wreckage.

It was arranged that the Plans and Executive Committees hold preliminary meetings for some five days in advance of the Congress, so that at its first business sessions all matters might be referred to the appropriate committees for final consideration and report. The members of all of these committees were designated by the Administration. On Friday morning, the report of the Committee on Nomination was presented, and its recommendation that the entire Administration be re-elected was approved without contest.

It was plainly evident, however, that there still was considerable feeling over what had previously transpired, but the suggestion was made and seemed to receive general acceptance that as the Administration had been re-elected, criticism be suspended in respect to what had gone by, and the future be looked to rather than the past. A talk on "Non-Resistance" that evening added considerably to the weight of this suggestion.

It may be that the Administration showed itself to be self-satisfied, stubborn and unrepentant, that it evidenced no spirit of conciliation, that it neither suggested nor welcomed the representation of any minority, that it neglected its many opportunities for being generous or offering the hand of good fellowship, that it utterly failed to grasp the spiritual conception of "non-resistance," and that it used autocratic methods under the cover of democratic forms.

Had the Administration assumed a conciliatory attitude, or even met advances half way, some of those who still remain outside of the Alliance would gladly be working inside of it. It would rather seem that the victory of the Administration was so complete that it failed utterly to comprehend that it owed its continued existence entirely to the forbearance of its friendly critics, whom the Administration evidently continued to regard as its enemies. On the surface, there has been no change in the situation that last year promoted dissension and invited disaster; and it has yet to be seen whether the Administration has had or will have a change of heart.

If history does not repeat itself, it certainly comes suspiciously near to it. But for the great spiritual development that has been made in the world generally during the past fifteen years, the New Thought Congress of 1919 might very well have resulted as did that of 1904. But humanity has developed greatly during this interval, and the status and prospects of organized New Thought have been promoted accordingly. The I. N. T. A. had but slight influence until the commencement of the World War, and only since then has there been any general cooperative New Thought sentiment. When the Secretary of the then New Thought Federation resigned in 1904 he expressed himself in *Mind* of December, 1904, as follows:

"It was demonstrated equally clearly both at St. Louis and Chicago that the New Thought people in general are not prepared for cooperative or federated work. The consciousness of separated and assertive personality still dominates in popular estimation. There has never yet been any effective federation in the New Thought, either local or national. All that has been attempted along these lines will count ultimately, for no effort is lost; and if the New Thought Movement is faithful to its ideals, a New Thought Federation, fashioned after these ideals, will manifest itself and constitute one of the glories of its age."

The New Thought Convention of 1904 in St. Louis and that of 1919 in Cincinnati had many parallels, but the remarkable growth of the last fifteen years has converted the general New Thought sentiment from that of individual assertiveness and separation into one of concerted and cooperative unity. And yet the following comment on the St. Louis Convention made by me in *Mind* of December, 1904, is equally applicable to the Cincinnati Congress of 1919:

"The New Thought Federation should receive the support of the Movement. While it may not represent exactly what you or I would prefer, no individual has the right to insist upon the full recognition of his particular formulation. The fact that the present officers were elected in an atmosphere permeated with a consciousness of separation rather than of unity, gives emphasis to the need of bringing about the latter consciousness through concerted action with them. The wondrous truths that constitute the foundation of the New Thought are too precious to be parted with, even were it possible to separate from oneself that which has become incorporated in one's very soul. It was the dawning consciousness of these truths that gave me a renewed interest in life, and the Movement which stands for these truths cannot fail of my support."

It was demonstrated in 1904 that the New Thought world

was not prepared to give its cordial support to any general organization, nor was it a few years ago. But the spiritual development precipitated during the past five years has intensified the realization of unity to the point where the New Thought Movement now seems prepared to give its generous support to a central association that manifests sufficient breadth and vision. If the Alliance is to represent only the most conservative elements of the Movement, it may preserve that which the more liberal leaders of the past have already secured for it; but in such event the Alliance will certainly lack in progressiveness and vitality, and in time must inevitably be accompanied—if not supplanted—by an organization that will be broader and more inclusive.

It was clearly evident to most of the New Thought leaders that the Congress at Cincinnati was neither the time nor place to do anything that would add to the world's discord and inharmony. On the contrary, it was the one time above all others when spiritual teachers not only should but must stand together if they would resist effectually the forces of disorder that now menace humanity and are threatening social chaos and dissolution.

The Alliance stands before the world as the predominant representative of the New Thought Movement, and as my interest in the Movement far outweighs any feeling of dissatisfaction I could possibly have regarding the Alliance, I have always cooperated gladly with the Alliance even when I disapproved heartily of its policies. As I announced at the Congress, I intend to go further than this; and during the coming year I shall assist the Alliance actively, as far as lies in my power, in order that it may secure the position it is entitled to occupy and must reach if it is to worthily represent the great New Thought Movement.

Let the New Thought Movement—its teachers, healers, editors, authors and adherents—stand before the world as a united and mighty force, that will meet and dissolve on the spiritual plane all physical symptoms of world discord and disorder. For spiritual leaders at this time to cultivate inharmonies and encourage discords is nothing less than treason to humanity. Let us open ourselves to the sunshine of brotherhood and universal good will, so that our realization will disperse the ominous clouds that now hover about humanity.

This is the time to stand together! A world crisis is at hand! Mankind is in sad need of harmonious and constructive thought, of common sense and sanity, of the practice of love, sympathy, kindness and consideration. Let those who believe they have the broader or deeper understanding take the initiative in offering their support to the Alliance; and, in constructive sympathy with

it, give any advice or suggestion that they deem calculated to add to its welfare.

There is that in the New Thought Movement that is designed to absorb and dissipate the diseases of humanity that are now making sad inroads on its bodies politic, as well as those of its social and individual members. Standing firmly together in spiritual realization, this Movement may make of itself the rock against which all storms will shatter or be stilled by that divine understanding which carries with it peace, poise and power. In its hour of dire need, surely the cry of distressed humanity will be heeded, and all who believe in the power of the spirit will work together in harmony in order that the world may be saved from the cataclysm that otherwise threatens to engulf it.

PEACE

I am Peace and I live forever.
I dwell on the bosom of light,
I am found on the field of battle
And I sing in the heart of the fight.

Where the children of men fight evil,
Where sinning and sorrow abound,
Where fear turns the heart to marble,
And where lovers kiss, I am found.

My prayers, they color the sunset,
And I ride on the crest of the wave:
As the heart of the Christ, I am ever
Beside you,—through life,—through the grave.

—*Wm. H. Eddishaw, O. C. M.*

To th Aspirant

BY THE TORCH BEARER

"By their fruits ye shall know them!"

"Thoughts are things!" "Yes," you say, "we know that,—tell us something new."

You know it, but do you *think* it?—do you realize its truth, and visualize the *Things* your thoughts are creating?—or are you merely a collector of mental curios?

The Masters of Wisdom, working subjectively, are watching your progress and always know the stage of the journey you have reached. To acquire this knowledge of your evolution, they do not need to know the details of your earthly career,—they watch the form of your thoughts, the pictures created by the expression of your character, your qualities, your deeds.

These are the subjective fruit of your Tree of Life. They are an unfailing index of the source of the Stream of Knowledge you have attracted to you. By the 'fruit of your tree' the Masters of Wisdom know at once the source of inspiration behind the books you are reading and the teachers whose instruction you are absorbing.

Such a Master recently dictated the following—

"God instructs through the HEART and materializes through the INTELLECT.

"It is by comparing the structures materialized that one is enabled to arrive at a just comprehension of the progress made.

Each person who reflects through his life and work the *Living Truth* is a Torchbearer to the struggling mass who are fighting their way through the labyrinth of intellectual darkness.

"Prove the truth and reality of that which you receive by living it.

"The fruit of the Tree of Knowledge is that which is used and lived,—not that which is miscomprehended.

"By the fruits upon each person's tree of life—*character—quality—deed*—is known the food of which he has partaken.

"Many trees have wide-spreading branches, luxuriant foliage, but are barren of all fruit and, their roots being only superficial, they are easily uprooted and destroyed by the storms.

"*Intellectualization* gives nourishment to leaves and branches.

"*Aspiration* and desire send life-giving currents to the roots, which imbed themselves firmly in the soil and thus are enabled to feed with life-giving currents buds and blossoms which become fruit."

Theosophical Talks

LETTERS THAT MAY HELP YOU"

By ASEKA

(Letter No. 2)

Friend.....

Examining the other statement, we shall find that it asserts that MAN is not only what the materialist says he is *physically*, but also consists of something the physical instruments of the materialist cannot see, weigh or measure, viz: that which we call "Spiritual"; that man consists not only of *matter*, but also of *spirit*; some saying that spirit is the more important of the two, others asserting that the two (spirit and matter) are co-equal,—that they are two opposite poles of the same thing. We can, for the moment, leave this phase of the question for future consideration.

There is one significant FACT that I want you to bear in mind and remember, for opinions formed and hypotheses deduced from this fact will have far-reaching effects in our argument as we progress. This is why I ask you to particularly note this first FACT. It is this:

Materialists and atheists assert that the universe is ruled according to LAW.

Nature asked the same questions under the same conditions will always give the same answer. It must be evident to the merest child that if it did not, we should have a state of chaos.

Here are some quotations from leading materialists:

"The energies working in matter work, so far as our observation extends, according to immutable laws, which never vary."—*Th: Moldenhauer.*

"Natural laws are immutable—they must be regarded as being eternal as matter and as Nature itself."—*Buchner.*

"——— in the whole universe not an atom moves except by law."—*Du Prel.*

"Everywhere," says G. H. Schneider, "we observe only immutable laws and *blindly working causes.*"

Note the words I have italicized, and then try to figure out how it is possible for "blindly working causes" to produce a Shakespeare, a Michael Angelo, a Beethoven, a Father Damien and a Buddha not to say anything of a planet, sun or solar system. It would be interesting to have a materialist tell us how LAWS can be evolved by "blindly working causes," Unfortunately, I have no

knowledge of any such data given by any materialist; I have sought eagerly for such data for over thirty years but my search has, so far, been unsuccessful.

I give the above quotations so as to show to you that atheists as well as theists assert that *the universe is ruled according to LAW*.

On this Fact in Nature are built our sciences,—mathematics, chemistry, etc. It must be obvious that if our universe was *not* ruled by LAW, we should have absolutely no basis on which to work; all our work would indeed be done blindly, for we would never be sure of getting the results we aimed at. We should be like a child that today found that two and two made four, but the next day found that two and two made five; the next day making some other result. Life under such conditions would be the most cruel hell possible.

We may, I think, take for granted that for once the materialist is correct. What the atheist-materialist will not grant is the need or existence of a Law-Maker,—GOD.

As the arguments against the existence of GOD are about even with those in favor of His existence; as it is impossible for a *part*—and an exceedingly small part—to know or cognise the *whole*; and as to my mind the arguing on the question is something like a microbe on the Washington monument saying that while he can see the builder's handiwork, yet as it cannot see the builder it refuses to believe in his existence. I think we need not waste time arguing either for or against the existence of God. We can be content to admit that the building up of the smallest flowering plant which achieves daily the miracle of transforming (so-called) inorganic minerals into organic vegetable cells, which in turn make leaves and flowers of varying colors and exquisite perfumes, displays POWER and KNOWLEDGE and WISDOM that far, very, very far transcends our puny powers, and when we try to realize that this UNKNOWN POWER builds universes, suns, planets with the wealth of varied forms and species of minerals, plants, animals and humans, we must humbly confess our total inability to cope with the problem of cognizing that POWER except as it is displayed in some of its simplest forms and manifestations.

As a rough analogy, let us consider a watch with its mechanism.

Every part of that watch, even to its smallest cog on the smallest wheel, is so built and adjusted that it will do what is desired, viz: to keep time. If any one of the parts of that watch has to carry more than it was intended to carry, the equal distribution of strain is disturbed and the watch will not keep time, and may stop.

Can watches be made so that they will keep correct time?

As far as it is humanly possible, watches have been and are made to keep what may be called "correct time"; the deviation from the absolute being infinitesimal. To make that possible, the various parts of that watch must have just their allotted portion of work to do, hence *we have a law of balance and justice* between those various parts of that watch; if there was not this law of balance and justice, the watch would not keep time and would probably stop; anyway its movements would be more or less erratic.

Let us apply this analogy to what we know of our universe and manifested life.

You are probably aware that what we call "stars" are in reality suns, most of them being very much larger than the sun of our own solar system. You also are probably aware that the distances of those stars from us are so great, astronomers instead of using the mile as a basis for calculating those distances, use as a unit what they term a "light-year."

As light travels at the rate of about 186,000 miles in one second of time, that rate is multiplied by the number of seconds in a year of 365 days, giving the distance in miles light travels in that period of time; that distance (which you can work out for yourself) is called a "light-year," and is the unit,—the yardstick as it were—the astronomer uses when measuring the distance in stellar space.

Measured with this yardstick, we find that the *nearest star to us* (Alpha Centauri—"A" in the Southern Constellation of the Centaur) is about $3\frac{3}{4}$ years—light years—away from us; that is, its light takes $3\frac{3}{4}$ years to reach us!

When one realizes that it takes only 8 minutes for *our sun's* light to reach us, that this Alpha Centauri sun is the nearest star to us; when we remember that there are stars, which are flaming suns, so far from us that their light takes thousands of years to reach us; that there are stars so far distant that the eye looking through the most powerful telescope fails to see them, and we only know of their being there because they leave the imprint of their light on the telescope's photographic plate, the immensity of our known universe, and the grandeur of the UNSEEN POWER underlying these phenomena begin to dawn upon our consciousness.

When we ask an astronomer if he can tell where any of these particular stars or planets will be say, twelve months hence, he will point to the spot on his star-map that star or planet will occupy at that particular time. He can do more than this. He will tell us that in a certain year a certain comet entered our field of vision, passed round our sun, and then went off into unknown

space where even the photographic plate cannot catch the imprint of its light. If he is asked regarding its possible return, he will tell us that, barring unknown and unforeseen circumstances that particular comet will return to our solar system at such and such a time in such and such a year. Astronomers have done this with such success that the error of their calculations (due to unforeseen causes) has amounted only to *seconds* of time; a very close approach to infallibility.

The astronomer is able to do this because he is aware that LAW governs the movements of those stars, planets, comets, etc., and he can predict the position of those heavenly bodies with what amounts almost to infallibility because he knows that *he can rely on that LAW*.

Now let us carry the analogy of the watch into this problem of ours.

Just as in the case of the watch, we have the same LAW of BALANCE, the same LAW of JUSTICE in all the parts of this bigger watch,—the universe, for if we did not, the whole combination would go to the “demnition bow-wows”; instead of the stars, planets and comets keeping time, and keeping their engagements to be on the spots indicated by the astronomer, we should have a state of chaos and anarchy.

Again, considering that LAW rules the movements of these immense suns, planets, etc., it is but logical to suppose and believe that LAW also rules the little microbes and bugs we call men who occupy such an insignificant position on one of the smallest of these planets, for if the LAW governs the *whole it must necessarily govern the parts, for the parts combined make the whole*.

If you can find any flaw in this reasoning, I beg you to let me know it, so that I may try and answer your objections.

It is possible that you may interject a question here, viz: “Are watches made *absolutely* perfect, and do they keep *absolutely* correct time?” The answer is “No.” “Then,” you may say, “The analogy of the watch does not *absolutely* apply to the universe.” To which the answer is “Yes.” And for this reason: The Great Teachers who are responsible for “statement number two” (the materialistic statement being number one) tell us that the stars, planets, comets, etc., which we see with our physical eyes are only the *physical* bodies of Beings possessing consciousness, and who are not (at their own stages of development) perfect any more than we are perfect at our stage of development; which means that the whole universe is developing and evolving.

Thus enters into our calculations the factor known as “Free-will within limits,” which, by the way, is the “nigger in the wood-pile.”

Physicists tell us that our Earth does not turn on its axis in an *absolutely* even rotation; it wobbles in about four distinct directions. The physical body we call the Earth is made up of combinations of consciousnesses different from the consciousness of the Being that ensouls the physical Earth; just as *our* physical body is made up of combinations of consciousnesses (which the medical profession calls microbes, bacilli, etc.) that are different from the consciousness of the real inner soul-man that ensouls, *and which should govern*, our physical body.

To avoid losing sight of the thread of our main theme, we shall examine this "joker" of "Freewill within limits" in a separate letter.

Rents in the Veil

The Editor will be obliged to those readers of AZOTH who have had any personal psychic experience 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.

SPIRIT COMMUNICATION

By THE GLEANER

Very convincing evidence that invisible intelligences communicate with us mortals is furnished by the series of articles in *The Cosmopolitan* magazine written by Basil King.

Some "invisible," whom Mr. King calls Henry Talbot, has written a great deal by the use of the hand of a young girl whom he calls Jennifer.

He says that this young girl writes with fluency and speed in which there is far less hesitation than in ordinary speech. That there is in fact no hesitation whatever, the most difficult questions getting the same promptness of reply as the simple ones.

What stronger evidence do we need to show that it is not the mind of the young girl that is operating?

Spirit Talbot says there is but one true and legitimate form of intercommunion. Direction of the pencil at its best is but second best, the natural language of the universe is thought-exchange. This all can acquire, and to it there is no barrier in any sphere.

He says that thought-life is the engine in the motor—that which causes the external life to *be*—the vital dynamic force.

He uses thought and force as almost synonymous terms, and rhythm is the means by which they operate. Rhythm is the rhythmic motion with which the universe is alive.

Our thoughts are perpetually traveling on the rhythmic waves. Messages cannot be of a high order of intellectuality unless the person also possesses spirituality—a conscious aspiration of the mind. "Absent treatment," as known among Christian Scientists, is a method of taking advantage of the rhythmic waves.

He says that the world into which we look every hour of the day is full of thought-communication and we do not perceive it.

What we call blind instinct is nothing but intelligent comprehension of a force with which man has got out of touch.

That we can get into touch with it again is the burden of his message.

Thought transfer, he says, is the first heavenly sense. We acquire many senses here, but this is the first one, which we might easily possess. We should let ourselves drift in harmony toward the spirit world, become passive—sensitive to rhythm.

The supreme example of the mastery of this power on our present plane was undoubtedly Jesus of Nazareth.

One can say of Him that He was entirely in harmony with the rhythm of creation, and so with the design of God.

Thought-reading, thought-transfer, thought-exchange are processes of which he gives many illustrations.

Telling the woman of Samaria at the well "all things that ever she did," and turning from one end of a great hall to look at Peter, who was denying him at the other end, he shows this power dramatized.

Henry Talbot says his was the one true demonstration of rhythm ever made on earth since evil took root here. He understood the fundamental laws, and thus was able, in the natural course of things, to perform these acts which we call miracles. He says these could be performed likewise by any of us if we regained, at the same time, our faith and our sense of rhythm.

He says that every instant of our time, myriads of thoughts are traveling back and forth over God's living wires.

The following slight incident will afford an example of the promptness of the transmission.

On an occasion when Jennifer was writing for Henry Talbot, a lady present wondered if she could send a message of affection and gratitude to a Mrs. H. who had been kind to her in childhood.

"Your thoughts and our reception are instantaneous," he wrote, "Mrs. H. has E's message now."

Immediately the pencil began slowly, in another hand from

that which recorded Henry Talbot's utterances, to trace the words:

"Thank you, my dear, I always love you."

This being signed by Mrs. H's Christian name, the original speaker went on with what he had been saying.

But that Jennifer was not unconsciously producing what she felt the lady would like to hear is indicated, if not proved, by the following as the sequel. In the middle of a sentence, Henry Talbot, aware that there had been an interruption of another personality, suddenly wrote, "Is it me you want to talk to?" Assumed that it was, he said, "Thank you," and began again. Once more he broke off, with the words: "There is some confusion here. I, Henry Talbot, have known that you wished to speak with me, but have wanted to ask whether, in regard to some of the people mentioned, you would like a better informant."

When it was explained that the other people had been mentioned only as objects of the gratitude of those present the general topic being gratitude—the interview went on without farther interruption.

"I speak of the slight break, not as relevant to our immediate purpose but only as an indication that Jennifer herself was not directing the course of what was said. Had she been doing so, the misunderstanding would not have arisen."

A SOLDIER FAKIR

I, Raymond T. Olson, residing in the town of Orange, County of New Haven, and State of Connecticut, do make, under oath the following statements:

Before the war I was in the employ of the Birmingham Nat. Bank, of Derby, Conn., as teller.

After entering the army I became first sergeant, and was located for quite a while at Camp Devens, Massachusetts. While there I was in frequent contact with a soldier whose first name was Herbert, but whose last name I cannot remember. He was a man of intemperate habits, and rather peculiar appearance, having black hair, and black, piercing eyes and a sort of wild look.

He was a hypnotist, and hypnotised some of the soldiers, and I think he attempted to hypnotise me, at one time. He came to me and asked for a pass. I declined to give it to him, on the ground that he had one only a short time ago, and made a bad use of his privilege. He snapped his fingers, and uttered some exclamation, and looked me in the eye fiercely.

I fixed my gaze on him and gave him to understand that I could look as long as he could. He turned on his heel and went away.

He did many wonderful things, and furnished much entertainment for officers and men. No one was able to explain, or to prove that it was trickery.

He appeared to be a mind reader. He would take a pack of cards, and pass some to different persons and tell what cards were held. He passed two to me, and I held them back of me, and passed one of them to another soldier, without looking at them.

He looked at me, but said he could not tell what cards I held. I told him I had passed one of them to another man, then he told the other man what card he held, and was correct.

I did not regard that as particularly wonderful, for I supposed it might be trickery, or mind reading.

What I did regard as very wonderful, was his ability to make a coin come out of a tumbler of water when he stood three or four feet away from it, and his hands held in front of him. I have seen him do that many times, under conditions which make it absurd to suggest confederates, or mechanism of any kind. He would call for a tumbler of water and place it upon the rough table which we used, then call for a half-dollar, and drop it into the tumbler, and stand three or four feet away and order it to come out of the tumbler. Sometimes there would be delay, and the spectators would laugh because of the apparent failure; but he would tell them to wait, and in a few minutes the coin would come up the side of the glass and drop on to the table. I took up a coin that had come out in that way and held it to my face and found it to be free from dampness.

RAYMOND T. OLSON.

State of Connecticut,

County of New Haven, ss:

Subscribed and sworn to before me this ninth day of September,
1919. Wm. S. Browne, Notary Public.

Astrology

TRANSITS

By HOWARD UNDERHILL

American Academy of Astrologians

An astrological student and reader of AZOTH asks me to write something more on transits than I touched on in my article on the progressed horoscope.

Transits are the regular astronomical daily movements of the planets which, in astrology, may become important at any time they pass over the ascendant, mid-heaven or places of the planets in the natal horoscope and to some less extent when passing over the other cusps of the natal houses. To less degree they have influence on the ascendant, mid-heaven and places of the planets in the progressed figure. Of even less significance are the mutual aspects formed by the transits. The strongest is the opposition; the square and trine occasionally are effective, while the weaker aspects produce no noticeable results, but they may aid in combination with stronger aspects of the same nature. Much depends on the planet which is making the transit.

To paraphrase the old saying that "one swallow does not make a summer," it may be said that one transit does not produce astrological effects in itself. In reading the progressed chart the wise astrologer looks out for combinations of transits with combinations of aspects and positions of both the natal and progressed charts. The student should always remember that transits are of secondary importance compared with the progressions, and would have little or no effect whatever unless they strike into a progressive field already ripe for activity. The principal function of transits is that of stimulating into action the latent power of the sensitive points of the natal chart, together with the progressions and the progressed aspects of the progressed chart. These factors taken in combination make up the incidents of our daily lives.

Since, in general, the Sun measures the year of life and the Moon the month of the year we may be considering, the transiting of either of the luminaries through any particular sign or house of the natal chart is of some importance in modifying events of an every day nature or even of a longer temporary period in the life. Coming in contact with the sensitive points in the natal chart they produce an influence which is quite noticeable if watched for.

Because of her rapid motion the Moon has the most activity and influence in the monthly events expressed by the progressed chart, but in transits her influence in large and permanent effects is very slight compared with that of the Sun, Mars, Jupiter, Saturn or Uranus. Mercury and Venus have little influence in transits and what influence they do exert lasts only for a day or two. But Mars in passing over a sensitive natal position nearly always produces noticeable effects very close to the time of his conjunction with it.

Jupiter, Saturn, and Uranus, and I suppose we may also say Neptune, produce strong results by transit, and if retrograde, hold the fort a long time either for good or ill. Neptune and to some less extent Uranus, move so very slowly in their transits, that their influence is more general than particular, more racial than individual, more evolutionary than direct and immediate. They seem to affect institutions, cities and towns, states and countries more positively and permanently than individuals. Their transits show a trend in public and national affairs rather than in the affairs of the individual.

When eclipses happen to fall on sensitive points like a natal ascendant, place of the Sun, the Moon, or that of Saturn or Mars, it is most probable that trouble of some sort will follow. We may regard new moons, full moons, or eclipses of the same nature as transits, and if they are found in the field of a strong progressive movement, it will be noticed that they always accentuate the progression either for good or ill. If they fall in close conjunction or in opposition to Mars, Saturn or Uranus in the natal chart we may look for a short period of minor troubles, accidents or losses. If the new or full moon comes in conjunction with Venus or Jupiter, there are fortunate occurrences of a somewhat small nature according to the chart, while the opposition or an eclipse in conjunction with Venus or Jupiter would go by unnoticed.

When transits of benefics coincide with good sensitive points in the natal chart or with good progressions, good effects are produced. When transits of malefics coincide with evil points and progressions, ill effects are produced. But when transits come in contact with points and progressions of a contrary nature, benefic transits will do little good, nor malefic transits do much harm. To read or formulate results stirred up by transits we must take into careful consideration four things. 1. The general character of the planet transiting. 2. The value, condition and strength of the sensitive point that is being transited. 3. The inherent quality of the sign where the contact is to be made. 4. The things the house stands for where the contact is made. A

proper amalgamation of these four factors will give up a very good idea of the problem we may be trying to solve.

In the progressed chart an aspect is technically due to operate when the aspect is complete. As for instance if Jupiter was in the tenth house of the natal chart and was nearly approached by the progressive Sun. When the Sun was exactly in conjunction with Jupiter's place, some public honor would reasonably accrue to the person for whom the chart stood. But if Mars or one of the other planets should come along by transit and pass the Sun a few days, weeks, or perhaps even months before the Sun reached an exact conjunction with Jupiter's place, the excitement produced by the transit might prematurely bring into activity the result, somewhat modified, which primarily depended upon the influence of the Sun and Jupiter alone.

When you find a progressed aspect is closely forming it is well to look carefully through the present year ephemeris and see what planets are about to come in contact by transit with the progressed place. It is to be remembered that the Sun, Mars, Jupiter, Saturn and Uranus are much more effective in transits than the Moon, Mercury or Venus. Forecasts from transits to either natal or progressed cusps are of little or no reliability for the formation of judgment unless the time of birth has been rectified. A difference of every four minutes in the time of birth changes the ascendant and the other cusps a whole degree; but aspects to the ascendant or mid-heaven if they are known to be correct are very important. The Moon moves very swiftly and transits the whole zodiacal circle in less than four weeks; so it is evident she does not wait very long at any one point. If the new moon strikes a combination of a progressed planet with a natal sensitive point, she accentuates the prevailing conditions very much either for good or ill, but generally her influence in transiting only reaches the minor every day events of life and is quickly over. Mercury and Venus transit an average of over one degree a day and the Sun very near to one degree, so their transit influence is much greater than that of the Moon.

Many young students do not understand what is meant by the old phraseology stating that the Moon is "increasing or decreasing in light." Every month the Moon comes to a conjunction with the Sun and this is the New Moon, or in astrological parlance a lunation. She is seen in the early evening in the southwestern sky as a thin crescent and each day she is seen getting thicker and thus "increasing in light." When she has reached the opposition of the Sun she is at her "full," and she rises in the east about the same time the Sun is setting in the west. Then for the next two weeks she rises later each night and regularly de-

creases in size and thus "decreases in light." It makes much difference in her power in the natal chart whether she is increasing or decreasing in light, for her influence is much stronger when increasing in light.

Transits do not always work as we may think we have reason for them to do, and as aforesaid they are not to be counted on except as auxiliaries to the progressed chart in its relation to the natal chart. Look ahead in your current ephemeris and note dates when transits will coincide with progressed or natal positions, write them in the margin of your chart and watch out for the effects. Planetary laws are fixed and immutable, but your knowledge of them is empirical, and the inter-play of their innumerable activities is so intricate and complex that no human being can in all cases foresee the exact effect a transit will produce. An intensive study of the transits as they occur in his own horoscope will teach the student what he can learn in no other way.

The Caldron

MY DEAR MR. WHITTY:

May I congratulate you for daring to publish the articles by "Aseka" concerning the Universal Brotherhood alias the Black Brotherhood or Brotherhood of the Shadow. You presumably may expect retaliation of some sort from them and, I hope, are amply capable of protecting yourself, not only on the psychic plane but the physical as well. If they can't get you on one plane they will on another if it lies within their power. It is not enough that AZOTH publishes these facts about the Black Brotherhood; they ought to be published in every New Thought and Occult magazine in America and Great Britain. Any one seeking Light on the path is apt to fall into the meshes of that brotherhood. I did and I was not foolish nor gullible either. Moreover, I met a number of high-minded, earnest, truth-seeking men and women who were in that brotherhood. One was a college professor, another was the treasurer of a great corporation, high in Masonic circles.

The first documents of the B. B. (I prefer to call it by its right name, Black Brotherhood rather than Universal Brotherhood) were handed to me by a fellow member of a Theosophical lodge. They gave promise of so much enlightenment that I asked for more and I was assured that it was the *one universal* organization which embraced all others containing truth and light. In fact, that claim is made in some of the documents. At that time, I was in a position to influence some 5000 men who were, or had been, students under me in business studies. They were not boys but men in business—men to whom I had brought New Thought ideas. The B. B. was told that by the good woman who gave me the first documents, for she wanted me to advance rapidly and occupy a responsible position in the organization. And that actually happened. After three months I was made an officer and was advanced until I had jurisdiction over certain

affairs in the United States and England. If I had continued three months longer it would have been necessary for me to employ a stenographer. But I was assured that every expense would be met and an ample salary provided for myself.

I did not answer all of the personal questions asked in the interrogatories nor did I ever send them any money. They were as "wise as serpents" in dealing with men and women. In my case they knew that I could serve them finely in being able to influence a large number of business men to join, so there was no insistence on contributions but a proffer of salary ample enough for all my needs.

True, I was not receiving any teaching that was either new or valuable, but there was always the bait that it would be given farther on, and one's hope to get at the fountain of truth urged continuance. But my first grave doubt of the sincerity and honesty of the B. B. came when I was advanced in office and was requested to secure a lock-box at the post office under an assumed name. The reason given seemed good at the time although reflection after I resigned revealed its specious nature.

The B. B. certainly gets money under false pretense and it would be a fit subject for the post office department although I am quite sure that our entire secret service force would not be able to trace a letter mailed in New York until it reaches its final destination. And I have a pretty good "hunch" that the *chief* black brother, in America at least, may be found at Jesuit headquarters in Canada. I am also strongly persuaded that the highest-executive-over-all may have his palace not many leagues from the royal apartments which once housed old Francis Josef in Vienna. You know that Austria was a stronghold of Roman Catholicism.

How did I happen to get out of the B. B.? At the *right moment* help and light came through a friend whom I met incidentally. He had travelled around the globe hunting for truth and light. In Germany he was handed the first documents of the B. B. Like myself he was rapidly advanced to office. His spiritual powers were finely developed while in India and, after returning to America, he sensed the real nature of the B. B. and resigned. They offered him jurisdiction of a high nature over all of North America with any salary he might name. When he refused they tried to kill him psychically or drive him insane. He revealed to me what the B. B. was, although he did not know at the time that I was in it. So I got out. The thing that saved me from great harm was the fact that I had never obeyed instructions as to uses of *mantras*, which, so I feel, form the means of psychic control. I know of men who have escaped only after the severest struggle mentally. And not all have been so fortunate; some have been driven insane. I have not been *entirely* free from baneful effects, as a chain of adverse circumstances would show. Good friends who know, tell me that only now am I free. And it has been six years since I tore up and burned every scrap of paper connected with the B. B.

It surely is a Black Brotherhood, unscrupulous without conscience, honor or truth. It teaches one to lie, to deceive and to cheat. It is undoubtedly endeavoring to get its slimy tentacles around every good organization and control it. How far it is succeeding, the Masters alone probably know. Since it works only in the dark there is no way of keeping tabs on it. Those whose feet are on the path and whose souls are on fire with the Christ flame may well join forces against this devilish Brotherhood of the Shadow.

Cordially,
W. P. R.

THE UNIVERSAL BROTHERHOOD

We have received the following letter and circular, which we think our readers should see for themselves. Perhaps they can make more out of it than we can. The letter is printed verbatim except that the writer gives the name of a

lady in New York as a confidential reference. On referring the matter to this lady we find that she resigned from the Brotherhood about four years ago, has nothing whatever to do with it, and is naturally angry that her name should be so used.

Mr. MacPherson whose real address is 1539 West 37th Street, Los Angeles, and not Tampa, Florida, is either a very subtle person worthy of admission to his master's Sacred College or else one of the biggest dupes of these same masters whom he unconsciously serves. Considering that his defense is merely abuse, and in view of his illuminating dissertation upon the number eight, we incline to believe the latter theory. "For ways that are dark and tricks that are vain" the Heathen Chinees is not alone in his peculiarity.

THE EDITOR.

MR. MICHAEL WHITTY,
Editor of AZOTH,
1400 Broadway, N. Y.
Dear Sir:

Attached please find copy of a Circular Letter that has been issued in rebuttal to the AZOTH, Theosophical Talks, No. 8, run in the September number. It explains itself.

The writer requests you to publish this Circular Letter in the October issue of AZOTH and to give it as prominent position as that given the false story of "Aseka."

In case the AZOTH is one of the many publications bought up by the Jesuits, to force the American Nation to become Catholic, we will not look for you to give us any consideration.

JAS. W. MACPHERSON.

Address:

J. E. A.
Care P. O. Box 625
Tampa, Florida.

(Enclosure)

SEVENTH AA. SEC. ASPIRANTS OPEN FORUM

VIBRATION OF NO. 8

The digit "8" represents, High Religious force, candid Love, Hope, Universal Space, etc. Applying these vibrations to the article, "Theosophical Talks, No. 8, by Aseka"; published in the September number of the AZOTH, students of the science of numbers will derive a more enlightened understanding of the subject, than what "Aseka" manifests by his comments, which he presents with an eager display of ignorance and approval of his informers disregard of the truth.

No. 8, is valued as a strong number. It signifies understanding of the earth and intellectual planes. The object (?) of the attack (?) is very weak; the statements made, are very earthy but without understanding, and the character of the intelligence is that of the black order, therefore the power of "8" must be with those attacked. (?)

"Asekas" notation: (The usual method of the Jesuit to gain the sucker's confidence) is interesting if true. The facts are, that the Jesuit methods are—RULE OR RUIN. What they cannot control they ruin by slander and all the other arts of the devil.

Public accusations against an organization, is (sic) nearly always instigated

by one who has failed to get control of it, or has failed to qualify in order to affiliate. The fake story published, proves the character of the informer, and his elimination should have taken place long before it did, but apparently he stayed, as long as he was permitted to be a drone.

The upper circle of "8" represents the near release of Truth, Justice and Love from the lower circle of lies, injustice and enmity. The Higher Mind controls the lower by keeping its position above and ignoring the representatives of the lower circle.

By AGNI.

September 20, 1919.

MY DEAR MR. WHITTY:

I desire information as to the method of spirit communication through the Ouija board. At a recent sitting with a lady friend who is clairaudient, the first and only message spelled out was: "Harry this is too slow, G—— (the psychic) can get it quicker." So I continued the conversation by means of my friend's clairaudient faculty.

I said "you must be able to see the letters on the board." The answer was "No, we impress the subconscious mind of the psychic and that guides her hand."

That the subconscious mind can see what the physical eye cannot has been proved beyond a doubt. So this explanation seems satisfactory to me. If this does not agree with the experience of your readers I would like to hear from them.
H.

DEAR SIR:

I was greatly interested in the critique on Dr. Hyslop's recent book, which appeared in the September issue of AZOTH.

I note his attitude toward reincarnation and am certainly surprised that a man of Dr. Hyslop's insight should have used such stale flimsy arguments, which have been refuted over and over again. To argue that because the objective mind (i. e. the mind which perceives the material world) has no actual recollection of previous lives, therefore, it had no previous existence, is very foolish indeed. Even in our present incarnations we have no recollection of the things we did in our infancy, but this by no means proves that we did not do these things. It is on the higher superconscious plane that the Ego remembers past lives, certainly not on the objective plane. When the Ego descends to rebirth, it is bathed in the waters of Lethe, and cannot, except in moments of spiritual illumination, recall past lives. However, there are innumerable cases (which Dr. Hyslop would do well to consider where there *has been* a distinct remembrance of the past, even in very young children, and which go to prove to all unbiased minds the supreme fact of reincarnation.

The attitude of Dr. Hyslop indicates the common fault of psychic researchers, and is one more proof of the fact that we can never expect any great spiritual enlightenment from them. In all the thirty years of the Society of Psychical Research I have never known them to "investigate" anything except the most objective of the superphysical planes, viz, the Astral World. The mental, spiritual and Divine planes, are a *terra incognita* to the psychical researchers just as much today as they ever were. Superconsciousness, spiritual illumination and the life of Mysticism, the Unitive Life, are completely beyond the psychic scientist, altogether out of his purview. Perhaps this is so because the Astral Plane can be objectively demonstrated, and the higher planes are not susceptible of this, but depend upon the individual experience of each soul. The true life hidden with God, the things of the Spirit can *never* be objectively "demonstrated," because they are transcendent and can not be expressed in terms of phenomenal existence.

The true remedy for materialism, it seems to me, is the elevation of the psychic, ethical, and spiritual life of the *individual*. Schools of occultism should get busy now "while the iron is hot" and establish centers of spiritual teaching throughout our land. The fact that materialism is still rampant despite the tons of testimony gathered by the S. P. R. proves conclusively that the things of the spirit must be spiritually discerned, and that they can never be "investigated" or "demonstrated" objectively. "Eye hath not seen, nor ear heard" these things.

I hail with delight the recognition of the superphysical planes which is being given by leading scientists, for this gives our movement which is so near our hearts—"The Spiritual Movement"—a standing among the public which it would not otherwise have.

Very sincerely yours,

W. R. SEVIER.

My DEAR WHITTY:

Do you think the following to be good enough for your Caldron?

MULTUM IN PARVO

Was ever there, a Billionaire, who held within his earth-born share,
Ten hundred thousand millions?
And, yet, each human body small; which is the HOUSE OF GOD to ALL,
Holds Spirit Powers, of every kind, in Units serving Thought or Mind—
We count them by Quintillions.
And every Spirit, great or small, is ready at our slightest call,
To lead us as we WILL to go; or as we chance to Think or Know.

Two paths there are, like Sun and Moon. The planets play on each their tune.
We choose, by Will, Our Spirit path; of Intellect or Golden-calf.
And every spirit, near or far, is tackled to some heavenly star.
Its Lessons we may clearly read, or we may wander without heed.
The Spirits over dollars rule; yet Spirits teach in either school.
We can't control the Will of others; unless they choose to be our Brothers.
This is the law of every land; the Spirit law of angelic band.
A law that Man don't understand,

BECAUSE OF GREED for PLUNDER.

'Tis written in the STARS above;

'Tis Charity, Faith, Hope and Love.

'Tis Serpent, Wisdom, meek as the Dove,

BUT. HELL WHEN E'RE WE BLUNDER.

—PROFESSOR HENRY.

Detroit, August 14, 1919.

MR. MICHAEL WHITTY,

DEAR SIR:

I have read with much interest the investigation of the Besinnet Seances in the August AZOTH. These are not all strange to those versed in Psychic Phenomena, for lo; the half has not been told. My own experience in Materialization Seances in Denver, Colorado, where my father talked to me, appearing just as he looked when in the flesh, and who passed out when I was a small boy, was wonderful. Also in Kansas City, Mo., in Trumpet Circle spirit forms materialized in the dark and were seen by all present, thirty-five or forty persons. Also I

attended circles in Kansas City where a cabinet was used which was about four by six feet in size and about six feet high, which had a curtain in front which would slide on a wire. Inside of this cabinet was a little table and one chair, on the table was placed tin horns, a music box, a mouth harp, which belonged to me. My trumpet was also in this cabinet, as also and sometimes two other trumpets. A young lady who was a trumpet and trance medium. Her mother is also a trance medium and holds message circles every week at their home. This daughter was chained and padlocked to a chair; her two hands were chained on each side of the chair to side rounds; her feet were chained, one each to each front leg of the chair and pad-locked. People in the audience were given the keys to hold after locks were fastened and key-holes were filled with candle grease to show if they were tampered with. Police and detectives were present often at these seances by special request to examine locks and chains. Trumpets would come over the top of the cabinet, horns were blown and music rendered, also mouth-harp played, with the lights all burning in the room. I can give name and address of this medium if wanted.

J. C. BAYLESS.

DEAR CALDRON:

The letter signed "Agni-Censor (October issue) criticising THEOSOPHICAL TALKS and complaining that the articles over the name of Aseka really belong in *The Menace* brought to my mind the Biblical "The voice is Jacob's voice, but the hands are the hands of Esau" (Gen. 27:22).

My critic says the articles "fail to provide much light on the subject of Theosophy" and suggests "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)." He also suggests reviewing the *Key to Theosophy*, *Ocean of Theosophy*, *Light on the Path*, and *The Voice of the Silence*, and other books.

There are two methods of instruction: the "direct" and the "indirect." The "direct" method tells the student what to do; the "indirect" method tells him what not to do, and what to avoid.

The "direct" method can be found in the very books (and others) my critic mentions, and if he had read my THEOSOPHICAL TALKS more carefully he would have seen that the fundamentals of the theosophical teaching have not only been indicated clearly but reiterated in almost every separate article; he would have also found in the very first article the reason for trying the "indirect" method in these TALKS. For his (and others') benefit I now again indicate that reason.

The simon-pure teaching has, since H. P. Blavatsky's death, been garbled, travestied and falsified by most of the alleged latter-day teachers of Theosophy. These latter-day teachings are to a large extent the result of the work of the greatest enemies of the Ancient Wisdom, viz: the Jesuits, and those teachings are a veritable menace to the unsophisticated seekers, most of whom are now members of the "theosophical sects"—as my critic well names them.

THEOSOPHICAL TALKS deal with the exposing of some of the principal fakers, garblers and falsifiers of the Ancient Wisdom.

One of these is Dr. Steiner. My inquiry re: his claim of being a teacher my critic dubs as an "attack" on a man who, to his personal knowledge, is a "gentleman" and a "Brother Theosophist." He evidently dislikes my writing down Steiner as an instrument of the Jesuits, and he wonders if I am afflicted with "Jesuit-Phobia."

I will, at once, set his mind at rest and say that I am not merely "afflicted" with Jesuit-Phobia; I am permeated with it from the crown of my head to the soles of my feet, also back to front, and side to side. I am proud to confess it, also proud to be in the same company as the "Modernists" of the Roman Catholic

Church, the "Guardians of Liberty," Father Thomas Crowley, Senator Sherman, and other champions of liberty of thought and action, not the least of them being *The Menace* which should be subscribed to, and read by every 100 per cent American today.

When a *theosophist* (not a Jesuit camouflaging under the name of "Agni-Censor") realizes that the Societies (miscalled "theosophical") are working hand and glove with the great enemy of the Ancient Wisdom, allying themselves with Old (?) Catholic Churches, performing mass according to the Roman ritual in the headquarters of a (so-called) theosophical society, the leaders (some of them rotten degenerates) calling themselves "Bishops" and togging themselves in the regalia and vestments of Roman Catholicism; when he realizes that all this is the result of Jesuitry, perhaps my "Jesuit-Phobia" may seem justified.

When it is realized that great efforts are being made to create misunderstanding and antagonisms between England and this country; to embroil us in war with Mexico; to overthrow our Public School system and substitute the Parochial system of the pro-German Roman Catholic Hierarchy, the head of which (the Pope) did not as much as open his face to protest against the atrocities visited on his own Belgian priests and nuns, and his Cardinal Mercier, (whom they are now using to further their schemes in this country); when it is realized that the voice of the people—the Press—is subservient to the Jesuits and dare not print anything to their detriment; and also—oh, so many other things too long to catalogue, perhaps my "Jesuit-Phobia" will be understandable.

My critic says that Dr. Steiner is a "gentleman." It is quite possible. My acquaintance with Jesuits has been large, varied and frequent. My experience ranges from Father Bernard Vaughan down to the humble (?) brother of S. J., and in all cases I have found them "gentlemen" until they were crossed, opposed or thwarted; then they were devils incarnate,—in my experience, on this and the next plane of being.

My critic may accept Steiner as a "brother Theosophist;" he has that privilege; it also serves to show what kind of a theosophist my critic is.

As for the "Fear Complex" relating to "Jesuit-Phobia" my critic mentions, and for which he advises consulting a psychoanalyst, his advice brings back to my memory the same kind of advice the Germ Huns were so busy promulgating before the war; both bits of advice have a strong family resemblance.

He cries "let us have some Theosophical Philosophy." In my opinion he stands in need not so much of theosophical *philosophy* as he does of theosophical *principles*!

Yours, without any apologies,

ASEKA.

Reviews

The War and Men's Minds. By Victoria de Bunsen. Cloth; 185 pp. John Lane & Company, London and New York.

This is one of the many volumes from England depicting the changes in thought brought about by the Great War, and suggesting those now in course of progress. The various authors are in general accord in discerning a disposition toward more fundamental conceptions, and the repudiation of orthodoxy in religion, science and philosophy. The author considers that the first task is the rebuilding of a new world, in which clear thinking and constructive thought is the great necessity. And yet, life is to be tested by experience, which is to be the guide rather than reason or knowledge alone; truth through intuition rather than reason, with co-operation rather than competition, and fellowship, loyalty and love rather than external authority and submission.

The author attributes to Bergson's philosophy the dominating intellectual influence of the last twenty years. Without detracting from the great value of his contribution, it may be pointed out that Bergson was a product of the Higher Thought Movement rather than its originator, and the conclusions that he couched in academic language had already been lived and demonstrated successfully in New Thought and kindred circles. The book is filled with passages evincing careful discernment, and it is both interesting and instructive. E. D.

The Revelation of John. Explained by Edward Clarence Farnsworth. 190 pp. Published by the author; 106 Emery street, Portland, Maine.

Of all the books in the Bible not one has caused so much controversy and criticism as that entitled by the old Christian church authorities "The Revelation of St. John the Divine." There is a wide difference of opinion as to the interpretation and significance of this book. It is a subject where absolute certainty seems unattainable, but the belief that the Revelation was written by an unknown mystic of Asia Minor about 68 or 70 A. D. is now held by a large majority of the best scholars either of the modern church or those of secular standing.

At least it was not written by the author of the fourth gospel. It is altogether probable that the scribes of the church published it under the name of "St. John" in order to secure to it his divine reputation which was widely and well known even at that early day.

The Revelation is the most profoundly mystical of all the Biblical books and Mr. Farnsworth deserves the hearty thanks of all occult students for its timely interpretation.

I quote from his preface: "Revelation is no illogical rhapsody. Its seeming lack of order is deliberate and wholly outward. Its import cannot be overestimated. Its times and seasons are as yet unaccomplished; only fulfilled in type, and hints that the present century will set the seal of truth fulfilled to the letter. If the would-be interpreter is unable to perceive the peculiar astrological and zodiacal symbolism of Revelation, or fails to understand the mystery language which hides the kernel of truth; he should at once abandon an effort which will lead him far afield. . . . Revelation deals with world happenings, in fact with the renovation of the human race and the Earth itself. The founders of the Ancient Mysteries were men who had come to know that the past, present and future of the Earth are indicated in the Zodiac, but not in a definite way. In the Divine plan, human free will was considered; hence an element of ambiguity is found in all zodiacal readings. The Mystery teachings were intended to point out a path shorter than the circuitous road leading to the goal of human evolution. . . .

"Beneath a thin disguise of days and months, Revelation deals with periods comprising thousands of years. To be explicit as possible, it deals with the zodiacal time between the entrance of Pisces-Virgo and that of Capricornus-Cancer in the great equinoctial precession. Revelation treats of two judgments; the first and lesser of which was typified by the fall of Rome, and one is now due at the coming in of Aquarius-Leo, for as the Ancient Wise Men well knew, all foretellible times and events move as moves the great Zodiacal Wheel.

Nothing that has ever been written so fully explains the Apocalypse. It is taken up chapter by chapter and verse by verse, and is written from the viewpoint of astrology and theosophy. It should be in every occult student's library. H. U.

Reunion in Eternity, by Sir W. Robertson Nicoll, M.A., LL.D. 288 pp. George W. Doran, New York.

To those whose minds are attuned to the theology of the Victorian era, also to those who believe the New Testament account of Jesus having been crucified to appease the wrath of His Father and so redeem mankind, this book may (to quote the advertisement on the "jacket") "come with comfort and consolation to aching hearts and longing souls."

To the student of occultism the book is of little or no value, except to show that if the world does move it moves so slowly as to be imperceptible, for the author is either living in a thought-world of his own, secluded and cut off from the thought of today, which asks for, nay, demands something more substantial in the way of information regarding the future life than this book contains, or (seeing that he is the Editor of *The British Weekly*) deliberately ignores the mass of literature and evidence given to the world by occultists, mystics, spiritualists and psychical researchers.

The first chapter, "In Christ Redeemed, In Christ Restored," contains the following, and which is the keynote of the book: "Depending entirely on the teaching of the New Testament, we propose to set down a few points which are generally admitted to be part of its unveiling."

The "main conclusions" the author arrives at are:

1. That faithful souls pass in dying to the immediate presence of Jesus Christ.
2. That they are, as Bishop Gore says, "cleansed and enlightened and perfected." (Bishop Gore evidently having "inside information!")
3. That they are carried into the heart of their desire in immediate reunion with their beloved who have gone before.
4. That they wait in peace for the Second Advent, the Resurrection, the Judgment.

All of which does not interest the occultist, *because he knows better.*

This is the sort of book that makes one wonder why it is published. For instance: "The subject concerns only those who are in Christ. Apart from His doing, His dying, His rising again, His testimony, *there is no doctrine of the future.* (Italics ours). This M. A. LL. D. apparently never heard of any other doctrines dealing with the future. He goes on to say: "It may be said that this (his first sentence) excludes the vast majority. *But it is not so.*" (A positive assertion.) "We do not know what may pass of a sudden, in the very moment of dying, between the soul and Christ." Then he quotes the late Rev. Charles Spurgeon to buttress his premise. The present generation probably is not aware Spurgeon was a Baptist minister who asserted that "every word of the Bible is the word of God;" the inference is obvious.

"*Because Christ is Christ and His people are His people, because there is a great and deep love between many who have been parted for the time by death, it is certain that we shall know them in the world of Eternity as we knew them—and far better than we knew them—in the world of Time. . . . It is bless-*

edly true that we shall in the next life find more to know and more to love than has been our lot on earth. . . . And there are not a few who have had very little love. Their lives have been lonely and grey. They have loved Christ, *and Christ has cared for them in a very special manner.*" (He doesn't say how; perhaps he means it in a sarcastic sense.) "There are clear intimations of a time when a body mysteriously connected with the body laid down in death, shall again clothe the soul, when there will be a general judgment, when Christ shall come again. Robertson Smith says that the goal of our theology is Christ coming again in glory at the head of a spotless Church."

This is the usual twaddle ladled out from the average pulpit by the average minister, who wonders why Christianity is a failure! It also marks the difference between the theologian and the mystic and occultist. The theologian has a flow of language which (to use a colloquialism that fits the case) is nothing but "hot air," made up of grandiloquent phraseology that really means nothing; full of statements they cannot prove; a mixture of garrulity and "flub-dub."

"All the hope of the world is built on the empty tomb and if the Christ Who was buried did not rise again *we have no sure foundation of belief* It is the Risen Christ Who abolished death, and only those who trust in Him hold a safe faith What we rest upon is the fact (?) that the Sacred Body of Jesus Christ rose and left its grave empty. Where was that Sacred Body? We know very well that if His foes could have produced it, it would have been produced." (The author should first of all prove the historicity of the Jesus of the Gospels).

It will be seen from the foregoing that the author holds a brief for Christianity and its absurd statement of redemption.

"All the great Christian teachers have told us that *the very slightest recognition on the part of men of the Divine Sacrifice is enough to secure salvation.*"

That statement is sufficient to damn the book in the eyes of the occultist! The occultist knows that LAW is the basis of the universe; he knows too that that LAW cannot be set aside and nullified by "belief" of any kind; he knows that (as Paul said) *what a man sows, that also shall he reap*, and that no eleventh hour repentance is sufficient to wipe the slate clean of the misdeeds of a lifetime.

In most of the great religions (which this author ignores) the principal requirement is "good works," and promise salvation on no other terms; Christianity requires nothing but naked faith and a belief in its Savior, even though that belief comes at the moment of death when the sinner wishes to dodge the LAW. It is no wonder that a writer deemed it the duty of the civil government to suppress this criminal, fraudulent thing called Christianity.

The only thing of value in the book is found in a letter (Appendix) by A. E. Waite, on "The Mystics."

"You must not be surprised at the silence of the mystics; they were concerned only with the union of the soul and God What is Divine Union? It is realization in God. What is that which realizes? It is our own self. What is the first consequence of attaining the state of union? A change in the center of our being, for the self is in God, and henceforth and forever is no longer in its own centre." The statement is a bit wooden, but it will serve to show that mystics (and occultists) know that union with God depends wholly on their own efforts, and not on a mythical Jesus Christ, or any other "redeemer."

The publishers might do better than waste good paper on this kind of theological hotch-podge; there is plenty of really valuable data crying out for publication, and which would do the world more good than has this blight called Christianity.

ASEKA.

Announcement

Our Astrological readers will be interested to learn that there will appear shortly in AZOTH, "Some Examples of Diagnosis from the Horoscope," by Dr. C. W. Beane of San Diego who has had remarkable success in this method.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, of AZOTH, published monthly at Cooperstown, N. Y., for October 1, 1919.

State of New York, County of New York, ss:

Before me, a Commissioner of Deeds in and for the State and county aforesaid, personally appeared Herold S. Robinson, who, having been duly sworn according to law, deposes and says that he is the business manager of the AZOTH and the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Azoth Publishing Co., Inc., 1400 Broadway, N. Y. City, N. Y.; Editor, Michael Whitty, 1400 Broadway, N. Y. City, N. Y.; Managing Editor, None; Business Manager, Herold S. Robinson, 1400 Broadway, N. Y. City, N. Y.

2. That the owners are: Azoth Publishing Company, Inc., 1400 Broadway, N. Y., N. Y.; Michael Whitty, N. Y., N. Y.; Mabel E. L. Whitty, 1400 Broadway, N. Y., N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bon-fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

Commissioner of Deeds New York City,

Certificate No. 3683

Commission Expires June, 1921.

Dixie Hines.

(SEAL)

Sworn to and subscribed before me this 24th day of September, 1919.

HEROLD S. ROBINSON.