

Read Page 241—Masonic Geometry

Volume Six

APRIL, 1920

Number Four

The Occult Magazine of America

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

AZOTH

THE AGE OF ALCHEMY

Dr. George W. Carey

PSYCHICAL EFFICIENCY

R. Val Stadtfeld

EDUCATIONAL REFORMERS

Victor E. Cromer

EXPANSION

Jesse L. Bronson

A SOUTH AFRICAN GHOST STORY

Gerda Calmady-Hamlyn

MASONIC GEOMETRY

Frank C. Higgins 32°

FOR FULL CONTENTS SEE FIRST PAGE

AZOTH PUBLISHING COMPANY, Inc.

1400 Broadway

Telephone 3765 Greeley

New York City

\$3.00 per year

25 cents per copy

\$1.50 six months

Entered as Second-Class Matter January 26, 1917, at the Postoffice at New York, N. Y., under the Act of March 3, 1879
Permission to mail this Special Edition in Cooperstown, N. Y., has been accorded the publisher by the Postoffice Department

THOUGHT

The Greatest Commercial Product in the World

By Charles F. Haanel

You are, because you think. When you cease to think you cease to exist. You are therefore what you think.

Thought is a spiritual activity; in fact, it is the only activity which the spirit possesses. All spiritual activities are creative, because spirit is the one creative Principle in the Universe. Thought is mind in motion just as wind is air in motion. When a thought goes out into the world, it combines with other similar thoughts and forms an idea. The idea then exists independently of the thinker. This idea becomes a seed-thought in the spiritual world and as soon as it finds congenial soil, it begins to sprout and grow and bring forth fruit a thousand fold.

For this reason, we find that the men who hold the \$50,000.00 positions are always men who think, who know how to control their thought processes. A single idea is often of more value than all the lost mines of Mexico, all the argosies that ever sailed from the Indies and all the silver-laden ships of storied Spain. An idea has life, vitality; it is the essence of the creative spirit and can reproduce itself exactly the same as a germ or a cell, so that in an incredibly short time there may be millions of these ideas all clamoring for self-expression. As thought is creative, it is constantly trying to express itself in form. For this reason thought leads to action and actions bring about results and conditions.

Circumstances and environment are, therefore, the result of thought, but frequently of unconscious and destructive thought for thought will create disagreeable, discordant and destructive conditions, just as readily as it will create wealth, beauty, refinement and harmony. We may think what we will, but the result is governed by an immutable law. That we reap what we sow is scientifically exact.

Thought was until recently the possession of the few, but it is now about to become the priceless possession of the many. Until recently, the few assumed the privilege of thinking for the many, but men are beginning to do their own thinking and this is multiplying results and bringing about a new era, an era containing limitless possibilities.

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I want the privilege of sending you a Master Key. You will find it a priceless possession, a Key with which many are converting loss into gain, fear into courage, despair into joy, lack into plenty, hope into fruition, a Key which thrills, fascinates, carries conviction, perception, understanding power, a Key by which you will be enabled to organize victory, realize your ideals and make your dreams come true. Send me your address for a copy, it is free, there is no cost or obligation of any kind.

Charles F. Haanel,

219 Howard Building,

St. Louis, Mo.

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Contents

	PAGE
EDITORIALS	203
THE AGE OF ALCHEMY.....Dr. George W. Carey	207
PSYCHICAL EFFICIENCY.....R. VAL STADTFELD	210
THE FOURTH ESTATE AND THE FOURTH DIMENSION.....Roy A. Giles	212
ALICE GROFF'S SYNTHETIC PHILOSOPHY [The Ego].....	214
CONFIDENCE.....Nancy Fullwood	215
EXPANSION.....Jesse L. Bronson	217
THE SYMBOLISM OF DICE (Continued).....Paul F. Case	219
TWENTY MESSAGES No. 6.....	225
THE NEW RENAISSANCE—Educational Reformers.....Victor E. Cromer	229
OCCULT STORY—A SOUTH AFRICAN GHOST STORY Gerda Calmady-Hamlyn	236
ANCIENT CRAFT MASONRY	
MASONIC GEOMETRY.....Frank C. Higgins 32°	241
HIGHER THOUGHT—THE PLANLESS LIFE.....Eugene Del Mar	248
THEOSOPHICAL TALKS	
LETTERS THAT <i>May HELP You</i> No. 7.....Aseka	251
ASTROLOGY—THE DECANATES (Concluded)....Howard Underhill	255
RENTS IN THE VEIL—PERSONAL PSYCHIC EXPERIENCES.....	260
THE CALDRON—DISCUSSION BY READERS.....	263
REVIEWS	267

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.

APR 10 1920

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A Z O T H

MONTHLY

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

MICHAEL WHITTY, Editor

Assisted by Gertrude de Bielska, Symbolism
Eugene Del Mar, Higher Thought
Frank C. Higgins, Masonry
Howard Underhill, Astrology

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

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

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

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VOL. 6.

APRIL 1920

NO. 4

Editorials

The Object of Life

In this country of over one hundred million people and in the other countries of the world of many more hundred millions, it is somewhat depressing to reflect what an infinitesimal fraction of them are awake to their real position in the world; have a vision which extends beyond the confines of this little physical existence; or who make some effort in the way of conscious growth, or building for the larger future.

According to ancient occult tradition humanity has existed upon the Earth for several millions of years. The civilization of Atlantis is said to have been at its height about one million years ago. Most of the human souls incarnate and discarnate at the present moment, whose field of experience is this planet with its psychical, mental and spiritual planes, were probably many, many times incarnate among the races of Lemuria, later of Atlantis and more recently still in the nations and peoples of the so-called Aryan age which is now beginning to wane.

The Evolution of the Soul, to eventually express upon Earth in all its glory the Divine Nature inherent in it, is a fundamental concept without which human life would lose its meaning. We cannot therefore escape from the fact that in the case of the great majority of mankind, this human evolution has been going on for

all these millions of years, and that the result is the average man and woman of this Twentieth Century, A. D.

Allowing that this evolution is not a continuous, gradual up-growth, but more akin to the waves of an incoming tide which have their retrogressions as well as progressions, and admitting that we may be at one of these recessional periods, it is nevertheless somewhat disconcerting to a natural optimism to consider the time it has taken to turn out the modern human product which, when examined closely and impartially, is so very, very far from showing any sign of the jewel in the heart of it.

To the extremely minute fraction of humanity who have seen the vision of Krishna as Arjuna saw it, and who therefore can stand upon a great height and observe man as a whole and in correct focus with his environment, he is still but a young child, ignorant, undeveloped, irresponsible; absorbed in his playthings, conscious only of his immediate surroundings and of his particular playmates; wholly unconscious of a larger world, utterly indifferent to his future; a little one living in a world of illusion, ignoring the reality lying outside his back fence; playing, loving, hating, joying, suffering, dying and reappearing again and again

Will he ever grow up? Will he ever begin to learn his lessons? Will he ever leave his toys and seek the real things? Will he ever raise his eyes from the pretty flowers and things of the earth, to contemplate the vastness of the heavens and the beauty of the stars? We read that a thousand years is but a day, and in the eyes of the All-seeing it may be but a few weeks since the baby man was born and that the growth is normal, but to us who have to some extent broken through the fence and looked up at the jewel studded azure vault, it all seems so terribly slow that we become impatient and passionate in our efforts to hasten the process, or, despairing of its accomplishment, join our more adventurous fellows and forget him.

Many readers will deny that the mass of men are so infantile. They will point out the great wave of interest now being evinced in communication with the dead; they will cite the great movements away from the old creeds and dogmas; the growth of the social conscience; the marvelous discoveries of science and the growing knowledge of Nature's laws; the intellectual development of the many; but let them go into the streets, the stores, the street cars, the factories, the homes, or wherever men and women gather in this great country, let them scrutinize the faces, let them listen to the conversation. Let them go to the Spiritualist churches; to the lectures of the various societies; let them look over the shoulders of the readers and note the class of literature

enjoyed; let them examine the popular magazines on the news-stands; let them go to the theatrical shows which draw the most people; and they will find it all narrow, selfish, material, suggestive, immoral, self seeking—the gratification of personal desire, or the getting of something rather than giving.

It is possible that here and there may be found one who, while doing his mundane duty to the best of his ability, is forgetful of self, who cares nothing for the fruit of earthly action, who seeks knowledge not for what he can get, but for what he can do with it, whose eyes see an eternal life of power, love, and service and who is trying to make others see that vision also.

Such a one is the leaven that will leaven the mass. It is in such rare souls where lies the assurance of the promise and certainty of the accomplishment of the Divine plan. These are the light bearers to mankind, the salt of the earth, the servants of the Most High. We pray that their numbers may increase, that the divine fire may descend upon and illumine the darkness of those who are seeking the light of eternal life.

The object of life is just this—to become at one with God, or rather so to build our character that God which is ourself is able to manifest His Glory and Beauty through us. Our life is eternal, everlasting. The things that matter are those equally eternal and everlasting. Those which are transient, impermanent, are but the toys of our childhood, and do not matter at all, they are but hindrances to our growth, obstacles upon our path to the heights of being. Nothing that the world has to offer is of any value except the love of others earned by love of all. The only use of life on earth is to afford us the opportunity to grow, to love, and to serve. As more and more souls see this and strive to live to these ideals, so will the progress of the children towards adolescence become more and more rapid, and human life generally take on a more beautiful aspect.

The Mental Condition in the Next World

The interest now being taken so generally in spirit communication, the extraordinary number of people who find they can write automatically, the craze for experimentation with the ouija board, the crowded meetings where mediums give messages from dead friends and relatives, the authoritative statements of scientific investigators like Sir Oliver Lodge, Sir Arthur Conan Doyle, Sir William Barrett and Professor James H. Hyslop, would indicate that the acceptance of the fact that the dead are still living will become before long the established faith of a large majority of the people.

The voices of the sceptics and the somewhat bigoted unbelievers of whom Mr. Rupert Hughes, Professor Jastrow, Mr. Clodd and others are instances which have been heard lately in forceful if ignorant denial of the phenomena, are getting somewhat fainter and less assertive, but they still possess one argument which is strong because in accord with facts and because those of the other side are unable to deny or explain.

They say and justly, that if the dead *do* communicate, why do they not show in their messages the force and intelligence which they displayed in this life? Why there is not some semblance of unanimity in their description of their present state, why do they almost invariably deal in commonplace sentiment and bromoidic platitude?

One with much experience would take exception to such sweeping generalities, as there are many instances to the contrary, but in the main it has to be conceded that as a rule the messages received are disappointing even disconcerting in their apparent shallowness and contradictoriness.

In explanation the difficulties of working through other minds have been advanced as being a cause as well as other possible reasons, but it seems to have occurred to few that the truth is that in the majority of cases we are not in touch with the objective consciousness of our astral communicant at all, but with a subjective consciousness.

It is a well known teaching of occultism that consciousness depends upon its vehicle. Consciousness in the physical body is largely active and aware of its surroundings because the sense organs are developed to a high degree of excellence. After death, with the physical body dropped, the soul is embodied in a vehicle of more subtle matter which Sir Oliver Lodge calls ether. It is stated that this body is not usually as well developed as the physical, its corresponding sense organs are more embryonic; it is possible that even the etheric brain does not function so perfectly as the material one. The consequence is that the consciousness is more subjective than objective, that the person is less aware of his true environment, more shut up in this body, and in comparison to his earth life living more in a dream state, creating an illusory condition according to his expectations and desires, which of course has to him every appearance of reality.

This condition is not wholly illusory but only relatively so and varies with each individual; but if this condition be taken into account when examining spirit communications, it will be found to offer a satisfactory explanation for the large amount of piffle and rubbish received.

The Age of Alchemy

By DR. GEORGE W. CAREY

Biologists and physiologists have searched long and patiently for a solution of the mystery of the differentiation of material forms.

No ordinary test can detect any difference in the ovum of fish, reptile, animal, bird or man. The same mineral salts, the same kind of oil, albumen, fibrin, or sugar, or carbon is found, not only in the egg or germ of all forms of life, but in the substance or tissue of the bodies of all the varied expressions of materiality.

The answer to this "Riddle of the Sphinx" is found where Bio, or Life Chemistry merges into alchemy, over the door of which is written, "It is finished."—"Let there be light."

Professor Loeb says: "The ultimate source of living matter is mineral." To the biochemist the above is a truism. There is no such thing as inert, or dead, matter. All is life.

The base of all manifestation is mineral. Out of the dust, ashes, or minerals of the earth physical man is made.

The twelve mineral salts are the basis of every visible form, animal or vegetable. No two different forms have exactly the same combination of the minerals, but all have the same minerals.

These minerals, inorganic salts, are the twelve gates of precious stones described by John in his vision. When the Divine Word speaks the mineral atoms or molecules of its body into a certain formula or combination, a germ or egg, which is the basis or nucleus of the form to be manifested, materializes. This little plexus of intelligent atoms then commences to attract to its center by the law of chemical affinity, which is only another way of saying God in action, other atoms known as oxygen, hydrogen, nitrogen, etc., and thus materializes them, until the building is completed according to the plan of the architect or designer. Thus the Word, operating through chemistry, is the Alpha and Omega.

There would be no eagle, fish, horse, or man without the Word, Divine Wisdom, and there would certainly be no Word if there was no substance to obey the Word, and likewise there would be no substance if there was no law of chemical affinity, or action and reaction, whereby the operation of materialization and dematerialization may be carried on.

It will be demonstrated in the near future that so-called nitrogen is mineral in solution, or ultimate potency, which explains the reason why nitrogen enriches the soil.

The Atmospheric Product Company at Niagara Falls, whose promoters extract and condense nitrogen from the aerial elements by electrical process, are the forerunners of machines that will manufacture our food and clothing direct from air, and also produce heat or cold as needed, by different rates of vibration of the substance, body of God, everywhere present.

Neither light nor heat comes from the sun, for they are not entities that can come or go. They are effects or results. The sun is surely a great dynamo or vibrating center of Divine Energy which, by its thought, moves the atoms of our earth envelope, and chemically causes light and heat in different degrees, according to its good will and pleasure, by vibration or motion.

By chemistry, the court of last resort, will man come into his divine estate. He will then place the "Poles of Being" and produce forms at will.

Thus the prophecy of man's dominion will be fulfilled, for he will have attained knowledge that will enable him to manufacture a psychoplasm (if I may be permitted to coin a word) from which he can bring forth all manner of forms.

Let man stand upright and splendid,

Let woman look up from the sod—

For the days of our bondage are ended

And we are at one with God.

INTUITION, OR THE INFINITE VIBRATION.

Intuition is information direct from the source of all knowledge, vibrating the brain cells and nerve centers of the human organism—the temple, or instrument of the living God—at different rates, or tones, according to the chemical combination of physical atoms composing the organism. An alligator, a horse, a monkey, or a man, being organized each on a different key, receives and expresses the infinite word according to its note, molecular arrangement, or chemical formula.

Wireless telegraphy is demonstrating the underlying principle of what the world has named intuition.

Mental or absent healing is scientifically explained in the explanation of wireless telegraphy. The same substance—air or ether—fills the so-called space in which we exist. We, (our bodies) are strung on this attenuated substance like spools on a string; it extends through us—we are permeated with it as water permeates a sponge.

When the brain cells of the patient are acted upon by the word or thought of the healer, they vibrate, jar, oscillate at the rate that causes an arrangement of cells that manifests or

materializes the bodily function on the plane of health. This rate of vibration, started from the sender, will produce the same rate, or jar, in the brain cells of any one attuned to the note, providing they recognize the operation, for it is only through such consciousness that we become a receiver.

Thus we realize the truth of the statement "Thy faith hath made the whole."

The sender and receiver in the Marconi system must be in the same key—that is, adjusted to sense the same jar, or vibration.

When the brain cells of the mental healer are acted upon conscious understanding or agreement, cures can always be effected if the chemical constituents—molecules—are present in the organism of the patient (though dormant, negative, or out of harmonious co-ordination), by the proper jar, or thought vibration, of the healer or the sender.

But if the blood of the patient is really deficient in some of the mineral salts, or cell-salts, the phosphates, sulphates and chlorides of iron, lime, potassium and other inorganic substances which compose the material organism, the cure cannot take place unless the jar, or vibration, of health started by the sender so oscillates, or jars the fluids of digestion and assimilation that these lacking elements are set free from the food and water taken by the receiver (patient) and thus supply the deficiency. It is these cases that baffle mental or divine healing.

Biochemistry fills the gap, offers the solution of the problem by preparing the cell-salts and proceeding directly to the work of doing that which is absolutely necessary to be done, namely, supplying the *necessary chemical molecules*.

The body is a storage battery, and must be supplied with the necessary chemicals, or it will not run. When this can be done by right thinking, well and good; but when a deficiency does occur, why not supply it direct by a biochemic procedure? Mental science is incomplete without Biochemistry.

Psychical Efficiency

R. VAL. STADTFELD

Some fatal experiences proved to the Military Authorities that high altitudes and the sensations encountered while flying were seriously harmful to men whose physical conditions were not perfect. In order to produce an efficient flying corps the next step taken was the formation of a staff of competent men to examine, test, prepare and instruct prospective fliers before they attempted to enter upon this new field of activity.

Would it not be wise to examine, test and prepare one's mind before attempting to function in what is to him, or her, a new field of activity? If not all, a great majority of the so-called harmful effects of Occultism can be traced to nothing more nor less than inefficiency on the part of the student.

Commercial Efficiency consists in arranging the official organism so as to advantageously cope with the business attracted by commercial activity, or development.

Psychical Efficiency consists in arranging the mental organism so as to advantageously cope with the mental forces attracted by psychic development.

Psychic, or Soul development is neither a pastime nor an amusement. This Science embraces all the laws of the Universe, one of which is cause and effect. Out of respect to this law alone one should have a righteous purpose for developing—and shun all teachers who offer to develop any one phase of "power."

To develop efficiently one must fully realize the magnitude of the undertaking. Psychic development is the bringing of the material mind into conscious co-operation with the spiritual self. It is not the acquirement of super-natural powers. To develop is to unfold, uncover or bring to light that which already exists. The fatal mistake to be avoided is taking under one's conscious control and direction forces that have here-to-fore been directed in and about one by the mind of the sub-conscious, or spirit. Remember, the spirit mind was directing your existence long before the material eyes were open or the material mind began to receive impressions and form opinions.

To attempt to control the body, soul and spirit from the material, waking mind is like trying to direct the operation of a large factory from the purchasing department.

Your complete organization consists of Spirit, the Director, Energy and Force; of Soul, the Constructor by the power of and at the direction of Spirit (excepting when such direction is

altered by conclusions forced upon the Soul from the material mind by the acquired power of free-will and individuality); of Body, the construction of Soul and the expression of Spirit (with the above parenthetical exceptions).

If you are consciously in the Body, psychical development will reveal to you how the natural forces are employed by the Spirit in expressing in the Body through the Constructive Soul.

Is your mind so arranged as to apply the knowledge thus gained to promote the construction of a perfect expression? What kind of conclusions are you forcing upon the Soul? Is your material mind ready and willing to sacrifice its individual desires and to co-operate with Soul and Spirit to express perfection?

Tell yourself the Truth.

Invite revelation with an open mind.

Attune your mind to progress by progressive thinking.

Prepare for a reformation of your theories by respecting the opinions of others.

Put your knowledge to practical use and thus build faith in the source. By so doing you form a straight road for the Divine Energy to flow through your complete organism into material expression and your development will prove a blessing.

Psychic Power is Natural Law in operation.

Whosoever misuses Natural Law must pay the price.

SILENCE

There is a hush within my love-wrapt soul,
As if the storms of strife had ceased their roar,
And light and peace had fallen on my shore
Where yesterday the seas had fled control;
As if the Silent Force that still creates
The sparkling dew, the glory of the rose,
From whom the well-spring of the One Life flows,
Has passed and shut the massive iron gates.

Wrapt in this silence I can no more know
Aught of this world, save of the good within;
Freed from its madd'ning tempests and its din,
I sense that Light, Love's evanescent glow.
The Temple's door opes wide, I enter in;
Where Silence dwells, there dwells the God within.

BEN. E. BURRELL.

The Fourth Estate and the Fourth Dimension

BY ROY A. GILES

The subject of the relation of spiritualism to psychical research was assigned to me by the editor to write on, and it sounds very high brow for one of my modest attainments. Just off hand, I would describe the relationship as that of a step-child. The spiritualists, however, were the first to announce openly that they were in communication with "those who have gone before," so they really are entitled to a great deal of credit, despite the fact that numerous occult organizations were in communication for hundreds of years before the Fox Sisters, juvenile New York State mediums began to startle the world with their rappings andappings.

Whatever the relationship in question is I prefer to write about "How Far is the Fourth Estate from the Fourth Dimension?" The reason for this is that the editor said the Fourth Estate was the last stronghold of materialism. He is right, and yet there are quite a few newspaper men who realize that there is something besides materialism. I said a few. These few work hard to ease a little enlightenment into newspaper type occasionally, and every now and then they break into print with a little helpful publicity.

When Mrs. Curran came to town with Patience Worth, I appointed myself a personal press agent to Patience, without Mrs. Curran's knowledge. I managed to get columns into print. I was all ready to repeat the performance when Sir Oliver Lodge arrived, but some long-robed, long-faced orthodox oracle, who saw his prestige slipping, put a spoke in my wheel. The next day the paper printed an editorial ponderous in its intensity and asserting boldly that we were all going back to witchcraft, and "to the eternal bow wows," and Christianity was about to disintegrate and the world bust through. So the occult fraternity in the Fourth Estate had to back pedal to hold their jobs, by which means they eat.

Anyone who knows the newspaper business knows that a lachrymose preacher, who is still crying of the sad events in the life of Jesus, and overlooking all the happiness of His wondrous message, can come into the foundry where public opinion is being moulded and spill type metal and salt tears all over the works. After that the outlook for science, spiritual development, and optimism is clouded for awhile. I am not saying that the minis-

ters, God bless them, do not mean well, but from the standpoint of an ordinary newspaper reporter, there is too much of the crucifixion and not enough of the resurrection in a religion that puts all the saints strumming harps and all the human beings burning like the very devil, forever and everlasting, which is a long, long time.

When I first began to pick at my shell and chirp for air in a religious way, I had read that someone had gotten a spirit message from Mark Twain. Like everyone in my business, and every other business I love Mark Twain. I had been getting a few messages in the silence, of a nature which proved themselves, and I said to myself, "Now if I can get Mark Twain, and he will say something Mark Twainish, I will know for sure that I am not "spoofing" myself as the English would say.

I GOT him.

I knew it was he, because, there is only one Mark Twain and those who understand will know how I knew.

I asked him how I could convince others that there was a hereafter and that I had seen it. He replied:

"Son, you have picked a hard job. Many of them do not realize a hereafter because they are not quite sure of a HERE. In other words they do not know they are alive."

When anyone of the Fourth Estate, which as a materialistic bulwark is crumbling slowly, gets interested in a subject his "nose for news" causes him to investigate and investigate hard. I had met at least one "occultist" of the fortune telling type, who admitted to me that he was a fakir, and a sham, and I was off the study for life. Even the Salvation Army and my own mother had no influence with me.

Then I began reaping large and neatly tied bundles of karma. The chickens began coming home in flocks and I again began picking at the shell. I have lived to learn that no matter how strong you go in occultism it isn't strong enough. The most incredulous things are true and the most ordinary things are a big "bunk."

The "gifts," the powers, the proofs, the communion, the joys and ecstasies come, I believe, from trying to be square and decent and keeping your mind clean and breathing deeply and regularly and relaxing your muscles and lying quietly and in reaching up by prayer and high aspiration in a true desire to contact that Power which put you here and alone can care for you.

This last may seem a long way from the Fourth Estate, but I am trusting that is is closer to the fourth dimension.

Alice Groff's Synthetic Philosophy of Life

THE EGO

The universe is God—existent. God *in esse* is unknowable, except that He must *be, in esse*, all of the principles, manifested in God, *existent*.

The individual ego is the image of existent God. Existent God,—the universe is the Supreme ego. The supreme ego is a trinity of spirit, mind, body. Every ego, from the election to the angel, is such a trinity. Every ego is *in potentia*, the Supreme ego.

The universe,—existent God, manifested God,—is as to body—*life*. Life is a polarization of spirit and mind,—spirit—mother—mind—father—life—son. (Jesus the son said) "I am come to bring life and immortality to light.")

Life—God's body—is sex in perfect unity. Hence the Supreme ego is a manifestation of the trinity of sex in unity. Sex is a polarization of the two poles, the masculine and the feminine elements in the evolution of life, into ever newly manifested body—the child.

Every ego is the sex image of God, manifested in accordance with every degree of each seven fold plane in every one of the seven planes of the universe.

The ego—the sex-image of God—begins in the lowest manifested form, as unity or oneness of sex. It evolves to higher and higher forms in this unity, until it reaches a certain point in development, when it begins according to the individual character of development in the special ego to differentiate as to sex manifestation into the masculine and feminine elements; this means only that one element is partly or entirely subordinated to the other as the case may be and not at all that either element is obliterated. This differentiation evolves to the highest possible point of apparent separation as to organization, when evolution begins to unite ever more and more closely these differentiated elements, in every individual ego until finally development shall bring them into manifestation in unity in one organism—the bisexual ego—the Perfect Image, of the Perfect God.

This completes a cycle of the Ego.

Confidence

BY NANCY FULLWOOD

Faith is one of the great primal Forces, and Confidence is Faith in its most useful service, in that it moves the power which is ours. No matter how small our degree of power confidence in it will inspire us to use it, and through the use of it, it will grow apace.

Confidence is indeed one of the virtues through which the soul evolves, and when our confidence in the material working of spiritual Forces becomes greater, the race will make more rapid advancement, and the advancement of the race is the prime consideration of those who are awake enough to use their thought Force and glimpse something of the underlying laws of life.

The individual has advanced far along the path of evolution, when he becomes conscious of a deep seated confidence in the existence of perfect laws, which he may find if he seeks, and in his willingness to obey them when he has discovered what they are. Then, when these laws have been made plain, this Confidence stirs the Faith within him and he knows these laws are just and good, and in time he will fulfill them.

When we understand something of the law of Karma, and try to probe down into the unseen causes of plainly seen effects, the effort seems well nigh hopeless, for they are so remote and entangled, but confidence in the wisdom of the law so moves our faith, that we know our todays are the sum of our yesterdays, and we set ourselves to cleaning mental and physical house, that our tomorrows may be more to our liking.

When we think of faith as a great spiritual force, we know that it permeates all of life and is ours for the taking, like the sunshine and the air. Sometimes we hear a wail like this: "My confidence in humanity has been so often misplaced that I wouldn't trust my best friend." Attention to the law of cause and effect would convince such a perverted mind that it was topsy turvy, for there is no such thing as misplaced confidence.

What really happened was that he, the disappointed one, limited his confidence and so crippled his hope. But even so, the small degree of confidence he did use stirred the vibrations of faith in his own life, and he is that much ahead in developing the forces needed to balance and round out his expression of it.

We are so prone to judge the workings of unseen forces by the effect our use of them has on someone else, forgetting that our

acts count most in our own development, and that it is we ourselves who reap according to the forces we set in motion. So never regret the confidence you have placed in any one or anything, small or great, for although the waves of confidence you sent out may not have been strong enough to reach and move the faith principle in another, they did quicken your own degree of faith, and if you persist in giving play to them, your faith will grow in like measure, and that faith is a valuable asset is illustrated by what has been said of it in regard to a grain of mustard seed.

It is possible that great evolutionary movements may manifest through the life of one man whose faith has been sufficiently strengthened by confidence to be catching. And there is no service more potent and forward driving than to start an epidemic of confidence. Confidence in the perfect plan of evolution. Confidence in the ultimate righting of all wrongs, knowing that sin, sickness and inharmony are unbalanced conditions, which the people may remedy if they will, and moreover, if they will not, the law of compensation takes its toll, not because of punishment deserved, but because God's laws are changeless, and He has decreed that what a man sows **THAT** he must reap. Confidence that in time the dormant thought force of the people will awake and they will demand to know why life seems so unkind to them, and in the same wise law which has promised that he who desires to know will find Life's book opened before him.

One does not have to be extraordinarily observant to witness miracles performed by faith through confidence. Watch its magic in the plastic natures of the children in your homes, and in the lives of the routine workers who make it possible for genius to give itself for the service of mankind, and in the lives of those whom we call criminal, because of limited vision on their part and ours.

Cultivate confidence and you will assist in the forward drive of the race by quickening the movement of the great Force of faith, life's miracle worker.

Expansion

BY JESSIE L. BRONSON

We call ice a solid, and its metamorphosed states liquid and vapor. Ice *feels* solid to our sense of touch; steam, on the other hand, seems all but intangible, vapory, etheric, illusive, nearly invisible. Yet, in their chemical constituency, ice, water and vapor are identical; the different rate of vibration and a differing degree of cohesion of the molecules accounting for the variance in phenomena.

When urged to explore the higher and finer realms of being, the average person gives as one of his strongest excuses that, "it all seems so intangible;" not realizing that the intangibility refers only to his lowest or physical senses; that he possesses other senses as perfectly related to the finer realms of substance as his physical senses are to the world of matter. Growth in realization, cosmic consciousness, comes as the result of awakening, cultivating and using these dormant finer senses.

There are contained in man's being, different planes of substance analagous to the three forms of H^2O which we have mentioned, differing similarly in rate of vibration and degree of cohesion, the dense physical body corresponding to the ice.

At the center of being abides the Divine Spark which, when touched by the lighted match of awakened consciousness, becomes the flame that warms and vivifies, and penetrating even to the outermost layer, relaxes the cohesive force and gradually transforms the grosser flesh into a finer, more vibrant and more responsive (to the soul) instrument of expression; much as the application of heat slowly frees the ice-force till it becomes fleecy, flying steam.

Ice is inert—a force locked up, chained. Loose its bonds but a little and it becomes a mighty power sweeping the land in swift-flowing torrents, and rocking giant ships in its breast. But in steam, unless harnessed by the cunning of man, water finds its full freedom and wings its way to heaven.

Man with his consciousness imprisoned in the dense physical is a slave, chained. It is only when he commences, by well-directed thought, to relate his consciousness to the finer layers of his being, that his evolution into freedom begins, and with his new freedom a corresponding degree of power and usefulness.

Physical-minded man, in his blindness, fancies he is free, boasts his freedom; thinks that a more spiritual existence means bondage. Usually much trouble and suffering come to him before he is willing to turn his eyes upward—and inward.

His first glimpses seem visionary, dreamy, the pictures not clearly etched; but he finds something strangely satisfying, strangely dependable in the feeling his little journeys into the invisible leave with him.

And there comes a time when, as he stills the busy brain and drops from the earth-consciousness into the Soft Silence, this silence becomes no longer empty to him, no longer inert. There rises up to meet and support him a Mighty Something—a something more substantial than the solid rock, yet softer, more yielding, more resilient than the finest rubber. He seems like a boat gently rocked on rhythmic ocean-billows—"The Everlasting Arms" of the Bible—and he feels safe—so safe! Probably only a consciousness grown sufficiently to cognize the ether vibrations *in itself*, yet a good-sized step upward in realization.

Though this be but a beginning in the growth of consciousness, yet the soul never again doubts the substantiality of the finer substances. A gradual reversal takes place in his mind. Matter becomes the unreal, the intangible; the spiritual ether the real, the enduring substance.

At this stage, or earlier, the flesh begins to lose some of its sense of heaviness; the inner and the outer become better correlated; the body acquires some of the buoyancy and lightness that pervade the soul. This is but the beginning of the soul's subjugation of the body—"the redemption of the flesh." From spirit down into matter, from matter back into spirit—a long journey but rich in experience.

May we not believe that there comes a time when the soul is no longer obliged to leave behind a cast-off shell as it passes on to higher realms?

"Enoch walked with God and he was not for God took him." Elijah was "translated." "He that liveth and believeth in me shall never see death." May there not be those on earth, even now, who will never more taste death?

Expansion—this is the secret of growth, the secret of healing, the secret of immortality in the flesh.

If the soul can reach high enough, dig deep enough, contact vibrations fine enough, he may be transformed "in the twinkling of an eye," even to the physical, to a certain extent. Oftener he strives and struggles and pursues a more or less tumbled way for weary years.

But the Path winds ever onward and upward to the heart of God where dwells the Eternal Flame, the source of the Divine Spark in man, whence the soul came and whither at last, after all its storm-tossed lives, it returns.

The Symbolism of Dice

BY PAUL F. CASE

(Concluded)

To a Pythagorean, the fact that the dimensions of a cube are summed up in eight *points*, twelve *lines*, and six *superficies*, would surely have led to the following process of reasoning: A *point* corresponds to the number 1, a *line* to the number 2, and a *superficies* to the number 3. Therefore the dimensions of the cube conceal eight *one's* or 8, twelve *two's*, or 24, and six *three's*, or 18. The sum of these is $8+24+18=50$. Thus every cube conceals the sum of the squares on the sides of a Pythagorean triangle having an altitude of 3, a base of 4, and a hypotenuse of 5, as shown in Figure 1.

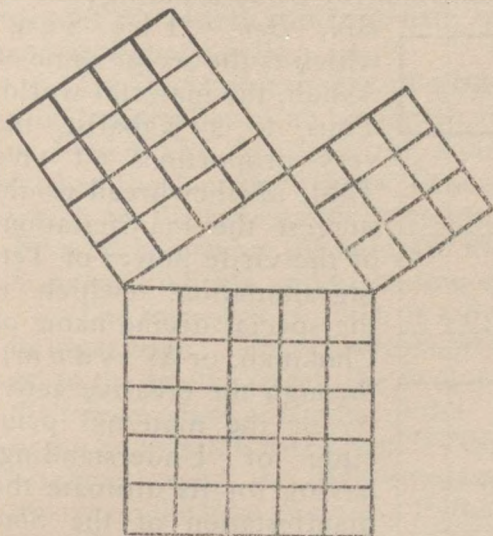


FIGURE 1

mation of a geometrical figure which sums up all the most important conceptions of the Mosaic religious philosophy.

This parallelogram, moreover, appears again in the description of the Table of Shewbread, which is as follows:

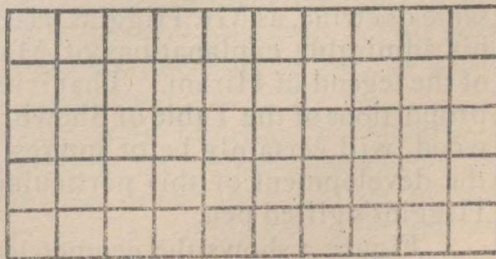


FIGURE 2

If we attempt to arrange the fifty small squares thus produced in the form of a regular figure, a parallelogram of 10 squares in length by 5 in breadth will immediately suggest itself. This, it will be seen is geometrically equivalent to the parallelogram from which the high priest's breastplate was formed, for its length is twice its breadth, and if doubled it would form a perfect square. (Figure 2). Thus the Pythagorean treatment of the dimensions of a die results in the for-

"Thou shalt make a table of acacia wood : two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof."

A cubit is two spans, so that the dimensions of the table, in spans, are 4 long, by 2 broad, by 3 high. The top and bottom, therefore, would be parallelograms proportionate to that of the breastplate; the front and back would be parallelograms of 3 by 4; and similar figures of 2 by 3 would form the sides. Thus the surface of the table would include 16 square spans for the top and bottom; 24 square spans for the front and back, and 12 square spans for the two sides. The total number of square spans on its whole surface, therefore, would be 52, one for each week in the lunar year. Moreover, 52 is the numeration of the Tetragrammaton spelt as Kabalists say, "in its plenitude," IVD-HH-VV-HH, and it is also the numeration of AIMA, *Aima*, "The Mother," a title of the Sephirah *Binah*, or Understanding; and of BN, *Ben*, "The Son,"

which is the secret name of Assiah, the material world. Thus, to a Kabbalist, the very proportions of the Table of Shewbread would suggest the manifestations of the virile power of Tetragrammaton, (which is the special divine name of Chokmah, or Wisdom), through the creative activity of the maternal principle of Understanding, having for its ultimate the manifestation of the Son, or visible world of activity.

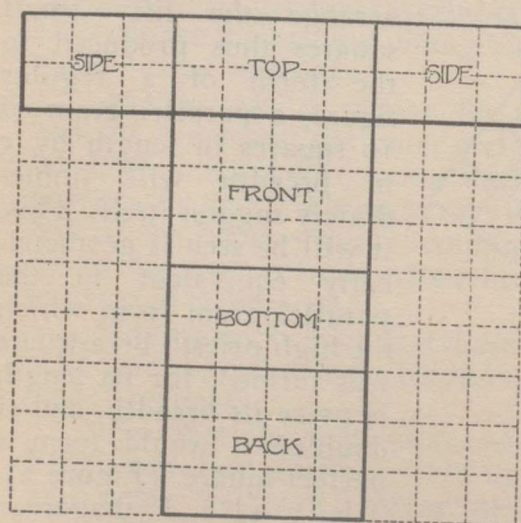


FIGURE 3

Here we approach very close to the Egyptian secret doctrine, which, in turn, was derived from the teachings of India. This same doctrine, as Mr. Higgins has demonstrated over and over in his admirable explanations of Masonic symbolism, is the basis of the legend of Hiram. That it should be indicated by the very proportions of the Table of Shewbread, which was built of *acacia* wood, will certainly be of interest to Masons, but I must leave the development of this particular phase of symbolism to Mr. Higgins's gifted pen.

Figure 3 shows the geometrical foundation of the Table of Shewbread to have been a magic square of 10 by 10. The tre-

mendous significance of this figure would require many times the space at my disposal to explain in detail; but I shall indicate some few of the many points to which it calls attention.

The magic square of 10 by 10 corresponds to the tenth Sephirah, Malkuth, which Kalaists call ChLM ISVDVTH, *Cholom Yesodoth*, "the breaker of the foundations," or sphere of the elements. The numerations of these two Hebrew words is 638 (final M being reckoned as 600) and 486. The continuous addition of the integers of 638 results in 8, the number of Hermes; that of 486 is 9. The sum of these least numbers is $17=8$. Furthermore 638 added to 486 produces 1124, a number having the peculiarity that the addition of its integers produces the same result as their multiplication ($1+1+2+4=8$ and $1\times1\times2\times4=8$).

In this magic square of 100, five squares are included. The innermost has four cells; surrounding it is a square of 16 cells; around that is another containing 36 cells; another of 64 cells constitutes the fourth; and the fifth is the great square of 10 by 10, containing 100 cells.

The innermost square, of 2 by 2, containing four cells, corresponds to the Sephirah Chokmah, or Wisdom, which is the sphere of MSLVTH, *Masloth*, the zodiac. Within it should be inscribed the four fixed signs, Taurus, Leo, Scorpio and Aquarius, which are the four symbolic creatures of Ezekiel and Revelation. They correspond to the letters of the Tetragrammaton, to the four Kabalistic worlds, and to the four elements.

The square of 16 cells, or 4 by 4, has exactly 12 cells around its outer edge. These correspond to the twelve signs of the zodiac, to the twelve tribes, the twelve stones on the breastplate, and the twelve edges of a cube, or die. The square itself corresponds to the Sephirah Chesed, and is associated with the planet TzDQ, "righteousness," the Hebrew name for Jupiter. It is also the square on the base of a 3-4-5 Pythagorean triangle.

The square of 36 cells, or 6 by 6, is that of the Sephirah Tipherith, the sphere of ShMSH, *Shamash*, the Sun. Around its outer edge are 20 cells, whose number corresponds to the double manifestation, positive and negative, of the ten Sephiroth, and to the letter *Yod*, because IVD , $Yod=10+6+4=20$. This number also represents the sum of the 8 points and 12 lines by which the dimensions of a cube are established.

The square of 64 cells, 8 by 8, is the familiar chess-board. It is the basis of many of the most important measurements in ancient architecture, and Mr. Higgins has shown that it gives the proportions of the Great Pyramid, and is also the key to the symbol-

ism of the Masonic Apron. To form it, 28 cells are added to the square of the Sun, and this number 28 may be regarded as the diameter of the Kabalistic universe, because it is 4×7 , and according to the secret doctrine of Israel, the One Spirit is manifest in a seven-fold activity, personified in the Old Testament as the seven archangels, which are the "Spirits of God," mentioned in Revelation. Thus the number 7 represents their activity in the archetypal world; 14 corresponds to the extension of their influence in the creative world; 21 is the number of their expression in the formative world; and 28 designates their ultimate manifestation in the material, or phenomenal world. The number 28, moreover, has this peculiarity: The sum of its integers is 10, the vertical axis of the Great Pyramid, the number of the letter *Yod*, and the total of the Sephiroth; while the multiplication of its integers is 16, the base of the Pyramid, the number of the square of Jupiter, or "righteousness," and the sum of the first and third letters of the Tetragrammaton, corresponding to the union of the elements of Fire and Air. Thus the sum of the addition and the multiplication of the integers in 28 is $10 + 16 = 26$, the Tetragrammaton. Proof that this number was regarded as significant by Moses may be found in the twenty-sixth chapter of Exodus, where directions for making ten curtains, woven of threads whose colors are those of the four elements and four Kabalistic worlds, each of which was to measure four cubits in breadth by twenty-eight in length.

The magic square of 8 by 8, moreover, is especially assigned to the Sephirah *Hod*, or Splendor, concerning which I have already had somewhat to say in connection with Krishna. I have also pointed out its connection with the sphere of KVKB, *Kokab*, or Mercury.

We are now in a position to understand why the square of 10 by 10 is called *Cholom Yesodoth*, or "breaker of the foundations." It represents the distribution of the power of the Originating principle, or Primal Fire, through the manifested universe. In that distribution, the One Power, which is the foundation of all, is broken up, as it were, into many forms, and this multiplicity of forms constitutes the Kingdom, or *Malkuth*, to which this square is assigned.

The magic square of 100 graphically represents this process of subdivision. The sum of the numbers in its cells, vertically, diagonally, or horizontally, is always 505, and the total of all the numbers from 1 to 100 is 5050. This last immediately suggests a repetition of the number 50, or 50, 50. Geometrically this is the division, either vertical or horizontal, of the magic square into

two parallelograms whose proportions, 5 by 10, are the same as those of the high priest's breastplate before it is folded, and of the top of the Table of Shewbread.

Returning now to the dimensions of this article of the tabernacle furniture, let me point out that the perimeter of its top is twelve spans, and so is that of the bottom; the perimeters of the front and back are fourteen spans each; and the perimeters of the sides are ten spans each. Thus the perimeters of all six sides of the Table of Shewbread, considered separately, add up to 72, another astronomical number, which refers to the 72 quinaries, or divisions of five degrees, in the zodiac, and is also the number of the mysterious Schemahamphorasch, or Divided Name, to which Kabalists ascribe miracle-working power. This number 72 is also related to the cube, or die, because it is the result of the multiplication of the sides of a die, or 6, by the number of its edges, or 12.

In Figure 3 I have divided the parallelograms corresponding to the front and back of the Table of Shewbread by diagonals which divide them into two Pythagorean triangles of 3-4-5. It should be noted also that the sum of the squares in the two sides is equal to that of the squares in either the front or the back, so that the two sides taken together constitute another 3 by 4 parallelogram, in which two similar triangles may be constructed. The top and bottom added together, give 16 squares, or another 3 by 4 parallelogram, with four squares remaining. Thus the entire surface of the Table of Shewbread is equal to *four* parallelograms of 3 by 4, in which may be inscribed *eight* Pythagorean triangles of 3-4-5; with one more small parallelogram of 1 by 4, containing four squares, and having a perimeter of 10, to complete the total area of the six faces of the Table.

The perimeters of these eight Pythagorean triangles added together give the number 96, and a line 96 units long may be formed into an equilateral triangle of 32 units on a side, reminding us of the 32 Paths of the Sepher Yetzirah; into a square of 24 by 24, whose 336 cells represent 300, (the value of the letter *Shin*, assigned to Fire in the *Sepher Yetzirah*, the numeration of RVCH ALHIM, Ruach Elohim, "the Spirit of God," and the sum of the numbers from 1 to 24) combined with the solar number 36 (the sum of the numbers from 1 to 8, and the numeration of the divine Name ALH, *Eloh* assigned to the Sephirah Geburah, "Strength," which is the sphere of the planet Mars); and into a hexagram composed of two equilateral triangles, each having 16 units on a side.

Thus, by a long and tortuous path through the mazes of

occult geometry we are brought at last to a symbol which is the key to the numbering of the sides of a die. For if we write the numbers from 1 to 6 around the points of the Hexagram, in the same order that they are placed on the Kabalistic Tree of Life, the sum of the opposite points will be 7 in every direction.

I have only sketched the outlines of the symbolism behind these cubes of destiny. The reader who will fill in the details will find himself in possession of a veritable treasure of occult wisdom. In closing, however, let me point out what seems to be one of the most important lessons to be drawn from this study.

The casual observer sees in dice nothing but implements for gambling, and to the average person, therefore, if they symbolize anything, it is blind chance. But one who looks below the surface, who considers the hints given by the peculiar numbering, and the cubical shape of these age-old implements of the gamester, discover keys to the wisdom religion; and a fundamental postulate of that secret doctrine is that all things, great and small, are linked together in orderly sequence. Hence Krishna says, "Among things which deceive, I am the dice," for the semblance of luck, the appearance of chance, the manifold superstitions that arise from the illusions of manyness presented to our senses by the universe—these are the sources of the deceptions that hold every man in bondage until, by the right use of his God-given intellect, he penetrates behind the multiplicity of things to the One who is their source.

ENFOLDMENT

Just as the closed bud
Contains all the perfections
Of the fully opened flower,
So the human soul
Contains all the perfections
Of the Christ.

ELINOR C. WOOLSON.

Twenty Messages

MESSAGE 6

Through The Young Sister came the following:

A certain class of furniture is cheaply put together—the grain is very ordinary, and therefore you do not see the grain through the paint that is put on thickly and which covers defects. Then a finer furniture, highly polished, shows the beautiful grain through the varnish. So with people; people with worldly ideas covered over so you cannot see what is beneath the surface. Compare these to highly polished souls who show plainly the grain to you through only the varnish of education and culture.

Comparing people in their lives to daily life in the home:

As long as all is peace within our little home, it really doesn't make much difference what goes on in the street. If we are within the home it cannot worry us—the weather outside—or any inharmony of the neighborhood. So with us: as long as we have the calm and poise and peace and quiet within ourselves, it really doesn't matter in what surroundings we are—we are content, for all is quiet at the shrine of our Souls.

Speaking of Joy:

It's the same joy that the traveler has who is going up a mountain. He comes to a breathing space—he overlooks the valley below—he sees the distance traversed—that's the joy you feel when you reach the landing place in a stairway—it's the joy you feel when you really accomplish anything—for it is the *joy within*.

At this point The Young Sister heaved a deep sigh.

The sigh [said the guides through her] is not merely *your* sigh—it's a sigh from this side of life as well as from your side—it's a sigh of joy.

"What is the effect of a failure, when we go down?" asked The Young Mother.

[Young Sister's Guide:] I do not believe in failure. There can be a pause—a certain re-creation—a re-gathering of forces—a getting-together of all strength for another development. But as for failure; I believe there can be no such thing. For even through mistakes, you learn; and if you stumble one step you feel surer the next time. And time does not matter with us. So, even if you have to pass on and return in a fresh body, you will succeed at last!

The Young Mother: "Were you with us this evening when we were speaking of * * * ?"

That is the same as I have been telling you. What does it matter if it proves necessary for many to get a new start? They are richer for the experiences. In the hours of such events many souls live through another life. Many who did not see the light have a spiritual birth—in just such moments. Many selfish people do the most remarkable things. You never know how bright the diamond can shine, until it is cut and polished. So with people: until they have lived through some strenuous ordeals, it is hard to judge what is beneath the surface. So, if this should come, you would be prepared in either case. And we do not think we would find any of you wanting—and you would find us here to welcome you. So, have no worry, for what you call death is just the reaching of the stone on the mountain side, of which I have spoken. It gives you the chance to look back over the path and to regain strength to make your way to the mountain top.

The Young Mother: "Will you tell us, Friends, why it is necessary for * * * to sleep these two weeks [after death] if he was on such a spiritual height?"

There was a great shock—his passing over came suddenly.

"His Forces had not prepared him for it then?"

No! One who believes as you do is always prepared. A good housekeeper needs no long warning to receive guests. So with your soul, you keep it in order for any emergency. Why should he be told? He was doing his best. Always in readiness, he knew it would not be very long. But as one develops, time means so little to him. One day is just a little more beautiful than the last. And each day is so interesting that you are not interested in the future. It is like reading an exciting story—you are so deep in the page you are reading that you cannot stop to be peeking at the end.

"He is doing wonderful work on the other side?"

Yes!

"Will you tell me, Friends, why I saw this circle of light over his head?"

There is nothing more perfect to me than the circle. It is without beginning and without end. I believe it represented the sign of marriage of the souls—the circle. What does it matter, the difference in age [we had been mentioning that the wife who is still living on earth was older than her husband who recently passed on] the circle of the souls in marriage was completed when they met.

"Yes! but in a soul marriage they must both be of equal development—must they not?"

Perhaps they developed differently. One flower, planted the same time as another, comes out of the earth more slowly. They are the same age, but perhaps one flower received more sunshine—or perhaps the soil was more favorable. But eventually the flowers can be equally beautiful. He helps her—she helps him. Eventually they will reach the highest development. You always forget that time means nothing. They are not limited by seasons, like the flowers. We have a beautiful eternity in which to grow.

"Are you glad, Friends, when we come together in this way?" asked The Young Mother.

Yes! When there is such harmony.

"Is it easier for you to penetrate, when we are in such high vibrations?"

Yes! The atmosphere here, to-night, is so clear—so full of love—and good will—it can only be described by a little scene; a quiet lake, trees around, and the softest moonlight—in a dark blue heaven—and the reflection in the water. These thoughts I am giving you are the reflection in the water. And were it not for the Young Brother who takes them down, on the morrow they would be like the moonlight—gone.

"But they would be registered on the ether?" asked The Young Mother.

So with the moonlight, but few are able to penetrate and see that.

"But many unconsciously absorb these thoughts do they not?" asked The Young Mother.

Yes! Just as few consciously absorb the glories of Nature. Many people say: "Yes, I like Nature. Nice moon to-night," but they do not open their souls; they do not throw out their arms and say: "I am rich. There is no man on earth who owns more of this than I do. This is just as much mine inheritance as that of the richest man in the world." Just so few say: "I am one with the Father, and as such happiness, love, wealth and all good things are my birthright!"

The Young Mother: "They are all ours if we know how to draw them."

Yes! You do not have to even draw them. Just do not stop them from coming!

You stop them by envy, hatred and all these negative thoughts, of which, of course, fear is the greatest.

One of the first thoughts the babe gives voice to is fear. If

it does not bring over this feeling from some past incarnation, someone reminds it of it: fear of harm to it—fear of illness—fear of parents—and fear of some horrible person who would be there to punish, if the child is not good. Just notice how often people say they fear, and you will realize the truth of this.

Older Sister: "Have They any message about * * * who passed on?"

It was just one of the trees of which you spoke (we had been reading the 10th verse of the 3d chapter of Matthew, before the meeting, which speaks of the axe being laid to the root of the tree). It is all for the best, and he will be cared for. You must realize such a tree is not only of little value to itself but is also a danger in different ways to people who have to pass through the forest. If his house was in such bad condition, in time he would have been little comfort to her. So why should he linger in a place with as few comforts as he had. You often say you must have comforts—modern conveniences. Now his house was in bad condition, and, to carry out the comparison, he had to move.

The Young Mother's Guides then said:

Were we to speak to you this evening, again we find the subject uppermost in our thoughts would be The Universal Brotherhood of Man. If we could only convey to your mind the full meaning of these words—what they mean to the human race! And we can have no better example than by taking the teachings of The Christ.

Young Brother: "Was it *your* suggestion—the study of His Teachings?"

Yes! He did not ask for riches—He did not ask for honor and glory—He did not ask for recognition. His life was simple, unpretentious. He went about His daily task—He was not concerned with what others thought. He knew within Himself His Power. When we are building a house, first we have an architect draw the plans. These we have carefully followed. So in our lives, it is well for us to have an example—rather, we would say: A Pattern.

What better Example can we have than the Life and Teachings of The Christ! Simple in heart—but deep and mighty in Wisdom and Understanding—with Love reaching out to the whole human family—blessing little children: so, were we to take Him for an Example would we criticize our Brother? No! We would say: "Father, forgive them!"—as Christ said.

This is the *great lesson* we would have you learn—through The Universal Brotherhood—to help each and all, without judging or trying to measure them by your own measurement.

Record each and all of the beautiful thoughts, as they come to you. They may not seem to apply to the work of the moment, but did you ever look upon a wonderful piece of mosaic work? Did you ever stop to think of the thousands of tiny stones required for a picture? The Master Mind—when creating that wonderful work of art—did not cast aside a stone because it would not fit that particular place. He knew in time it would be required. So with you: we would ask you to record each and every thought. Some day you may wish to build a picture where you will need just such a stone to complete it.

In each and every assembly there are some minds capable of grasping a truth, and it is also the same as the different sized stones required in building a picture. Some day they may require this truth [referring to a talk that had been given by one of the Circle the night previous to a certain audience] for developing theirs. Were you to pause and look back into the past, perhaps even as a child you would be able to recall words spoken at that time—words you did not understand. They only mystified you—but as you gained in knowledge and understanding, you found that they were very necessary for you to have, in order to express yourself.

So it is with all the human race. Sooner or later, they must understand.

The Young Brother: "Do you mind explaining if earnest striving for perfection will eventually bring out perfection?"

This is simply a matter of evolution. There are many things you know—you understand—you do. You could not do them as a child. This is simply the rising of the tide. Have you ever stood upon the seashore and watched the in-coming tide? So it is with the human race. With each and every tide they rise higher and higher. But what you term perfection now, later you might regard as a very low state of development. Just as you, at times, have torn aside the Veil and have caught a glimpse of The Great Beyond, so can you compare the human race as it is now and as it will be when it has reached a higher state of perfection. Highest we cannot say. We ourselves do not know to what height the soul may reach. The word evolution means "Ever Upward."

The New Renaissance

EDUCATIONAL REFORMERS

BY VICTOR E. CROMER

Quick's "Essays on Educational Reformers" is now regarded as one of the textbooks on education for students. It deals with all the educational reformers from the Renaissance to the time of the publication of the work in 1868, and is thus an invaluable guide for the study of education. As the author says in his first chapter, "The history of education, much as it has been neglected, especially in England, must have a great future before it. If we ignore the past we cannot understand the present, or forecast the future." That, too, is the standpoint of this work on "The New Renaissance." Out of the past the present has developed, and the seeds of the future are now being sown, and this not alone in education, but in all things. The scheme of things, the all in all of life, is eternal, but the phenomena change; birth, life, death, existence, all things, wax and wane, but the great stream of evolution goes on, working out the great fabric of destiny. The past has been for the purpose of producing what now is, just as the activities of Socrates and Plato set the wheels in motion that have brought us the universities of today, and just as Jesus and others set the ball rolling that has brought us the religious life we are now experiencing, so all the past waits upon us today; we are the outcome of all that has been, and by the use we make of what the past has given us, we lay the foundations of the future. Therefore, all the activities of all the educational reformers have contributed their quota to the general educational mosaic of today; and each educational reformer arrived at his appointed time and did his allotted work for the world.

The fifteenth century was the great period of awakening in educational matters; it was in this period that the classics were re-discovered, and then began that process of education which culminated in 1871 in the extension of education to the masses of the people in Great Britain, and in course of time to many of the nations of the world, and which will in the future extend to all the nations of the world, East and West. That will be in the New Renaissance. To get a general view of the whole school of reformers in education, we must first understand the manner in which education was conducted in the renaissance, for out of these beginnings all the reformers have emerged with their theories and ideas superimposed.

In the Renaissance scholarship was placed before training

for useful citizenship. That was the standard set up, and in the main it may be said that the educational reformers gradually worked away from this ideal towards making men more fitted for their duties in life rather than to be mere learned pedants. The early schoolmasters also neglected children, because they could not understand the classics. Among the Greeks and Romans, education had been of a secular nature, but with the revival of learning in the Renaissance the Jesuits played a prominent part. As Quick says, "with characteristic sagacity and energy they soon seized on education as a stepping stone to power and influence; and with their talent for organization, they framed a system of schools which drove all important competitors from the field, and made Jesuits the instructors of Catholic, and even, to some extent, of Protestant Europe." Rabelais (1483-1553) was one of the first of the educational reformers to strike at the idea of mere scholarship, and his influence on Montaigne, Locke, and Rousseau is most marked. Montaigne said that "Virtue, wisdom, and intellectual activity should be thought of before learning." Ascham and Mulcaster added their quota to the history of educational reform in the sixteenth century. Quick says, "The history of education in the fifteen hundreds tells chiefly of two very different classes of men. First we have the practical men, who set themselves to supply the general demand for instruction in the classical languages. This class includes most of the successful schoolmasters, such as Sturm, Trotzendorf, Neander, and the Jesuits. The other class were thinkers, who never attempted to teach, but merely gave form to truths which would in the end affect teaching. These were especially Rabelais and Montaigne. With the sixteen hundreds we come to men who have earned for themselves a name unpleasant in our ears, although it might fittingly be applied to all the greatest benefactors of the human race. I mean the name Innovators. These men were not successful; at least they seemed unsuccessful to their contemporaries, who contrasted the promised results with the actual. But their efforts were by no means thrown away; and posterity, at least, has acknowledged its obligations to them." Ratichius was one of the first of these Innovators. He, however, had many difficulties to contend with. Comenius (1592-1671), says Quick, "Is now recognized as the man who first treated education in a scientific spirit, and who bequeathed the rudiments of a science to later ages." "Before Comenius, no one had brought the mind of a philosopher to bear practically on the subject of education. Montaigne and Bacon had advanced principles, leaving others to see to their application." Comenius said that "within us nature

has implanted the seeds of (1) learning, (2) virtue, and (3) piety. To bring these seeds to maturity is the object of education. All men require education, and God has made children unfit for other employments that they may have leisure to learn." In Comenius also we see the first beginnings of the Kindergarten.

The Birth of Realism

In the seventeenth century realism came to birth in education. Men began to desire the knowledge of the universe in which they lived. "Here," says Quick, "was a tremendous revolution from the mode of thought prevalent in the renaissance. No longer was the golden age in the past. In science the golden age must always be in the future. Scientific men start with what has been discovered and add to it. Every discovery passes into the common stock of knowledge, and becomes the property of everyone who knows it just as much as of the discoverer." Francis Bacon was the first great leader in this revolution. Milton and Locke followed. "Locke was always endeavoring to get at the truth for its own sake," says Quick. Then came the eighteenth century, and with it such teachers as Rousseau. Rousseau was above everything revolutionary in his methods. But he lived in a revolutionary age. It was an age that was mainly destructive. The Middle Ages and its institutions were crumbling to pieces, and man was searching for something better, and in that transition period there is a certain amount of chaotic force expended in destroying the old, sometimes with not the greatest knowledge as to what to put in its place. Of his work Mr. Morley says, "It cleared away the accumulation of clogging prejudices and obscure inveterate usage which made education one of the dark formulative arts; and it admitted floods of light and air into tightly-closed nurseries and schoolrooms." Basedow, who was born in Hamburg in 1723, "started one of the most famous movements ever made in educational reform," says Quick. He followed somewhat on the lines of Rousseau, however. "The keynote of the whole system was to be—everything according to nature. The natural desires and inclinations of the children were to be educated and directed aright, but in no case to be suppressed."

The Discovery of the Child

With Pestalozzi (1746-1827) and Froebel (1783-1852) the real discovery of the child was made from an educational standpoint. In 1774 Pestalozzi began teaching about twenty peasant

children by his own methods. "They worked with him in the summer," says Quick, "in the garden and fields, in winter in the house. . . . In a few months, as we are told, the appearance of these poor little creatures had entirely changed; though fed only on bread and vegetables they looked strong and hearty, and their faces gained an expression of cheerfulness, frankness, and intelligence which till then had been totally wanting. They made good progress with their manual work as well as with their associated lessons, and took pleasure in both." This first experiment, however, ended in bankruptcy. Later on Pestalozzi wrote a work entitled "Leonard and Gertrude," which dealt with the Swiss peasant life and their educational problems, and it proved a great success. "The book," says Quick, "is and must remain a classic." In 1798, Pestalozzi started a school at Stanz, under the French "Directors," who were then governing Switzerland. Of this school Quick says: "Yet in spite of enormous difficulties of every kind Pestalozzi triumphed. Within the five months he spent with them he attached to him the hearts of the children, and produced in them a marvellous physical, intellectual, and moral change." In June, 1799, however, he was expelled by the French soldiers. Pestalozzi's own account of this school is of great interest, and we who now look back at these first formations of educative principles can only with difficulty realize the tremendous disabilities under which Pestalozzi labored. But he was paving the way for the coming ages. "Months passed," he said, "before I had the satisfaction of having my hand grasped by a single grateful parent. But the children were won over much sooner. They even wept sometimes when their parents met me or left me without a word of salutation. . . . The principle to which I endeavored to conform all my conduct was as follows: Endeavor, first, to broaden your children's sympathies, and, by satisfying their daily needs, to bring love and kindness into such unceasing contact with their impressions and their activity that these sentiments may be engrafted in their hearts; then try to give them such judgment and tact as will enable them to make a wise, sure, and abundant use of these virtues in the circle which surrounds them. In the last place, do not hesitate to touch the difficult questions of good and evil, and the words connected with them." . . . "I witnessed the growth of an inward strength in my children, which, in its general development, far surpassed my expectations, and in its particular manifestations not only surprised me, but touched me deeply." Of this work at Stanz Quick says: "Heroic efforts rise above the measurement of time . . . Pestalozzi's five months' experiment at Stanz

proved one of the most memorable events in the history of education." In June, 1802, the President of the Council of Public Education in Berne declared, "Pestalozzi has discovered the real and universal laws of all elementary teaching." Then came the time when Prussia took up Pestalozzianism. Karl Ritter, Karl von Raumer the historian of education, the philosopher Herbart, and Friedrich Froebel went to Yuerun to see Pestalozzi at work in 1807 and 1808. After Pestalozzi—Froebel. Quick says that "All the best tendencies of modern thought on education seem to me to culminate in what was said and done by Friedrich Froebel (1783-1852), and I have little doubt that he has shown the right road for further advance. . . . I am convinced, as I said, that he has pointed out the right road for our advance in education; but he was perhaps right in saying, "Centuries may yet pass before my view of the human creature as manifested in the child, and of the educational treatment it requires, are universally received." His "Education of Man," published in 1826, dealt mainly with the education of the child. In 1837 the first Kindergarten was opened at Blankenburg, and from that time onwards the principles of the Kindergarten have been gradually extending throughout the world. Deinhardt said of Froebel, "The living perception of universal and ideal truth which his talk revealed to us, his unbounded enthusiasm for the education and the happiness of the human race, his willingness to offer up everything he possessed for the sake of his idea, the stream of thoughts which flowed from his enthusiasm for the ideal as from an inexhaustible fountain, all these made Froebel a wonderful appearance in the world, by whom no unprejudiced spectator could fail to be attracted and elevated." Thus it was that these great educators discovered the child, and endeavored to develop it to the best of their ability. In all children they recognized a formative and creative instinct, and endeavored to direct it into the best channels. Quick says, "This 'formative and creative instinct' which as we must suppose has existed in all children, in all nations and in all ages of the world, Froebel was the first to take duly into account for education. Pestalozzi saw the importance of getting children to think, and to think about their material surroundings. These the child can observe and search into; and in doing this he may discover what is not at first obvious to sight or touch and may even ascertain relations between the several parts of the same thing or connections between different things compared together. All these discoveries may be made by the child's self-activity, but only on one condition, viz.: that the child is interested."

In the years that are to come, in the Renaissance that is to be, the whole idea of humanity in regard to the child will undergo a great change. The child will be looked upon, not as the hereditary product of its father and mother, not as a special creation of God at birth, but as a soul who has entered into a new body in order to carry on still further its evolutionary development. Each child will be regarded as an immortal soul on an immortal journey, part of the way lying through the gates of birth and death. It will be taught by a system which will have some relation to its own individual tendencies. There will be, of course, general teaching to give it a grounding in the rudiments of education, and a further general teaching that is the normal heritage of every child as it grows in the natural course. But, above and beyond these things, it will be recognised that each child has special gifts, talents, and tendencies, which need to have special efforts directed towards developing or drawing out those talents and capacities. It will be taught to build, also, those things into its nature which will have a relation to its immortal spirit. Education, then, will in its highest aspects endeavor to awaken the indwelling spirit to a consciousness of its wonderful and tremendous possibilities.

BLIND

Out on the street a blind man stands
With head held back and outstretched hands
His eyes are closed—he can not know
The brightness of the sun's warm glow.

A mortal on this great earth stands
Blind to the loving, guiding hands
Which reach out in a pleading way
To help and guide each passing day!

One finds his joy in mortal eyes;
The other seeks Soul's Paradise!
To each one is denied his sight,
To each must some day come a *light!*

BETH YOUNG.

Occult Story

A SOUTH AFRICAN GHOST STORY

BY GERDA CALMADY-HAMLYN

The following story—a perfectly true one—was told by an officer who “passed over” during the late war, having previously won for himself a distinguished career during that and the Boer war '99-1900.

Some two years or so before the latter struggle broke out, Captain S—— was making a tour of inspection, partly on his own account and partly on behalf of a celebrated engineering firm that occasionally employed him, in a then little known part of the Transvaal; and of course he noticed, (as did every one else who really knew South Africa) that both there, and in the Orange Free State, the country was simply *seething* with sedition, race prejudice, and revolt, and only waiting for the crucial moment to arrive to break forth into openly-declared civil war.

Day by day, the relations between British and Boer inhabitants became more and more strained; black looks, fierce gestures, angry words, and threats, were constantly exchanged—considerably more from the Boer than from the British side, as it is only fair to add—and it was useless, not to say dangerous for any one calling himself an Englishman to ask hospitality at any of the Dutch farm-houses, however much at his wits end for a night's lodging the wayfarer might be. No Transvaal burgher, calling himself patriot, but would a thousand times rather let a “verdamnte English rooinek” starve to death on the veldt, than give him aid in good Samaritan fashion!

Captain S——, as I have said, knew most parts of the Transvaal like an open book; but this particular district he had never traversed before. And one evening, by ill-luck, he found himself a good many miles to the wrong of that particular route which he had intended taking. Astray on the wide veldt, uncertain of his whereabouts, or of any means whereby he might obtain shelter or guidance, a heavy thunderstorm brewing away to the North East, the violence of which, in all its tropical elements, Captain S—— could only too faithfully foretell.

Hark! There it came! The first deep, rolling, deafening peal of thunder, flashes of vivid lightning followed by a blinding sheet of rain, and here was he, on a desolate, treeless waste, uninhabited as far as the eye could see, stretching away (for miles and miles) to the far distant horizon; with not so much as a heap of

stones or clump of stunted mimosa bushes beneath which the traveller might find shelter.

What could the wretched man do? Where might he go? A very few moments out in that torrential gale, and he would be drenched to the very skin, not to mention such probable dangers as being struck by lightning or, later on—in the fast approaching night being attacked by wild beasts!

For a second or two he attempted to crouch down beneath the doubtful shelter of the most minute of Kopjes, one scarcely worthy of the name. But he only got cramp from kneeling and was shivering to death with cold. Stretching his sore and aching limbs, that really seemed too tired to carry him a yard further, his weary eyes strove hard to pierce the thick, gray blanket of oncoming mist that threatened to surround him like a deathpall. Whatever happened he must "get a move on," to stay where he was seemed simply to court disaster.

All of a sudden he caught the faint, white flicker of a light, away in the far distance. Could it be, by any heaven-sent chance, a lamp in a farmhouse window? And would the owners there (supposing that in his utter fatigue and weariness he managed to get as far) grant him a night's lodging? He feared not; they were probably Boers, there were very few English settlers in that part of the country.

In the end, however, he decided to go and see, at the worst he might struggle back again to die on the veldt of pneumonia if the Fates were impetuous.

He rose to his full height; spite of sharp twinges in his feet and ankles, and once more took stock of the landscape.

Yes, there again was the flicker of thin light; he must try to reach it somehow.

Putting his best leg forward, he toiled painfully along, over sharp stones and sharper thorn-bushes, mimosa-scrub, and masses of dried fern and undergrowth; this last oddly reminding him of far-away peaceful days in England, when he had gone shooting through deep pheasant and rabbit haunted woods.

And when, at last, he reached the miserable, tumbledown bundle of stones and rubbish that called itself a farm, he found it to be indeed a Boer homestead of the lowest and meanest kind. What other type of settler in any part of the world could exist among such misery and squalor?

Vast muck-heaps up to the very door; a roof broken and weed bestrewn; windows grimed by the dust of ages, but in one of them there still gleamed the feeble flicker of light that had guided him, and by which, even now, he managed to pick his way more or less

successfully in and out among the appalling refuse of that malodorous farmyard.

Captain S—— was a more than ordinarily seasoned traveller and never, at any time of his adventurous life, could he have been accused of "over-fastidiousness." Yet the state of that place was almost too much for *his* strong nose and nerves; while as far as human inhabitants might go, it appeared to be as desolate as it was unsanitary.

Having with difficulty located the door of the hovel, he knocked once—twice—thrice, each a trifle more peremptorily, hammered it with the butt-end of his revolver, flung sticks, stones and chunks of dried mud at the gray uncurtained windows; besides doing his best to arouse any possible owners by a volley of comment in Boer, Dutch, English, Zulu, Kaffir and all the rest of the manifold dialects of which he, a remarkably fluent linguist, was master, yet not a soul answered or bade him enter the place.

"Of course no human creature could exist in a pestilential hole like this; I ought to have guessed that it was empty, all the same, its rather a nuisance to have to go away again, and the storm doesn't seem to be abating!" he muttered to himself. At that very moment—and without the slightest warning—the tightly-barred door, against which Captain S—— still hammered desperately, was flung open, with a savage growl from behind—making it appear more like the entry to a wild beast den than ever—and a slatternly, coarse-featured woman in torn gown, and apron simply grimed with filth, stood staring at him out of the darkness, while over her shoulder peered a particularly evil-looking man, surly, dark-bearded, and with squinting, sinister eyes, the expression in which, strong nerved as Captain S—— might be, sent cold shivers down his spine, "What do you mean by coming here at this time of night, waking up good, honest folk from their hard-earned rest, ye good-for-nothing rascal?" rapped out the woman in guttural Boer-Dutch, and garnishing her inhospitable remarks with a volley of vituperative epithets, with her harsh, croaking voice, and bloated unattractive countenance scarred with every evil passion under the sun (or so it seemed to Captain S——) she appeared more bestial than human, standing there in the lantern's flickering light.

"Forgive me, I pray you, good Mevrouw," pleaded the unlucky British officer, "for disturbing you in this, as you truly call it, 'unwarrantable' fashion. My sole excuse must lie in the fact that I am a sorely belated traveler, caught in a storm far out on the veldt; and you, who have lived in this part of the world all your life, must know what *that* really means! For the mercy of

Heaven grant me a few hours' shelter in your stables—underneath a haystack—anywhere, it really does not matter, provided only it is fairly warm and dry."

Captain S——'s well-bred voice had actually pleading tones in it (such as had proved irresistible times out of number with many another woman) as he addressed this sour-faced vituperative Dutch Mevrouw. But she would have none of him. "Nein, nein," she shrieked, shaking her tousled head, while her fat sides heaved with ill suppressed force of fury—"I'll have no foul cattle of a rooinek Englishman round about my place, be off with ye, and die on the veldt for all I care, if ye don't clear quick Piet, here, my husband, will set the dogs upon ye." And the sinister Boer, squinting still more hideously behind her, verified his wife's words with an evil grin!

Captain S——, however, was a man of strong purpose, and determined not to be put off from his quest of a night's lodging however great the obstacles might be. Now that he had reached the farm, he intended to remain there and chance possible battles with fierce hounds and fiercer men.

For nearly three-quarters of an hour he wrangled, argued, or pleaded, and little by little it seemed to him that the coarse featured Dutch woman was relenting.

"I will pay you handsomely for whatever I have, Mevrouw," declared he, rattling a handful of silver and some gold coins before her fascinated gaze.

The narrow pig-eyes glittered, the mean lips relaxed, Mevrouw turned to her husband, and the two stood whispering and nodding together for some moments, while an evil smile spread over both their faces.

At last the man came shambling forward grunting something under his breath, which Captain S—— interpreting to himself as "follow me," he prepared to do so, and the ill-looking fellow as they crossed the threshold, sneered back over his shoulder—"You can't sleep in the *house* of course; Tante Kaatje and I, honest Transvaalers as we be, have no room for besotted English dogs of *your* kind; but if you choose to take shelter in the *pig-stye*" (once more he leered at Captain S—— with an expression, alike so insolent and threatening, as made the Englishman simply long to knock him down,) "ye can do so for an hour or two, provided ye clear out before the dawn is breaking!"

As it happened, the one brief glance that Captain S—— had obtained of the interior of that Boer kitchen, had shown him such a scene of squalor and uncleanness, that he felt pretty sure even a *pig-stye* could be little worse! And when, in the wake of his

ruffianly host, he once more traversed the unsavoury yard, climbed a small knoll opposite, and came to the sty itself, its appearance agreeably surprised him.

Fashioned of solid, gray stone, instead of mere mud and clay, it appeared dry, both outside and within. Neither Kaffirs nor (and this was still more strange) *pigs* were to be seen, and, when the farmer opened the door, showed a neatly stamped mud floor with a bundle of dry leaves and bracken away in one corner; not by any means the worst kind of couch for a weary traveller to sleep on.

Captain S——, for one brief moment, felt genuine gratitude toward the surly villian who wished him a guttural "Good night," but he did not openly express his thanks—"Best wait a bit, before I speak," thought he, "the vermin in these sort of places is sure to be pretty bad, I won't be too certain about getting a good night's rest until I have tried it!"

Black Piet and his lantern had meanwhile disappeared from view; the grating of a key in a rusty lock marked their departure.

"Locked me in has he, the villain, they evidently mean to take no risks!" muttered Captain S—— with a laugh, as he curled himself round upon his bundle of leaves and bracken and soon fell fast asleep.

(To be Continued)

Mules always kick when they are approached from behind with a whip. The so-called "scientists" of this age are always ready to attack those who do not conform to their particular theories of after-life, and like the mule they kick at their opponents without ever seeing what is coming behind them until they feel the cut of a new doctrine which reveals the truth and proves convincing.



Ancient Craft Masonry

MASONIC GEOMETRY

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The "Ancient Charges" inform us that "Masonry" and "Geometry" are synonymous terms. In the curious language of the celebrated Matthew Cooke Mss., which belongs to the early part of the fifteenth century, we are told how this important fact transpired.

"Elders (Masters) of Masons, before our times, had these charges, in writing, as we have them now in our charges of the story of Euclid and as we have seen them written, both in Latin and in French.

But it is only reasonable that we should tell you how Euclid came to the knowledge of geometry, as stated in the Bible and other histories. In the XII chapter of Genesis, it is told how Abraham came to the land of Canaan and our Lord appeared unto him and said, "I will give this land unto thy seed." But a great famine reigned in that land and Abraham took Sarah, his wife, with him and made a journey into Egypt, to abide there while the famine lasted. And Abraham, so says the chronicle, was a wise man and a learned. And he knew all the seven sciences and taught the Egyptians the science of geometry. And this worthy clerk Euclid was his pupil and learned of him. And he first gave it the name of geometry; although it was practised before his time, it had not acquired the name of geometry. But it is said by Isodorus, in the 5th book and first chapter of *Ethomologiarum*, that Euclid was one of the first founders of geometry and gave it that name. For in this time the river of Egypt, which is called the Nile, so overflowed the land, that no man could dwell therein. Then the worthy clerk Euclid taught them how to make great walls and ditches to keep back the water and by geometry he measured the land and parcelled it out into sections and caused every man to enclose his own portion with walls and ditches and thus it became a country abounding in all kinds of produce and of young people and of men and women, so that the youthful population increased so much as to render earning a living difficult. And the lords of the country drew together and took counsel how they might help their children who had no competent livelihood

in order to provide for themselves and their children for they had so many. And at the council among them, was the worthy clerk Euclid and when he saw that all of them could devise no remedy in the matter, he said to them "Lay your orders upon your sons and I will teach them a science by which they may live as gentlemen, under the condition that they shall be sworn to me to uphold the regulations that I shall lay upon them." And both they and the king of the country and all the lords agreed thereto with one consent.

It is but reasonable that every man should agree to that which tended to profit himself and so they took their sons to Euclid to be ruled by him and he taught them the Craft of Masonry and gave it the name of geometry on account of the parcelling out of the ground which he had taught the people at the time of making the walls and ditches as aforesaid to keep out the water. "During the time that the children of Israel dwelt in the land of Egypt they learned the craft of Masonry."

The foregoing fantastic tale is not without a serious moral. It represents geometry entering Egypt as a Chaldean science and issuing therefrom a perfected one in the hands of the Semitic emigrants who carried it throughout the rest of the world.

Notwithstanding the prominence given to the "worthy clerk Euclid" however, who, by the way, was not an Egyptian pupil of Abraham, but the Greek geometer of Alexandria (B. C. 300) who first published a popular text-book on the science which was so basic and correct that after the lapse of over two thousand years it is still the standard manual of this interesting science. A distinction however must be drawn between the geometry of the schools and that which constitutes the veritable genius of Freemasonry. It is upon a sense of this fine essential distinction which must turn the student's entire appreciation of Masonry itself.

Geometry has ever been and will ever remain the same, whether demonstrated by Euclid or a village schoolmaster, but it possesses depths which are not so much as sounded in the practical thesis of the Alexandrian master and which constitute the true foundations of the Craft, whereas that which is termed "Euclidian geometry" does not. Whence this distinction with-out difference?

Geometry is rooted in the Infinite, it is and has been for countless centuries, regarded, by adepts, as the most vivid and convincing demonstration of the existence, immanence and attributes of God, with which man is confronted on this terrestrial ball.

The geometry of Euclid is utilitarian. It is intended for the instruction of the engineer, the architect, the scientist, who schooled in its manifold subtleties, will apply the knowledge thus gained, to the pursuit of profit and progress in the arts.

Not so the *Sacred* geometry of the ancient Seer, which, heeding little the selfish advantage of individual man, sought to penetrate the secrets of his being and convey to him a definite and personal relation with his Creator.

It is but natural that these two diverse aspects of geometry overlap and confuse the ordinary mind. What is true on the purely material plane may have another and quite abstract verisimilitude on the spiritual plane. Geometry, while one science is subject to two quite unrelated angles of observation. On the material plane its theorems are principally directed to the compassing of certain qualities in external objects, the transmission of power, through the eccentric gearings of man made machines. No one has shown more beautifully than Thomas Paine, that all of the principles of physical force which are exhibited, by means of mechanisms, such as levers, etc., are eternal principles which have existed from all time and would continue to exist, even though no such means were ever taken to demonstrate them or make them available for human service.

The sacred geometry of old was, rather, a system of showing the relation of one fundamental figure to another and of all to each, the manner in which each marriage of principles infallibly engendered others, equally basic, and of how all Cosmos, from the majestic swing of giant Suns through incalculable distances to the silent accretions of metallic salts and mineral atoms in the dark fastnesses of earth's bosom, answered to a single all pervading law of geometrical progression, translating itself into terms of time, space number and proportion, according to identical and never varying ratios.

This last, is not the geometry of Euclid, but it was the geometry of Plato, Pythagores and Aristotle and of the long succession of Aryan Seers and Semitic law givers who stretch backward into the unfathomable past.

There is a vague reference to Pythagoras of Krotona and his great school of mystic philosophy, in the old Masonic charges which refer to him as "Peter Gower" and allude to one "Naymus Grecus" as a Master in Masonry, meaning self evidently, *Magna Graecia*, or southern Italy in which Krotona, his home, was situated.

All that we can learn of the life of Pythagoras, his wide travels and vivid experiences in search of initiation, in the myster-

ies of various lands, his subsequent doctrines and the terms of his exoteric philosophy tends to confirm us in the belief that he had found "Sacred" as differentiated from "secular" geometry, to be the everywhere prevailing basis of a strictly monotheistic esotericism, no matter what the local exoteric religious shell might have consisted of.

All of these ancient philosophers made proficiency in geometry a pre-requisite to admission to their schools.

It was not likely that exoteric geometry which could be acquired in the lyceum, was a necessity within the sacred portals, but we can now see, that it was indispensable, as a stepping stone to the esoteric geometrical science, which displayed the wonders of God in his universe, for this is what the ancient schools of adepts taught. To this day geometry is chief among the sacred sciences of Brahmanic India and the formulae of the priests are guarded with a formidable jealousy. To the duly and truly prepared, the evidences of its world wide sway, are displayed in every stock and stone which remains to us from the ancient world. Tomb, temple and palace, however ruined and forlorn, attest from every angle the hand of the master-workman and the intention of his design.

The glyphs of root principles in the sacred geometry of old are the symbols of the world's religions and philosophies past and present. It is not necessary to separate their stories from the exhibition of their evolutions. They are best understood when displayed together.

Almost all the world's most ancient terms for Deity are geometrical in their nature and demonstrative of the evolution of various religious dogmas and doctrinal principles from geometrical contemplation.

The presence of a geometrical *gnosis* in the Bible is unmistakable and unquestionable.

The famous "*Beraishith*" verse, the first of the first chapter of Genesis, tells how *Alhim* (Elohim) moves on the face of the *Aesch-mem*, which translated "waters" only, in the authorized versions, really means "Fire-Water" or "Spirit-Matter." When

ל	א	מ	י	ה
א	מ	י	ה	ל
מ	י	ה	ל	א
י	ה	ל	א	מ
ה	ל	א	מ	י

L	A	M	I	H
A	M	I	H	L
M	I	H	L	A
I	H	L	A	M
H	L	A	M	I

30	1	40	10	5
1	40	10	5	30
40	10	5	30	1
10	5	30	1	40
5	30	1	40	10

3	1	4	1	5
1	4	1	5	3
4	1	5	3	1
1	5	3	1	4
5	3	1	4	1

Transformation of Alhim into the Pi Proportion

it is realized that this word *Alhim* is a concealment from the vulgar eye, by means of an Anagram, of the "Archimedean" *Pi* proportion 3.1415, we can understand why "Elohim" was called the creative aspect of Deity. The *Aesch-mem* is assumed to be the chaotic admixture of spirit and matter or primordial fire-mist, from which form does not ensue until it becomes endowed with that subtle principle which we see building forms throughout all organic nature, Plato's "God eternally geometrises." Then Jehovah (JHVH) also has His geometrical expression in the "Tau cross" and the peculiar 10—5—6—5 trapezium, which is the ever recurring motif of our geometrical universe. *Al Shdi* (El Shaddai), "the Lord" and "I am that I am" (*Ahih Ashr Ahih*) names of God communicated to Moses are both expressions of the Pythagorean triangle. The breastplate of the Jewish High Priest is a geometrical puzzle, as also is the Ark of the Covenant and the Cubical "Holy of Holies." In fact it is only the bigoted literalism of the era now, happily, drawing to a close, which has closed the eyes of men to these self-evident truths.

The geometry of Freemasonry is that of the cosmic order. The late Dr. J. D. Buck wrote eloquently on this subject and his chapter on "An outline of symbolism" in "Mystic Masonry" comes near the truth, but he has, unhappily, been unable to get away from the right angle which does not "represent a stage in the process of Nature," but a resting point.

As the symbol of the Square and Compass indicate, the entire Masonic proposition is based on the "squaring of the circle" of which there are twin processes, one for area and one for circumference. These are the true divine canons of space, time, number and proportion. Pythagoras taught that the entire universe was based upon the triangle, the circle and the square. So we shall find it.

THE GEOMETRIC GENESIS

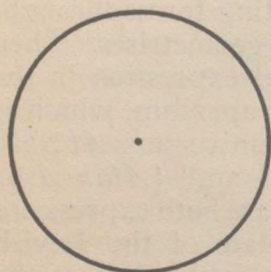
A point of any size, from that of a bee's sting, to a sun or a solar system, anywhere in space, is the beginning of all geometrical speculation.

Another point, situated at any distance, therefrom, is on the periphery of an hypothetical circle surrounding it.

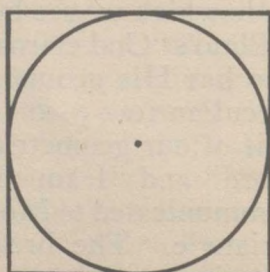
The point within the circle (1) is a great Masonic symbol but its Masonic explanation has no scientific value, whatsoever. It is a symbol of the sun, in the center of the zodiacal circle and of gold, because "light," the sun's light, is the symbol of gold. *Aurum*, "gold" is from the Hebrew *Aur*, "Light."

A circle is bounded by four of its own diameters (10) form-

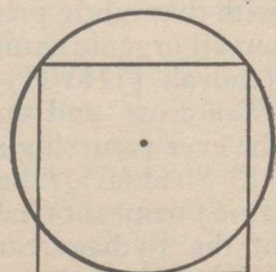
ing a square, (2) Each of the angles of this square represents ninety degrees, or the fourth part of the circle. An ancient Egyptian method of squaring the circle, for equal perimeters, was to cause a circle to embrace the two upper corners of a square while resting on its base (3).



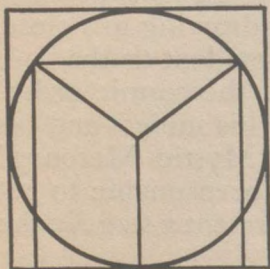
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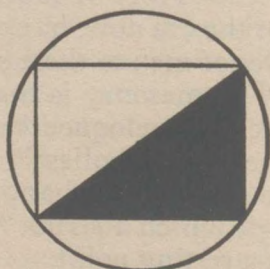
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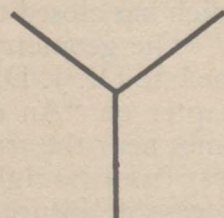
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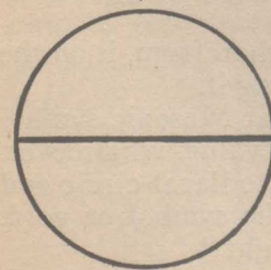
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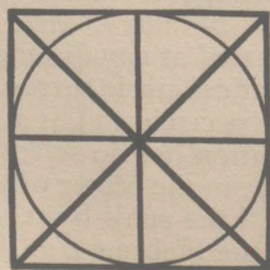
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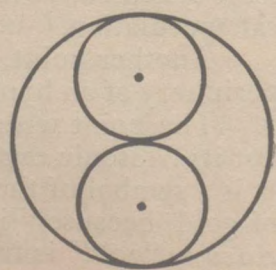
9



10



11



12

The combination of the square of a given circle, with that exactly containing it, will be found, on examination, to supply the squares of "four" and "five" respectively. (4) It will also be perceived that the portion of the smaller square contained within the circle is of the dimensions "three by four." This oblong has many Masonic and Scripture significances (5).

It comprises the two Pythagorean triangles, already alluded to, as designated by the two names of God communicated to Moses *AHIIH ASHR AHIIH* in Hebrew letter-number amount to 543 (5—4—3) and *AL SHDI* to 345 (3—4—5) quantities which added together produce "888," the value of the Greek New Testament name of "Jesus." It will be perceived that this oblong of 3 x 4 is just the proportion of the square of equal circumference which is within the circle of figure 4. The three radii, as shown in figure 6, now become of importance. They constitute one of the oldest symbols of the Hindoo Trinity, Brahma, Vishnu and Shiva. The upper two, outline the flap of the Masonic apron, which is really the square and two radii of the circle, in lambskin or cloth.

In figure 7 we find silhouetted the relative proportions of the two principal types of pyramid. The lower one, the vertical axis of the Great Pyramid of Gizeh and the upper of various Mexican Pyramids, notably that of *Chichen Itza*. In figure 8 we note the relative proportions of square, circle and equilateral triangle. The cycles of the three superior planets Mars, Jupiter and Saturn, which travel at varied rates, coincide in each one hundred and twenty years. Hence the triangle in the circle represents three hundred and sixty years or three such cycles. A circle assimilated with the Hebrew *Vau* or "Six" because its radius is equal to six chords of sixty degrees each indicating the hexagram or six-pointed star of many symbolic interpretations and the characteristic form of the ice or snow crystals. No. 11 divides both square and circle into segments of forty-five degrees each.

"Four" and "Five" are the representatives of *Cancer* and *Leo* respectively, houses of moon and sun, the exoteric figures of *Atma*, the Divine Spirit, hence the incorporization of this eight-pointed figure in Chaldean mysticism as that of *Ilu* the Creative Deity. No. 12 divides our circle into four equal parts by two smaller circles of half the diameter each. Hence arises the Chinese symbol of *Yan* and *Yin*, the "Dual Principle," or mingling of "Light and Darkness," their esoteric terms for "Spirit and Matter." The sacred geometry of the ancient world was evolved from the inherent qualities of these basic figures.

Higher Thought

THE PLANLESS LIFE

BY EUGENE DEL MAR

The Great God dreamed a dream through me,
Mighty as dream of God could be;
He made me a victorious man,
Shaped me unto a perfect plan,
Summoned me forth to radiant birth
Upon the radiant earth.

—*Angela Morgan.*

This is a spiritual universe, manifesting itself in physical form according to the dictates of mind. While Spirit is forever perfect, mental activities are always directing imperfect physical manifestation toward greater perfectness. The mental is always prompting physical growth to respond to its own advancing development, while the spiritual is ever urging the mental toward a counterpart of its own greater unfoldment. While these may be separate in appearance, in reality they constitute an inseparable unit.

Changes in appearance result from Desire, which is a divine impulse, prompting and necessitating unfoldment, development and growth. While Desire is God-given, particular and specific desires are the expression of one's plane of mental development, and the form in which desires shall manifest is determined by one's environment.

While Desire is perfect and eternal, specific desires are always imperfect; they indicate the fulfilment of temporary requirements or suggest the satisfaction of immediate demands. They denote one's degree of ignorance, one's lack of understanding, or one's immature judgment. Whether or not they are fulfilled, through their constant failure to satisfy the demands of the soul, they point the way to a greater understanding and realization. The Eastern injunction to "kill desire" refers entirely to its personal element and not to Desire itself.

From the intellectual standpoint and in relation to material matters, it is necessary to look ahead, to estimate and to count. The intellect is a calculating machine. It stands firm as a rock on the proposition that two and two make four and demands that one "stick to facts." Within its own kingdom intellect is a mighty power, but it errs when it declines to admit that there are realms of which it has no knowledge.

Evolutionally, life begins in ignorance and learns from experience. In consciousness, it first uses its physical instruments, then its mental and finally its spiritual. Consciously or unconsciously, existence gradually imbues the physical with the mental, and inspires the mental with the spiritual. In coming to believe what one thinks, to feel what he believes, and to know what he feels, one finally lives what he thinks, and becomes a conscious creator of circumstances and conditions.

At first, one's thinking is for the moment and is devoted to matters of immediate and sensuous concern; how to have and to hold what one desires at the time, and to avoid and escape from that which seems undesirable. As one develops, he looks more to future requirements, and estimates the probable duration of his satisfaction. Eventually, one comes to think not only for the day or year but for all time, and then he begins to comprehend the principles of eternal life.

Faith evidences a loftier plane of development than doubt. Doubt with its accompanying essence of fear demands planning, while faith in its trust dispenses with it. If one who requires to plan the least is the wisest, the one who finds it necessary to plan the most must be the least wise. If faith denotes the height of wisdom, its lower levels are occupied by doubt and by planning, which is doubt's boon companion.

Of course, planning assumes a degree of belief in the self, in one's intellectual and will power, in one's capacity to oppose and contest. All of this is commendable and it is a necessity of the intellectual life, but it is on a plane far removed from the realm of spiritual faith. It signifies that one is on the way to the higher realm, but indicates clearly that he has not arrived.

The Planless Life is devoid of plan so far as the outer aspects of life are concerned. It signifies that one does not plan from the basis of his limited experience or the testimony of his senses. It does not mean repudiation of knowledge, but rather the acceptance of wisdom that is inclusive of knowledge. It signifies that one leaves any necessary planning to the God within, to the Higher Self, to that spiritual realization which is wiser than and includes one's mental consciousness.

The Planless Life does not mean a chaotic or unorganized life. On the contrary, it means a life of unified activity; where there is no conflict of desires, no neutralizing of one's efforts, no opposition to inexorable law, no standing in one's own light. One who lives the Planless Life constitutes himself a mighty magnet, each and every particle of which is pointed directly toward the substances of his Desire.

When one lives the Planless Life, his thought is withdrawn from the consideration of seemingly conflicting details of existence. He is able to act with certainty; instead of becoming involved in the inconsistencies and contradictions of appearance. The Planless Life does not necessitate going into retirement, or interfering with the activities of life, nor does it require that one abandon his usual vocation. It means life as it is, but free from conflict, uncertainty and anxiety; with a faith that magnetizes Desire into those channels that are in harmony with the law.

That Which Is knows what the Soul requires for its unfoldment. One does not know what he needs; he only thinks he knows that which will give him pleasure. And the mistakes that he makes in this respect register the degree of his ignorance. The more ignorant one is the more specific and detailed are his demands, and the farther removed is he from realizing the spirit of Life.

Each one is right for himself at the time from his own point of view, but there are finer or cruder methods and more wise or ignorant planes of activity. The Planless Life cannot be lived from the purely intellectual plane, but only from that of spiritual realization. In the spiritual one knows, and knowing has faith, and having faith the Spirit works out his behests silently, surely and completely.

Would man but grasp, with focused powers of mind
The subtle laws that rule the finer realm,
Abandoning the lesser aims that blind,
The grosser joys that dull and overwhelm,
This dawning century would bring to light
The deepest truths for which we vainly grope;
Would open up new worlds to human sight,
In large fulfilment of our highest hope!

—*Angela Morgan.*

Theosophical Talks

LETTERS THAT *MAY* HELP YOU

BY ASEKA

Number 7

FRIEND

This is in continuation of my last letter.

We find that in the ancient world the doctrine of successive lives, re-incarnation as it is called in these days, was almost universal.

As a writer has said (Theosophical Siftings) "Reincarnation was the most general of all *post mortem* ideals; it was reserved for the religion which sprang up on the ruins of Roman civilization to popularize the dogma of a single life for each individual. It is very important to bear constantly in mind the fact that the present views regarding *post mortem* states, and of an eternity of weal or woe, an alternative of never-ending reward or punishment, without further experience, are derived from the extensive spread of nominal Christianity, a doctrine which has reached its present development by a series of changes; at first by the acceptance of dogmas at the hands of dominant teachers who evolved them from their own sense of what was fitting, and later by successive concessions to public opinion and scientific investigation. Apart from parable and allegory, one cannot find in the words of Jesus any assertion of eternal burning, or of everlasting white-robed choral service. The red-hot hell of the most orthodox European Christian, like the tailed and horned Satan, was evolved from the morbid fancies of bigot and priest in the dark ages of Europe. Eternity is truly said to be inconceivable, and as this is true so is it true that no such period without change can exist . . .

If I were asked, why Christianity has at once spread so widely, and at the same time why the civilization of Christian nations is so honeycombed with vice and hypocrisy, I should attribute as the reason, its dogma of a single life alone to each individual. Even today, after nineteen hundreds years of Christian domination in Europe, it must be confessed that in Christian England, the purist of the world, the ratio of criminals to population is higher than in countries where the older religions bear sway, and especially higher than in Buddhist and Brahmin lands, and higher than among either Hebrews or Mohammedans.

Ancient Hebrews knew nought of immortality in joy, or in punishment, Rabbinic Judaism taught the doctrine of successive lives—so did the Mysteries of Ancient Egypt, do did the Greek aporrheta, and Roman cultus, and so did and so do the great Indian religions.”

According to Walker, the “Jews generally adopted it after the Babylonian captivity through the Pharisees, Philo of Alexandria, and the doctors. John the Baptist was to them a second Elijah. Jesus was commonly thought to be a reappearance of John the Baptist or of one of the prophets. The Talmud and Cabala are full of the same teaching. Traces of the doctrine are found among the aborigines of North and South America, and in many barbaric tribes. Throughout the East it is the great central thought. It is no mere superstition of the ignorant masses. It is the chief principle of Hindu metaphysics—the basis of all their inspired books. Such a hoary philosophy, held by the venerable authority of ages, ruling from the beginning of time the bulk of the world’s thought, cherished in some form by the disciples of every great religion, is certainly worthy of the profoundest respect and study. There must be some vital reality inspiring so stupendous an existence.

Reincarnation teaches that the soul enters this life, not as a fresh creation, but after a long course of previous existence on this earth and elsewhere, in which it acquired its present inhering peculiarities, and that it is on the way to future transformations which the soul is now shaping. It claims that infancy brings to earth, not a blank scroll for the beginning of an earthy record, but that it is inscribed with ancestral histories, some like the present scene, most of them unlike it and stretching back into the remotest past. All the qualities we now possess, in body, mind and soul, result from our use of ancient opportunities. There is no favoritism in the universe, but all have the same everlasting facilities for growth. Those who are now elevated in worldly station may be sunk in humble surroundings in the future. Only the inner traits of the soul are permanent companions. The wealthy sluggard may be the beggar of the next life; and the industrious worker of the present is sowing the seeds of future greatness.

The theologian seeks to explain life, with its inequalities, its miseries, and injustices, by a future condition rewarding and punishing men for the deeds of earth. *He concedes that benevolence and justice cannot be proven in God by what is seen of His earthly administration.* The final law of creation is said to be Love, but the sin and suffering bequeathed to most of the race

through no apparent fault of theirs annuls that dictum in the world's real thought, and compels men to regard life as a ceaseless struggle for existence in which the strongest wins and the weakest fails, and the devil takes the hindermost. But even if the future life will straighten out this by a just judgment, fairness demands that all shall have an even chance *here*,—which only reincarnation assures."

The materialist takes a more plausible ground. On the basis of the soul beginning with the present existence, he regards all the developments of life as results of blind natural forces. He says that the variety of atomic qualities accounts for all the divergencies of life, physical, mental, and moral. *But he can give no reason why the same particles of matter should accomplish such stupendous varieties.*

These extracts from better writers than myself put the matter clearly.

Instead of being creatures living according to "chance," (as the materialist asserts) or suffering from the momentary foolishness of an "Adam" and "Eve" and being cursed for all eternity unless we believe that God sent down a part of Himself to suffer and die on a cross for His own lack of foresight (for He must have known that the man Adam whom He created would yield to temptation, otherwise he was not omniscient), being as a result thrown about like a shuttlecock through life, now experiencing pleasure, now pain, the doctrine of successive lives—reincarnation—appeals to one's sense of justice inasmuch as that our progress (or otherwise) depends wholly on our own efforts, with the comforting thought that anything gained and built into our character is not lost.

Again: the doctrine teaches something else and which is of great value, viz: Charity. Instead of spurning the "failures," of looking down with contempt at those who have "fallen," the doctrine helps us to a larger and more charitable view. The so-called failure is perhaps struggling with a problem which may be our problem later on in some future life, and that so-called failure may have gone further in solving that particular problem than perhaps we shall when we come to wrestle with it.

In a recent autobiography (The Record of Nicholas Freydon) the author speaking of his experiences in the slums of London, says: "Nothing in life is much more remarkable to me than an old man or an old woman of the poorer working-class, say, in South Tottenham, who, at the end of a long, struggling life remains decent, honest, cleanly, upright, and self-respecting. That I think truly marvellous. I am moved to uncover my head be-

fore such a one. I know something of the environment in which these English men and women have lived out their arduous lives. Among them I have seen evidences of a bravery which I deliberately believe to be greater than any that has won the Victoria Cross . . . The enormous majority of the poor never set foot in a police court. And yet, for one who knows anything of the conditions in which they live, how marvellous that is! Most educated people, after all, go through life, from cradle to grave, without once experiencing any really strong temptation to break the law of the land. The very poor are hardly ever free from such temptation; hardly ever free from it. I know. I, with all the advantages behind me of traditions, associations, memories, hopes, knowledge, and tastes, to which most very poor people are strangers, I have felt my fingers itch, my stomach crave woundily, as I passed along a mean street in which food-stuffs were exposed outside shop windows. Oh, the decency, the restraint, and the enduring law-abidingness of London's poor, in the face of continuously flaunting plenty, of gross ostentation! It is the greatest miracle of our time.

A theosophist would say it was the result of re-incarnation; the effect of lessons learned in past lives.

EVERYWHERE

I looked for God in the evening sky—
 I thought His presence near,—
 Till the stars grew dim
 On the mist-bound rim,
 Then I sighed, "He is not here!"

I looked for God in a wayside flower:
 "Behold His face!" I said;
 But, pricked and torn
 By a hidden thorn,
 I fancied He had fled.

I looked for God as I sailed afar
 On the ocean deep and wide;
 Then I thought with dread
 Of its unclaimed dead:
 "He is not here!" I cried.

I looked for God in my unknown self,
 And when I had found Him there,
 I saw by the light
 Of a new-born sight,
 That God is everywhere.

ADELE CHESTER DEMING, "*Lyrics of Life*."

Astrology

THE DECANATES

BY HOWARD UNDERHILL

American Academy of Astrologians

Continued from March AZOTH

SAGITTARIUS

The first decanate of Sagittarius is ruled by Jupiter and shows a person active in both mind and body, who will endeavor to educate people in what he believes to be the truth. He will furnish educational facilities to the extent of his ability in the promotion of all the sciences. He is open-minded and honest, but will not brook opposition to his fixed opinions. On the whole he is sincere, compassionate, philosophical and broad-minded. He likes to come before the public, is fond of sports but sometimes arrogant. Note the position and aspects of Jupiter and the planets in the ninth house. The first or positive face of this decanate gives a free, honest, trustworthy person, expressing a combination of acquisitiveness and benevolence. He is often allied with scientific, religious or philosophic bodies. The second or negative face denotes one with deep interest in the things that make for the good of others; and in subjects related to the higher mind, possessing a true religious spirit.

The second decanate of Sagittarius is ruled by Mars which adds fire to the native's temper, but gives strength and endurance. He acquires knowledge and makes good use of his information. He is ambitious, enthusiastic, impulsive and liable to overdo in his activities. This decanate carries good mechanical ability and a love of outdoor sports and athletics. He is married twice, and, sometimes sex scandal is laid at his door. He loves travel and adventure. Look up Mars, Jupiter and the first house conditions. The first or positive face of this decanate gives a free, open nature, generous, but too expressive and sarcastic in his speech for his own good. He has great vitality and a full share of animal spirits. He is apt to be skeptical and unorthodox and at variance with the ideas of his associates. Those born under the second or negative face find it difficult to express their true individuality. They are given to excess in both their mental and physical energies. They may lack true-hearted sincerity and need to exercise thoughtful self-control.

The third decanate of Sagittarius is ruled by the Sun. This gives power and authority in the church or in civil government and the native finds favor with the common people. The native loves freedom and a free hand in whatever business he may be engaged. He is genial, jovial, charitable, and usually aspiring and self-reliant. He has good foresight and frequently makes accurate prophecies; believes in law, order and the conservation of wealth. The first or positive face of this decanate is not always fortunate. There is liable to be over anxiety for fame or approval from the public. He should watch out for depleted vitality and practice moderation in all things. The second or negative face indicates a serious nature, one who loves to promote matters of general interest to the community. The passions are strong and the native is hasty in his speech. He succeeds through his energy.

CAPRICORN

The first decanate of Capricorn is ruled by Saturn. This denotes a serious minded nature, a deep thinker, a good reasoner, one who has foresight into future events and who will act in a careful manner both for himself and for those in whom he has personal interest. He is ambitious but diplomatic, inclined to be subtle and capricious. At times he is despondent and lonely. He may meet losses in business; have troubles in marriage and friendships, but in the end succeeds through tact and persistency. Closely observe Saturn's place, aspects and the tenth house conditions. The first or positive face of this decanate usually indicates a just and evenly balanced mind. Those under this face will rise in life and hold responsible positions among their fellow-men. The second or negative face expresses an active motive temperament; however, with a weak Saturn, there may be weaknesses in the character and the native may seek to perform more than he is capable of doing well.

The second decanate of Capricorn is ruled by Venus and denotes a person who in general is of a pronounced character, thoughtful, kind and sympathetic. It favors a business life; positions of trust and responsibilities; and a marriage somewhat outside the domain of romantic love. Frequently there is considerable difference in the age of husband and wife, or that one is of a different social status in life from the other. The marriage usually stands, but is not always happy. Study Venus, Saturn and the second house. The first or positive face of this decanate denotes one very ambitious, ever seeking knowledge and who acts with tact and diplomacy. If Mercury is here the native makes a good amanuensis and perhaps an original writer. The second

or negative face indicates more strength of character than appears on the surface. On the whole he is of an easygoing disposition and succeeds through seeming good luck.

The third decanate is ruled by Mercury. This gives a tactful, diplomatic, mystical trend of mind, always busy; taking much interest in scientific problems, chemistry and hidden matters in general. He usually secures a good education and may have to work his way through college. Bad aspects to Mercury may cause the native to be rather timid and mistrustful of others with whom he comes in contact and to lack confidence in his own ability. Saturn in bad aspect to Mercury is very detrimental to the mental processes. In general the first or positive face of this decanate denotes acquisitiveness well developed, and that the native is successful in all mundane affairs. He is economical and painstaking. The second or negative face often shows one inclined to vacillate and to halt between two opinions. The memory is good, but the mental ability is only moderate. Look out for planetary conditions affecting Mercury for they may change all this to a great degree. The student must always remember Mercury's sensitiveness to the aspects of the other planets.

AQUARIUS

The first decanate of Aquarius is ruled by Saturn or Uranus and denotes a humane, courteous, friendly, sociable disposition. The mentality is thoughtful, original, resourceful, progressive and comprehensive. There is success in matters having a wide scope and intricate in their nature. The native may be a student of occult or mystical subjects, one who desires to know the basic principles involved in all life's activities. His friends are among those who are called peculiar or eccentric. Study Saturn, Uranus and the eleventh house. The first or positive face of this decanate denotes one who is just, honest and patient with the shortcomings of others. At times he is anxious and timid and may take up a foreign residence. The second or negative face indicates one who is fully alive to his best interests, and so loves a calm life, that he will not unduly exert himself to acquire wealth for its own sake.

The second decanate of Aquarius is ruled by Mercury. This denotes a linguist, or one eloquent and able to express himself in a forceful manner and who may come before the public as a teacher or advocate. He may devise excellent inventions. The mind is brilliant and penetrating; it signifies a great reader and a deep thinker; it denotes the writer and publicist or a good mathematician. He may be much influenced by his relatives and intimate

associates. Observe Mercury's condition and the third house. The first or positive face of this decanate indicates one of genius and good intellect, though very cautious and inclined to look on the dark side of things. He may change his mind often. The second or negative face depends much on the position of the Moon whether for good or ill. In general it denotes a person who is desirous of honor and fame, but on the whole rather erratic and unreliable. He is of a peculiar imagination and at times repining and suspicious. All depends on the third house and the position and aspects of Mercury.

The third decanate of Aquarius is ruled by Venus. It gives a fine personality with considerable dramatic ability, one who can move people by the power of his expression and personal magnetism. He has many friends and acquaintances, is popular with the opposite sex, has strange or secret love affairs, but marriage may not occur until middle life. There is success in business through friends and societies and his hopes and wishes are in the main realized. Love affairs, partnerships and marriage have great influence on the life. Study Venus and the seventh house. The first or positive face of this decanate denotes a moral, intellectual, well developed personality, but sometimes with a large degree of selfishness. There is necessity for self-control. The second or negative face applies to one who is usually just, honest and sincere, but capable of being cunning and deceptive in matters of love and sex. The native under this face needs to watch out for his moral character.

PISCES

The first decanate of Pisces is ruled by Jupiter, but in some cases Neptune seems to hold strong influence. It denotes one ambitious, generally fortunate in life, who finds favor with those in authority. He is hospitable, charitable philanthropic but with a love of luxury; ready to help where he can be of use. There is liable to be a lack of concentration which may prove detrimental to the native's best interests. The person born under this decanate may meet with strange psychic experiences or may become mediumistic before middle life. Here we need to look into the condition of the twelfth house, also Jupiter and Neptune. The first or positive face of this decanate denotes one interested in shipping or business that requires travel by water. There is liable to be many changes in the life. The second or negative face indicates a person of a quiet, peaceful nature, of good understanding and prudence. There may be marriage to one below the native in social standing. This face is favorable to a truly religious trend of mind.

The second decanate of Pisces is ruled by the Moon. This signifies a person benevolent, hospitable, fond of change, beauty and harmony; of strong imagination; mediumstic and interested in psychical research matters. He is nearly always interested in the occult and sometimes becomes a student of the same, but finds obstacles which hinder his development. He is very susceptible to uncongenial surroundings; at times despondent and discouraged. He has a good faculty for details; is apt in economy and business methods of procedure. Still there is a lack of self-confidence which may retard his progress.

The first or positive face of this decanate shows a person who is of a rather unstable disposition, exhibiting a lack of firmness, but will generally be found to carry out whatever he believes to be right, when once he is on the right track. The second or negative face denotes a peculiar nature; outwardly there is much firmness, while internally there is indecision in all matters of importance which the native must decide. Kindness and sympathy are in evidence in both faces. This decanate is also influenced by Neptune if he is strongly placed. Study the Moon and the fourth house.

The third decanate of Pisces is ruled by Mars. The highly sensitive and emotional nature of Pisces does not blend well with the fiery Mars. Sometimes the combination proves detrimental to the moral character. The native may fall into conditions opposed to his best moral development. He needs to watch out and strengthen his will-power. As a rule he is free, generous, passionate and sensitive. If Mars is afflicted the native meets with misfortune and difficulties, and at times becomes indolent, irresolute and comes under the influence of others. There is a certain kind of natural ability due to the personality which finds expression as an overseer, detective, inspector or naval officer. He is strongly materialistic in his ideas. This is one of the most unsatisfactory parts of the Zodiac to be born under. Find the condition of Mars and the eighth house. The first or positive face of this decanate denotes one of an impressionable nature, very fond of company and liable to talk too much for his own good; he may agree with every one with whom he comes in contact. The second or negative face may give mediumship and the native is too easily influenced by conditions surrounding him. He must beware of being led by evil personalities.

To secure the best results from the use of these delineations, the positions and aspects of the planets in the decanates where they are placed must be considered and the positions and natures of the fixed stars in the faces.

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.

A GHOSTLY COMFORTER

WINNIFRED COOKE

My brother had been delirious for something like twenty-four hours. After an exhausting day I retired and lay listening to him mumbling and calling. Needless to say I was worried almost to distraction. Suddenly I realized a presence—a soothing, comforting presence. It was my aunt—my mother's youngest sister who died when nine years old. She took my hand between hers and into my body and mind flowed strength, courage, sympathy—more than these; it is impossible to describe it in earth-words. Just a moment she held my hand—then slowly withdrew her presence.

My arm was resting across my eyes, and not until years after did it occur to me I didn't raise my arm so I might see my visitor.

Four days later my brother died. Two years later mother died. Within six months after mother's passing I faced death myself—without a tremor.

A DREAM

I was visiting my sister-in-law, Mrs. Milo Hughes, of Coluso, Col. I was in perfect health, with normal surroundings. About four o'clock one morning I suddenly found myself standing on the brink of a newly dug grave. It was dark and raining. Around the grave were a number of indistinct forms. An elderly man sat on the brink of the grave with one leg and foot hanging down in it. I began to scream—"Oh! who is it? who is it?" A voice said, "Why, don't you know? It is your father." I woke suddenly, still weeping, and was so agitated I slept no more. When I told my sister-in-law she ridiculed me—saying it was my southern superstition—she was a very practical, material Michigan lady, and looked upon all psychic manifestations as nonsense. That afternoon a telegram came from Kalamazoo where her father resided, saying that he had just suffered a stroke of paralysis of *one side* of his body. That explained *one side* in the grave.

A QUEER HOUSE

One year I taught in a small suburb. As I wanted to have my nephew, aged 12, with me, I rented a house that had long been vacant. There were four rooms above, four below. I locked the door leading to upper story, using the four below. The house had never been considered queer. My nephew complained every morning that a woman came into his room, and stood at the foot of his bed. I joked him about it, but finally put a night lamp in the room, which made her visits less frequent. Several times on going to my bed room, what seemed to be people were peering from the corners, and *once a purple* (dark purple) woman popped up so near me that her face almost touched mine. A yell from me, and she vanished. Again, I was cooking supper—I was singing—a lighted lamp (we used coal-oil) stood on a table, about six feet from me. I lifted up the frying pan in which was some bacon, to set it back. I happened to turn my head in

doing so, and there, by the table, in the light from the lamp was a woman *materializing*. Her head and body to the waist were natural as life. She was about five feet high—with red hair—not disagreeable in appearance, but no beauty. I screamed—dropped my bacon—she vanished.

I was so annoyed that I decided to burn a night lamp in my bed room. It was a little second-hand affair—with a cracked chimney. One night a loud voice, close to my ear said, "Your little would-be has played out!" I sprang up to see the night lamp flickering its last, and lit another. For some time I couldn't understand the joke—thinking *would be* was spelled "Wood Bee"—but finally it came to me that the joke was on the old lamp. I suppose the warning was meant not to leave me in that room in the dark.

My young nephew and I were so annoyed that we decided to sleep in the living room and keep a large lamp burning. I put his small bed in a large closet, the door of which opened out into the room—he could lie with his face across the open door. I slept on a davenport on opposite side of the room. In spite of the lamp, one night a frightful looking black woman came and danced, waved her arms and cut all kinds of didoes in the middle of the room. I lit a second lamp that stood on a table at head of my bed—and told her very decidedly that she did not belong there. My nephew was not "a sissy"—he had no fear of any thing material, and knew nothing of "spooks," but this "colored lady" got on his nerves. He is a man now, but has never forgotten what we saw in the "Queer House," although neither of us breathed a word of it at the time. A school-teacher seeing spooks! Oh, My!!

One night, about two years ago a loud voice, close to my ear awoke me with the question, "Does a cousin of Gordon Williams live here." I said, as I always do, "go away! !" but I was thoroughly awake and puzzled to know who Gordon Williams might be. I had boarded the year before with people named Williams, but no Gordon in the family. The next morning, in thinking it over, for I was much impressed, it suddenly came to me. I had a very dear cousin named William Gordon, then dead—It must have been "cousin Billy" as I always called him, trying to reach me. *It was*, because *that very night*, his sister in St. Louis died. She was *VERY* dear to me. It couldn't have been my mind, for I had not thought of cousin Billy for months—and I never knew of his being called "William"—it was *always* Billy Gordon. If anyone can explain this, aside from the supernatural, I shall be glad.

LAURA M. DAKE.

A SYMBOLIC VISION

A few months ago I had a vision. I saw a beautiful woman sitting on a Throne in a great empty hall. She was very richly dressed in light draperies and covered with jewelry.

As I gazed at her she stood up and with a look of dissatisfaction almost amounting to despair on her face clutched at a magnificent necklace trying to pull it off and throw it away. Every effort she made was in vain, indeed it seemed as if the more she struggled the more rings, bracelets, and ornaments appeared on her person. She seemed to be very frightened and I felt a strong desire to help her growing in me, but I could neither go closer nor speak to her. I saw a cat walking rapidly round the walls of the Hall alternately looking fearfully at the woman and seeking a means of escape from the gloomy place.

I got a clear and lasting impression from this vision of purification, that our passions become the purging fires we have ourselves ignited and that we have each to make our own fight without aid or help by others.

ANTON KELLER.

A PROPHETIC DREAM

It was in 1900 that I dreamed the following:

I retired a little later than usual but fell to sleep readily.

I dreamed I was wandering on the outskirts of a dense forest.

To my left was a stretch of beautiful fields—what is called by New Englanders—Interval Land.

In the distance I saw what proved to be a man on horseback coming toward me. I trembled in sudden fear of this man.

I was prompted to look back of me toward the right. I was startled to see a long trench, the whole length of the field, as far as eye could reach.

It was not there when I passed the place. I was also fearful of this for it was indeed mysterious.

I stood and contemplated the trench afraid to remain and afraid to go on because of the man.

Over this trench was a cagelike structure of what appeared to be glass. I could look into the trench distinctly. It was filled with men—men in the vigor of young manhood, splendid specimens; men near death; dead men, and men in the last stages of corruption. The worms were crawling over the cage. The horror was unspeakable! The stench was unbearable. I felt giddy.

By this time the man was quite near. In so far as I knew he had not seen me or if he had was indifferent for he was lost in contemplation of the trench which he regarded with great satisfaction.

The man had a military bearing. He carried his hand in the breast of his coat. An ugly sneer distorted his face. He never changed his pose but remained fixed as when he first took his position.

My impulse was to run, but was restrained by some unseen influence. I suddenly became conscious of a figure by my side. So gentle was his coming I could not tell how long he had been with me, whether from the beginning or not long since.

My hand was being held. The pressure, of which I became aware, was not more than the brush of a butterfly's wing. I was conscious of a warmth and a gentle thrill.

I looked down and saw a beautiful angel by my side; he looked strange, then familiar. It seemed as though it were my little boy who had left me several years before. (I now know it was my little Stanley who has come to me many times since.)

The angel drew me away from the scene toward the depth of the forest. The air was redolent with the most delicate perfume. The odor refreshed me. I was walking upon violets and other fragrant flowers which were crushed under my feet.

We had gone but a short distance when the guide began to sing. I joined with him. My very soul was in the singing for I felt that I had been saved from some horrible fate.

"And the glory, the glory of the Lord, shall be revealed." (From Handel's Messiah.) Many times I had sung this to my boy.

I sunk into a deep sleep with this noble oratorio upon my lips.

In the morning it seemed as though I had been having a horrible nightmare.

I repeated my dream to several friends who now recall it. I was so impressed that I made a copy of it. Just before the war I destroyed it.

In 1913 I visited Potsdam where I saw the kaiser at Sans Souci. The face and figure were so familiar I believed I had seen him before. But this was not so. Then it must have been his portrait? Conspicuous in Berlin. The dream, well nigh forgotten, came to me and I now know that the man of my dream was the kaiser and that it was a prophetic dream and one of great significance.

FRANCES R. TURRELL.

The Caldron

DEAR CALDRON:

I would like to say a few words of comment on Victor E. Cromer's article under the heading of "education," which appeared in January issue of AZOTH. In the main I fully agree with Mr. Cromer and I wish our public schools were conducted as he suggests. 1st. It would place our boys and girls just where Nature has designed that they should be. 2nd. It would be a saving, both in money and time. 3rd. If continued long enough to see the results, I am sure this or any other country would be better equipped to meet all problems of life and bring out the best in each and all and it would place each one where they rightfully belong. Nothing in Nature tries to imitate another or to be a something else. Man stands at the head of creation and the more I study the question the more I realize that man (the most of them) are always trying to pattern after a something else, or in other words, trying to be something different than what they are by Nature. Does this speak so well for intelligence? Why so many failures in life and especially so among men. It cannot be that nature marked them failures. What would give us a better nation as a people than to select and place each where they belong. This is the rule followed when building, in agriculture, in trades of all kinds, each thing in its proper place is the rule. So why should we not have a school system wherein each student would be placed in his or her proper place. There are hidden within each one certain faculties and possibilities ready to spring into existence at the first opportunity. What would we think of a farmer who would insist that his corn should develop into wheat. Yet how many persons do we find who are always trying to make a doctor, an artist or a musician out of their children when by nature they are perhaps farmers, mechanics or a something else. It seems to me Mr. Editor that if people would begin to study hidden forces, if they would begin to study latent powers, if they would begin to study faculties of the mind with reference to their cooperation with the physical body, if people would study the real instead of that which the real has produced we would soon find quite a different country of people. The laws of nature are not the things produced, but are the things governed by these laws. Now a few words about phrenology. I wish to say that so long as the people consider phrenology just so many bumps which are measured from the opening of the ear to a certain location on the head, they will always remain in ignorance to the true philosophy. In the first place if we take our measurements from the ear, as a starting central point we are only guessing. For instead of measuring from the center of the brain as has been taught, by teachers, we are in reality only taking our measuring from the circumference. If any one doubts my word let them stop long enough to consider the question.

The center of the brain is not at the opening of the ear. This I am able to prove beyond doubt to any one. The true study of phrenology is the truth of Anthropology. The measurements of organs, which have been made by phrenologists, from the cavity of the ear, upon the supposition that they extend from the medulla oblongata to the skull, are quite fallacious. There are no such organs; they could not exist without passing through the ventricles, and disregarding the facts of anatomy. The medulla oblongata is neither anatomically, physiologically, nor mathematically the centre of cerebral development. There is no single centre, as there are two distinct hemispheres, each complete in itself, and possessing its own central region. When we select the ear as corresponding to the medulla, for the central point, we take a position which, instead of being central, is entirely below every portion of the cerebrum, and is therefore at the circumference of the circle. Taking that point as a centre, our circle would contain on one side, the brain, and on the other merely the face and neck; nor would the outline at all correspond to the outline of the cranium. Now as I say, there is a true phrenology, and it is based not on Gatchell's system, neither on Gall or Fowler's system, but the basic principles of phrenology rest on the foundation of Anthropology, or what might properly be called Neurology. Hence some of the most violent and murderous felons have been supposed to have large, predominant moral organs, hence, by this method of measurement, height and depth were confounded, and the deep development of the basis of the skull was estimated in connection with the upward development of the coronal organs; thus assigning the whole moral and animal force to the moral organs. At the same time persons of full moral development, and shallow basilar regions, with perfectly virtuous characters, measured less from the cavity of the ear upwards, and were therefore supposed to have smaller moral organs than the violent criminals. I would be pleased to correspond with any one with reference to the neurology system. So far as palmistry and clairvoyance that Mr. Cromer mentioned, I will say that I have never studied along those lines, hence not competent to judge, yet I am firmly of the opinion that there is a certain truth connected with them, which, if studied from a scientific standpoint might reveal wonders, hence I do not condemn. In closing I wish to say I fully agree with Mr. Cromer when he states, "If we get rid of our prejudices, and treat these subjects with the same common sense that all other subjects are treated, we will find that we have touched a series of strings that combined will produce a wonderful symphony in the realm of education."

Respectfully yours,

C. X. SMITH, D. S., N. D., D. C.

EDITOR AZOTH PUBLISHING CO.

(1) I would like to ask Aseka just what he, or she, means by referring to Jesus Christ as (2) "that mythical person?" (3) I would also like to know just what views Aseka has regarding Theosophy? (4) What it means to him, or her? (5) I have been a member of the Theosophical Society for four years and I have never yet heard a true Theophist (sic) speak ill of anyone, and therefore I was surprised to read Aseka's statement in the February number of AZOTH, regarding (6) Mrs. Besant, Leadbeater, and others. I know a seeker after Truth must ever be on guard, but to accuse a brother of lies seems very untheosophical, to say the least. I myself have never cared very much for most of Mrs. Besant's books, not because they do not contain truths, but because most of them do not appeal to me— (7) but does not Aseka think with Emerson that "to indiscriminately reveal hints that come to us from the invisible side of life is

sometimes a betrayal of confidence, proving us unworthy through lack of wisdom?" And also it would be good for Aseka to remember the words of Thomas A. Kempis: "We must not give ear to every saying and suggestion, but ought warily and leisurly (sic) to ponder the things according to God. But alas! such is our weakness that we often rather believe and speak evil of others than good. It is great wisdom not to believe everything which thou hearest, nor presently repeat again to others what thou hast heard." Tolerance, brotherly love and a willingness to help all, especially our weaker brothers seems to me the true meaning of Theosophy. Why not practice what we strive to teach, thereby making Theosophy a real force for good in the world? (8) Help your brothers, Aseka, by silence if you have nothing good to say of them. "To know, to dare, to keep silent;" and (9) the last of these is the hardest of them all. (10) I think you will agree with me—and possibly so will Aseka—that Mrs. Besant has learned the last, for assuredly she has never—at least to my knowledge—belittled the beliefs or maligned the motives of her fellow seekers after Truth.

Yours for truth,

ELEANOR W. PENN.

Answer to Eleanor Penn's Letter

(1) First: "Aseka" is functioning in a male body in this incarnation, hence "Aseka" is a "he." He uses the non-de-plume "Aseka" because he is one; also because he thinks arguments, criticisms, etc., emanating from his typewriter and what he is humorous enough to call his "thinking" apparatus, should stand or fall by their merits (or demerits); that judgment on them should not be affected by the knowledge of his name or personality.

(2). Just what the words mean. The "Jesus Christ" of the Gospels is to me (as he has been to many Christian divines) a mythical person. That is to say: a person to whom attaches absolutely no historical evidence.

(3). Rather a large order! While it is a source of flattery to me to be told that my opinions are worth reading, I do not think that paying twenty-five cents for AZOTH gives the buyer the right to ask that the whole issue be given to my answer to this question; for that is what my answering it, even briefly, would mean; even then I should be far from exhausting the subject. One should imagine that in the space the Editor kindly allows me every month I have made fairly clear my attitude and point of view.

(4). A LIFE TO BE LIVED!

(5). Perfectly true. No true theosophist ever speaks *ill* of *anyone*; but I think it is his duty to speak the *truth* at whatever costs, even when that speaking involves his (alleged) fellow-theosophists. Did you ever read Bhagaved Gita? and the advice given to Arjuna—"Fight, Arjuna, fight!" even against his own flesh and blood.

(6). The reference in February AZOTH reads: "Up to that particular point" (the teaching of a Christ—a Savior) "Steiner's books are full of practical theosophy; so are Annie Besant's, Leadbeater's and other writers . . ." I do not find any basis for her accusation that I accuse the foregoing of "lies." I may say in passing that I resent *her* accusation of my being a "fellow theosophist" of Annie Besant or Leadbeater. These two worthies are, in my humble opinion, doing all in their power to pull down and degrade the Society founded by H. P. Blavatsky; hence, they are far from being "theosophists" as I understand the term.

(7). Just what my critic means by this I am unable even to guess; for I do not see any connection.

(8). A specimen of feminine reasoning. How is it possible, Eleanor,

to do a *positive* thing ("help my brothers") by *negative* means (silence)? I might ask why don't you follow your own advice in my case.

(9). Evidently she found it not only "hardest" but impossible to "keep silent." These dear illogical women! She apparently does not know to what the words refer, in spite of her having been a F. T. S. for four years. "To keep silent" being a part of initiatory exercises means to keep silent on those matters that should be kept secret ("do not cast pearls before swine"); it certainly does not mean to keep silent when the Ancient Wisdom is being travestied and used by Annie Besant, Leadbeater and others of that ilk to further their own selfish desire for power; quite the reverse in fact.

(10). No Aseka positively refuses to agree to any such extravagant and unmerited praise of Mrs. Besant, for he *knows* the reverse is true. Mrs. Besant is too clever a politician to allow her Machiavellian hands to use such crude methods; her way is very much more subtle,—I should say *subtile*! Sometime when I have less important matters to attend to, I shall devote some space to Mrs. Besant. In the meantime, I may say that I do not criticize any *persons* (Karma and their own Higher Selves will take care of them); only the *actions* of those persons when those actions are connected with or have reference to the Ancient Wisdom.

In 1908 (or thereabouts) Mrs. Besant wrote these words: "Judge has fallen . . . Leadbeater has fallen." (Eleanor, a "true theosophist" doesn't speak ill of anyone, did you say?) . . . "I shall probably fall too . . . If the day of my fall should come" . . . (it came certainly in 1908) . . . "I ask those who love me not to shrink from condemning my fault, not to attenuate it or say that black is white." I am simply carrying out her wishes. Since 1908 it appears to me Mrs. Besant's life has been a living lie so far as her claims to be an exponent of the Ancient Wisdom is concerned. Mr. Leadbeater in the Madras High Court (1913) stated: "That it was true he had stated that he had been privileged to see the *LOGOS*. (!) and that he and Mrs. Besant once stood before (in the presence of) the Lord of Evolution!" Mrs. Besant has asserted the same thing. Honest Injun, Eleanor, do you need to accuse me of accusing them of telling lies? Do you know a lie when you hear one? Read Leadbeater's statement carefully, then go into a corner, "keep silent" but ask yourself a few questions.

I do not often offer advice, but as you have been a F. T. S. for only four years, perhaps you will forgive the liberty I take; fifteen years in the theosophical movement and a sincere desire to help that movement being the excuse.

Get the magazine "Theosophy" starting at the first number. (It is published in Los Angeles, Cal.). In the February number is started a history of the T. S. Get also the books I advised in February *AZOTH*, then you may awaken to what the word "Theosophist" means. On the upper spiritual planes a theosophist may spend his time in adoration, meditation, and such-like, but on this plane of darkness and evil, a theosophist is a *fighter*, a strong valiant warrior, one who "dares" to fight for the Truth, one who at every opportunity challenges false statements (whether they come from Annie Besant, Leadbeater, Steiner, or the ordinary weak-headed Lodge Leaders who lecture on such puerile subjects as "theosophy in Wagner's operas," in Ibsen, in Maeterlinck, and such-like twaddle).

So that my critic shall not say that I have dodged any part of her letter, I shall assume that the "lies" she complains about has reference to "Light on the Path."

"Light on the Path" was written down by M. C. (Mabel Collins); the "Notes" generally published with the main part of the book are also by Mabel Collins.

In the original edition (and letter-perfect reprints of that original edition)

the facts of its authorship are given. In a catalogue of books sent out by Van Hook's (theosophical) Book Concern, Chicago, the book was advertised as being by C. Jinarajadasa (an adopted son of Mr. Leadbeater—so I am given to understand). In the other editions, which by the way were *pirated* (a nice thing for theosophists to do) among them being one published by a man named Atkinson (camouflaged under the name of Ramacharaka, trying to pretend that he was a Hindu teacher) various statements, most of them erroneous, were made. In the edition published by the Theosophical Pub. House, Krotana, great prominence was given to Jinarajadasa's name on the title page until a F. T. S. protested in M. C.'s name and it was taken off. According to Mabel Collins' own written statement to me, the information (?) regarding the Master Hilarion's part in the matter, also the information (?) regarding its genesis was news to her; and as she was the one through whom the book was given out, it seems she should know a trifle more regarding it than those who—like Leadbeater and Jinarajadasa—had absolutely nothing to do with it. Mr. Leadbeater has the impudence to use the "three truths" taken from the Idyll of the White Lotus (Mabel Collins) without even quotation marks! In the edition being published by "Theosophy" for the first time in America royalty will be paid to Mabel Collins! And the edition will be the simon-pure article.

Some day, as I have already remarked, I'll attend to Mrs. Besant's case, then, Eleanor, you may have the blinkers fall from your eyes, and you will understand some things which at present you do not even see—in the so-called "Theosophical Society" of Annie Besant.

ASEKA.

Reviews

"So Saith the Spirit," 200 pp. By A King's Counsel, author of "I Heard a Voice." New York, E. P. Dutton & Co.

Under the sorrows and suffering caused by the late European War, an intense interest has been aroused in the study of Spiritualism. This book gives messages written in 1917 and '18, that have come through one or the other of the two young daughters of the compiler, who is a lawyer living in London. Many of the messages are well written, classics in a way, and purport to give much information relating to the so-called spiritual planes.

It covers a wide scope of matter and in particular, events and spirit influence which have proceeded from noted historical personages now in the domain of spirit, in their efforts to win the war, some being on the side of the Allies and some working for the Germans. These efforts include the planning and carrying out of the incident of the Angels at Mons in the battle of the Marne, which is said to have been under the leadership of the spirit of the great Napoleon. It appears that Napoleon believes that the world is not far enough advanced to make a success of the League of Nations.

On the question of Re-incarnation it is contended that rather than to compel a person to live many unhappy lives on earth in the Soul's endeavor to attain perfection, it is much more rational to produce that result by activities on the spiritual plane. One of the spirits says: "We hope so keenly that Spiritualism and Theosophy does not split into two camps. Theosophists think God is found by repeated experience on earth, while Spiritualists believe He is reached by progress on spirit-planes with only one earth-life." There is much of interest to the general reader in the book.

H. U.

Voices from the Void. By Hester Travers Smith, with an introduction by Sir W. F. Barrett, F. R. S. 164 pp., 1919. E. P. Dutton & Co., New York.

This book is a digest of six years' experience with the Ouija board or Autoscope, as the authoress prefers to call it. It does not need Professor Barrett's introduction to assure the reader that Mrs. Travers Smith is an exceedingly level headed, scientifically minded investigator who will avoid most carefully arriving at any conclusion unwarranted by the facts, so that when in summing up she decides that an external personality is the only possible explanation for some of the facts which have come under her observation, it is a decision with which all her readers will surely be in agreement.

Perhaps the most important point to consider in this record of communication is the unusual fact that throughout all the sessions the sitters at the board were both completely blindfolded, and in consequence neither sitter knew what was being written or spelled out. If under these conditions the various controls, who evince definite characteristic idiosyncracies can be considered as being part of the subliminal consciousness of the sitters, or, as has been postulated, be secondary or dissociated personalities, it seems to require a much greater effort of imagination than to accept the obvious explanation of "external agency." Perhaps the most convincing evidence of spirit communication is the story told on page 42.

A message was received from one who gave her name as Alice Franks, her address a house in Upper Norwood (London). It told of the name and date of the newspaper in which her death was announced. It described her last illness and said death had just occurred. The lady was absolutely unknown to anyone present at the sitting, but on investigation *every statement was proven correct.* Sir William Barrett investigated this case himself.

Will the subconscious and telepathy theorists explain this case?

Another most interesting phase of these experiments is the communication by the aid of one of the controls with persons *still alive on this earth* but either drowsing or sleeping at the moment. This opens up quite a field of possibilities. There is also a very interesting chapter on psychometric experiments. Altogether a really remarkable book.

M. W.

The Golden Age. By T. W. Butler, Ph. D. Paper, 64 pages. Published by the author, 119 Pemberton Bldg., Victoria, B. C., Canada.

It is singular how small the Earth is. The writer of this review assisted Dr. Butler in revival meetings in Grace M. E. church, Seattle, Wash., during the winter of 1892-93. Both were then Orthodox Methodist ministers; now both are advocates of the New Spiritual Age, and are separated by the breadth of the continent. Dr. Butler's little brochure is "A Practical Treatise on the Causes, Influences and Forces at Work that are bringing about the 'New' Condition that will prove the long-looked-for Millennium." It is interesting "from kiver to kiver." The writer would like to talk a long time about it, but space forbids. Here is a gem, however: "This is to be the age of woman. Woman shall come to her own, her Divine Birthright." Good, T. W.,—I shake your hand.

T. R.

Freemasonry and Catholicism. By Max Heindel. Rosicrucian Fellowship, Oceanside, Calif.

"Freemasonry and Catholicism," "An exposition of the cosmic facts under-

lying these two great institutions, as determined by occult investigation," is the title of the latest addition to the "Rosicrucian Fellowship" contributions to the literature of the "Occult," bearing the name of the late Max Heindel. The reviewer of a work of this character starts under very ungrateful auspices. He is certainly not going to convince the blind devotee of Heindelism of anything but his own ineptness, while, to the bystander, the argument is of little account on either side. Nevertheless from this hopeless standpoint the reviewer shines with the light that is in him, for he has no other.

"Freemasonry and Catholicism," seems to a candid mind a pretty fair example of the "pulled" race-horse and loaded-dice tactics, which have been fairly characteristic of the arch enemy of Freemasonry, ever since the great modern revival of "Occultism" plus "New Thought" has set in.

The Jesuitical polemist gains the attention of those whom he desires to influence (let us desist from the terms "pervert" or "convert") by announcing a great argument in support of their pet spiritual hobby.

Human nature loves approbation and vindication. The scene is set and the audience is alertly attentive, but the preachment is "doped" and "backed to lose," as sportsmen would say. Instead of conveying a favorable impression, it, little by little, shows the arguer overwhelmed by the force of evidence against him and he miserably fails—*on purpose*.

"Freemasonry and Catholicism" opens with a statement that Max Heindel reveres the Catholic Religion, that "it is as divine in its essence as Mystic Masonry" and then he goes on to develop an argument that members of the Catholic Church are descended from Seth, the *good* son of Adam and Eve, while Freemasons are the fruit of Eve's adultery with Satan, whose son, Cain, is no descendant of Adam at all, but a child of the Devil. It takes a lot of Heindel's rhetoric to gild this pill, but the patient who persists through the hundred pages of what Max Heindel did not know about Freemasonry, eventually gets the entire dose and presumably digests it.

Heindel serves up a number of alleged Masonic traditions, notably one concerning the amours of the Queen of Sheba with Hiram the Architect, the death of the latter by leaping into the vat of liquid metal, from which the Molten Sea was cast and an argument which supports the Catholic Church, in its claim to be the true heir to the mystery of Melchisedec, of which no one but the Heindel's decipherers of the Akashic records have ever heard. We also learn that King Solomon was reborn as Jesus and Hiram, the Architect, as Lazarus, whom Jesus raised from the dead.

If the hungry and thirsty for "occult" knowledge will read "Freemasonry and Catholicism," with one eye on the sons of Ignatius Loyola, while the other is busy with the "sons of Lucifer and Seth," he will enjoy marvelling at the fun a good Catholic spirit can have, on the astral plane, in erecting edifices of illusion, furnished with wonderful figments of purest imagination and peopled by the busiest brain-children ever conjured into cerebration by an ambitious and completely unrestrained wonder-smith.

F. C. H.

Hymn Gems. Compiled by Robert Elmer Smith. Cloth, 96 pages. Christopher Publishing House, Boston, Mass.

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T. R.

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