

Read Page 276—

Volume Six

MAY, 1920

10
Number Five

The Occult Magazine of America

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

AZOTH

THE TREE OF LIFE

Anael

OCCULT AND RELIGIOUS SYMBOLISM

H. B. Pullen-Burry. M. D.

SIR OLIVER LODGE'S LECTURES

Michael Whitty

THE DEMOCRACY OF KARMA

H. Kellett Chambers

THE LAW OF CORRESPONDENCE

Eugene Del Mar

BOTH ENDS OF THE REPTILE

Edward Brook Warren.

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By Charles F. Haanel

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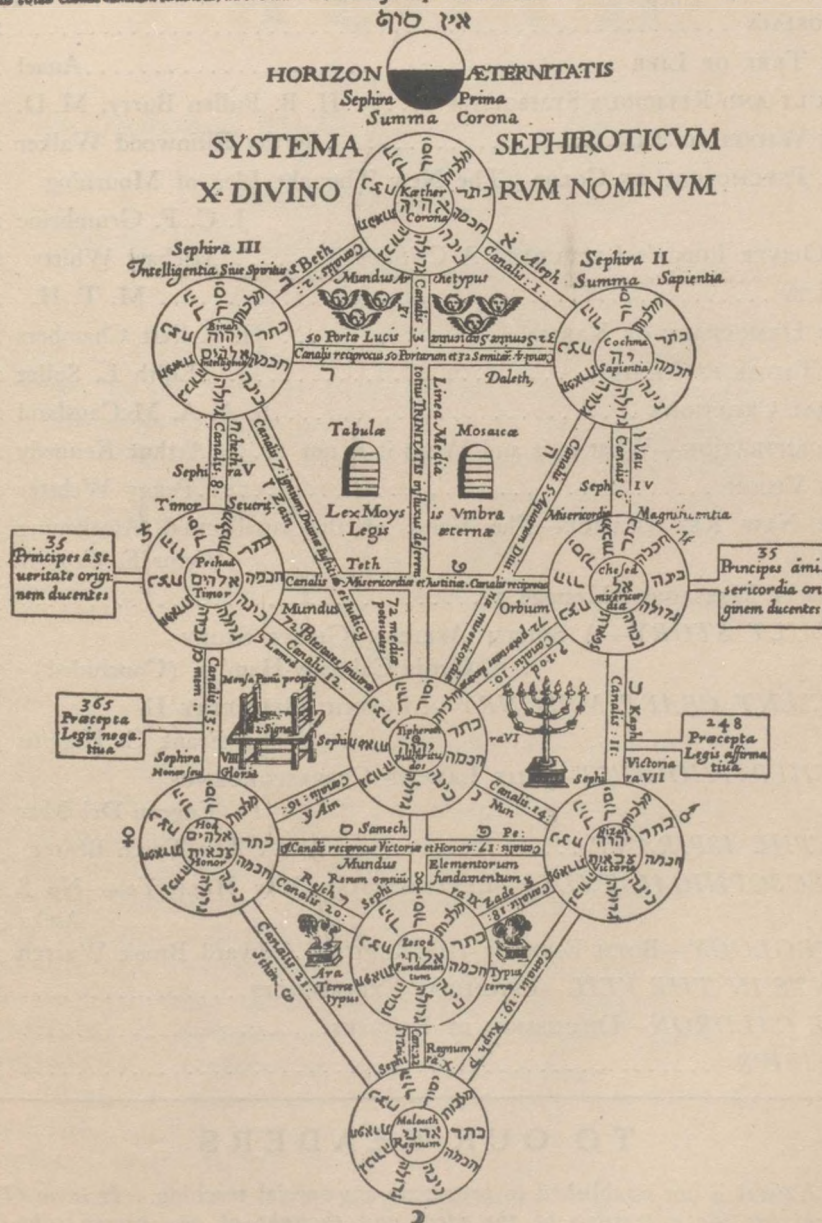
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The Kabbalistic Tree of Life
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TO OUR READERS

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.

MAY 14 1920

A Z O T H

M O N T H L Y

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

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NO. 5

Editorials

Angel Guardians

There are few persons of middle age or over, who, looking back over the course of their lives are not able to recognize to some greater or less extent a certain guidance running through the changes and incidents through which they have passed. Who do not realize that the things striven for and unattained, the gratified ambitions, the friends, acquaintances and enemies made, the hopes deferred and the sickness of heart, the pleasures and sorrows, have somehow been in the end for their own good, the strengthening of character, the development of mind, the modifying of egotism, a tolerance of others' faults, a broader mindedness, a greater degree of unselfishness.

Some of these persons, recollecting situations seemingly desperate, sudden changes of environment, apparently fortuitous meetings with others which have had marked results upon their lives, will have felt that this guidance was quite definite and marked and will have wondered at it perhaps. Unless they are Spiritualists or occult students, they will, if religious, attribute it to a wise all-seeing Providence or something of that kind, or if materialistic, just to their luck in life and let it go at that, missing the comfort and strength which a conviction that they were personally both guided and guarded through life would have given them.

Most spiritualists who are familiar with the guides, so called, of mediums and with the idea that each one's friends and relatives on the other side are interested in their welfare and trying to help them, will attribute to them this guidance but the occultist knows that these influences play but a minor part and that the guidance by Angels is not by any means a myth.

That "there is a Divinity which shapes our ends, rough hew them as we may" is probably true according to all occult teachings, but the "Divinity" takes the shape of specific intelligent beings called Angels, Intelligences, Spirits, Daemons, Genii and other names.

Just as there are guardians of the races and nations of humanity as a whole, so there are those who have in their care each individual human being, or who at least are acting as guardians and guides to groups of human beings, but in addition to this each and every person has his own particular Higher Genius, Real Self, or Subliminal Self, who is truly the "Father in Heaven," constantly and continually watching over and regulating the lower self, and directing its life.

While these ideas may seem fantastic to some experience, as shown, will somewhat corroborate them and the reflection that earthly man, in relation to the age of the manifested universe, is but a child lately emerged into his manhood from the animal state; and that there must necessarily be hierarchies of beings who have passed through the human and emerged into the super-human stage, will suggest that it is very natural that such elder and wiser beings should be taking care and charge of the younger

While but little is known of the extent of this guidance, it is surely a most comforting and strengthening belief that we are not left alone to battle and struggle against the forces of nature, to swim unaided in the great universal sea of matter, but that we are objects of loving care and solicitude from powerful beings who are ever ready to help, always eager to guide us aright, eternally watchful of our welfare. To them our welfare must mean growth, the development of the fleshly vehicle so that it may be ever a more fitting one to show out the true nature of the real spiritual man; to aid this spiritual man in his efforts to manifest fully on earth. To them, probably, poverty or wealth, sickness or health, suffering or pleasure, disability or ability, mean nothing more than conditions which can be utilized for this end, or which will teach us necessary lessons; even life and death would be but similar incidents to be used for the great purpose in view, but stern as such guidance may appear, we may be assured that it is prompted by both love and wisdom, that it must

be a matter of joy when we have earned happiness, of sadness when we must suffer, that never shall we have less than we deserve of the one, or more than we can bear of the other; that no matter how black things look or in what depths of hopeless despair we may be, there are those watching over us who will bring us back into light and happiness.

Such a faith is a return to the old reliance upon God. Indeed it is the same thing but more rational to the thoughtful who see God not as an external great being but an all permeating spirit whose body is the vast universe and who is manifesting more or less perfectly in all form. It is a more intimate relationship, more understandable, more reasonable, more in accord with what is conceivable. When the prayer addressed in all reverence to God radiates out into the ether, it is surely heard by Him in the form of our guardian angel and the petition is refused or granted according to our deserts. This is the true rationale of the answer to prayer whether addressed to Adonai, Allah, Ishvara, Ahura Mazda, God, Jesus, the Holy Mother or Saint. Any desire fervently felt and expressed is heard in the more spiritual worlds and gives our guardian angel or our friends the *right* to try and help us to its gratification.

Herein lies a well known occult law. No Angel of Light, or Powerful Being for Good, or true occultist of the right hand path will ever attempt to interfere with the freedom of thought and action of anyone. "Ask and ye shall receive," "Knock and it shall be opened unto you," but unless you *do* ask or knock or pray, there can be no special interference with you, only a general supervision and adjusting of events so that you may receive the most benefit from them and not be tried beyond your strength.

It may be considered that were this teaching generally accepted it would tend to a loss of self reliance, to a dependence upon these guardians and guides, to a lessening of effort and strength of will, and this has probably been true of the blind dependent faith in a God who is a law unto himself, who is jealous, loving, merciful and revengful as the case may be, whom men are to fear whose creatures men are, and who could change the laws of Nature at will, but those who have us in charge can only work within the great unchangeable laws and we must realize that they will do everything possible to induce us to cultivate will, self reliance and decision which are attributes most essential to spiritual development.

Man does not know these guardians, he may sense their directing power, but for their work to be effective they must as a rule be unknown. Later, as he develops, as he devotes himself

more to the real things, this condition may be changed and he may come into more intimate contact.

Our friends on the other side of the veil between this life and the next also perform some slight part in our guidance. Many are the helpful thoughts they put into our minds, many the warnings we get, but compared to the Guardian Angel they are of but little more assistance than a good friend in the physical body.

Christianity has practically come to ignore the Archangels, Angels, Seraphim, Cherubim, etc., etc., of which the scriptures have much to say, but they exist and it is time that their existence became better known. Surely in times of anguish and despair the knowledge that powerful beings are watching over us would enhance our fortitude and mitigate our suffering.

"Spook Stuff"

It is seldom that it is worth while to comment upon the various newspaper editorials and articles ridiculing or discounting Spiritistic phenomena. Written with, at the most, a superficial knowledge of the subject, they but echo the voice of the multitude who like to read their own opinions in print.

We cannot, however, refrain from taking some notice of a late ebullition of wisdom given to the world by Dr. Frank Crane entitled "Spook Stuff."

Dr. Crane is to very many in this country a sort of oracle. He seems to have captured the minds of the ordinary reader, the reader who likes others to think for him, and his syndicated articles have therefore some power of moulding public opinion. We freely confess that sometimes the Doctor writes good stuff, when he knows his subject, but quite as often it descends to the class called drivel. The effusion in question comes under this latter heading.

As an illustration of wanton and unwarranted assertion based upon utter ignorance of his subject Dr. Crane's article is typical. Why will such men risk their reputations by being so idiotically foolish as to dogmatise upon subjects of which they know nothing and have not attempted to investigate? They have done it all through the ages. Every new discovery of science has been met with scoffing, ridicule and denial of its truth by such fossilized minds. Prejudice and a seeming inhibition of mind to admit anything new is supreme in most mentalities but we hardly expected to have to place this particular writer in the class.

Read, ye occultists and spiritualists! these words of wisdom

which have been recorded in cold print in hundreds of newspapers throughout this country:

"The whole thing is rubbish."

"The one consideration that proves this is —what's the use?"

"If Spirits tell me that my sister in another State died at 3 p. m. what is the advantage of it?"

"It is the collapse of the mind."

"It is the childish confusion of the soul."

"For the strong it is of no use."

"For the weak 'that way madness lies.'"

and then he quotes a warning of danger by Sir. Wm. F. Barrett, ignoring the fact that this scientist has given years of his life to what he (Dr. Crane) has just called "rubbish."

This great authority (?) infers that W. T. Stead, Sir A. Conan Doyle and Sir Oliver Lodge, whom he mentions directly, are suffering from "collapse of the mind." "childish confusion of the soul." We presume that this accusation also embraces Sir Wm. Crookes, Prof. Wallace, Cesare Lombroso, Prof. Reichenbach, Dr. Schrenk-Notzing, Dr. Geley, Dr. Wm. J. Crawford, Prof. James, Dr. Hodgson, Dr. J. H. Hyslop, and numerous other 'addle pated' scientific men who have made a careful study of the phenomena, who have found it anything but rubbish, and of a great deal of use.

Is it nothing to Dr. Crane to prove the continued life after death? Will the conviction that it is so make no difference to his mode of thought? Does he not desire the comfort the knowledge would be to him that some loved one would await to welcome him when he himself crosses over? If a spirit does tell him truly that his sister *did* die at 3 p. m., can he not see the significance and inference of such a message? or is his mental capacity too exhausted by the strain of writing about something every day? This is the only charitable explanation possible.

What of it, if, as he says, "most of the spirit messages are "piddling"? They may come from *piddling* spirits or through *piddling* mediums, or, as we know, they often become *piddling* by reason of the difficulties of working through another mind.

If the editor of a paper or magazine accepted without question everything written and sent to him, 90 percent of the publication would be "piddling," but it will be a question in the minds of most of our readers, whether anything from spirit or mortal is more "piddling" than "Spook Stuff" by Dr. Frank Crane.

The Tree of Life

BY ANAEL

The frontispiece in this issue of *Azoth* is a diagram of the Kabalistic *Tree of the Sephiroth*, or *Tree of Life*, from Athanasius Kircher's *Œdipus Ægyptiacus*. This three-volume folio, published at Rome in 1622, was a pioneer work on the interpretation of Egyptian hieroglyphics. For students who have not forgotten their Latin, it still makes interesting reading, although some of Kircher's theories have been disproved by the results of later research.

His biographers—even those who have the least respect for his opinions—agree that the depth and breadth of his erudition was extraordinary. He was a master of many languages. He investigated the causes of earthquakes and volcanoes, and risked his life in a descent into the crater of Vesuvius. Among the forty books that he published were works on philology, mathematics, archaeology, and physics. He invented a calculating machine. He may also be called “the grandfather of the motion picture,” for he is commonly credited with the invention of the magic lantern, from which the modern stereopticon and cinematograph have been developed.

Kircher was a Jesuit, but like his predecessors, Trithemius and Rosenkreutz, and his illustrious successor, Eliphas Levi, he found holy orders no bar to the study of the occult sciences. He was familiar with the principles of alchemy and astrology, and considered the Kabbalah sufficiently important to devote a whole section of the *Œdipus* to it. In that section, this diagram of the Tree of Life is perhaps the most important item.

It shows the thirty-two paths of the *Sepher Yetzirah*, or *Book of Formation*. Ten of these are the Sephiroth, represented in the diagram by circles. The other twenty-two are the letters of the Hebrew alphabet, assigned to the “canals” or “channels” that connect the Sephiroth.

The draftsman has omitted the letter *Gimel*, , from the path connecting *Kether* to *Tiphereth*, but that it belongs there is evident from the numbering of the paths, and the attribution of *Beth* to the second, and *Daleth* to the fourth, canal. Near the bottom of the diagram, again, it appears that the horizontal path connecting *Netzach* and *Hod* is divided into two parts, of which one is assigned to *Pe*, , and the other to *Samekh*, ; but *Samekh* really belongs to the channel between *Tiphereth* and

Yesod, and the whole path that joins *Netzach* to *Hod* is under the influence of *Pe*.

At the centers of the circles representing the Sephiroth are the names of God appropriate thereto. Surrounding the centers are the names of the ten Sephiroth, arranged like spokes of a wheel. They refer to the Kabalistic doctrine that each Sephirah includes all ten Sephiroth. This is simply another way of saying that the Creative Spirit, although it presents ten aspects, is really ONE.

Students of symbolism should observe that these "spokes" are so arranged as to suggest a double pentagram. To the general reader this may not be particularly significant, but I speak to those with ears to hear. Such students will also be interested in reconciling Kircher's attribution of the planets to the Sephiroth with similar attributions given elsewhere.

He assigns Saturn, ♄, to *Pechad*, or *Geburah*; Jupiter, ♃, to *Chesed*; the Sun, ☉, to *Tiphereth*; Mars, ♂, to *Netzach*; Venus, ♀, to *Hod*; Mercury, ☿, to *Yesod*; and the Moon, ☾, to *Malkuth*. Although this arrangement differs from some others, I believe that it may be regarded as a synthesis of several systems, both alchemical and astrological.

This diagram should be studied in connection with my article on the Sephiroth, published in *Azoth* for February, 1920. It has been called "the key to all things," and it deserves the appellation. To understand it properly, however, one must be familiar with the esoteric significance of each Hebrew letter, as expounded in the *Sepher Yetzirah*, and other Kabalistic works. Hence I shall not attempt a further elucidation of its meaning at this time, although I hope, before long, to be able to write at greater length about the Thirty-two Paths. Let me, however, recommend the serious study of this Tree of Life to every earnest occultist who reads these pages. To understand it fully is to know the Great Arcanum of the Sacred Science.

Measure for measure represents the sum of life, perennial cause and effect. All that we give we receive, whether good or evil. Ever by hands unseen the scales are balanced.

Occult and Religious Symbolism

BY H. B. PULLEN BURRY, M. D.

The word symbolism is the ancient Greek term "symbolon," which means, "a sign by which one knows or infers something"; this is the full meaning of the term as it is used in occultism, although in religion it has been extended, to include the creed that binds the members of a church together. The apostle's and Athanasian creeds are called "symbols," or "confessions of faith," in this sense these terms are synonymous.

There are several other modifications of meaning some of which we shall not include in our definition; such for instance as poetic, or other arbitrary symbols, devised, or held by private individuals to represent some quality, use, or action that is incapable of portraiture—e. g. "The oak as a symbol of strength," or "the sword as a symbol of slaughter." These belong rather to omens than to symbols strictly so called.

The sword however is a universal symbol, varying in its signification according to position, and the symbols surrounding it. When alone it carries the meaning of equity if upright; and of retributive justice if the point be turned down. The apparition of an oak, or of an upright granite cliff in a vision might be used by a communicating intelligence to convey the idea of resistant strength, but it would partake of the nature of an omen, and not of that of a symbol. For the oak might as easily represent overshadowing, protection from the weather; and the cliff might represent impassibility, volcanic power, and other things. Omens may mean one thing to one person, or set of persons, and another to others; the intuition is at liberty to attribute to an omen any signification that seems appropriate.

Symbols however leave no question as to their significance; their meanings are fixed, and interplanetary, in hermetic science and philosophy.

Among beginners in occultism these terms are frequently confused, the word symbol being constantly used where omen is the more appropriate. A hermetic symbol is a fixed conventional sign, and has a definite and permanent meaning, established by prehistoric usage, and is therefore in a sense unalterable. Omens are unfixed; and unless established as signs between certain people, or classes of people, they are interpretable only by a consideration of environment, of variants from a supposed norm, or standard, and by intuition instead of by intellect.

Symbols are associated with positive and exact knowledge

and with science, and are interpreted by intellect; omens are associated with the art of augury, and are then interpreted by the intuition according to the rules of augury.

The little science that is connected with augury is purely hermetic, and is a possession of none but trained augurs; its philosophy however should be the property of every spiritual occultist.

The little art that is associated with symbolism, is concerned with their appropriate blending into complete ideas, conceptions, or thoughts.

The omens of augury are local, national, or racial, and are temporal, in as much as they vary with peoples and periods. The elements of symbolism are eternal and universal, being the elements of universal script which change but slowly. In occultism the symbols have never greatly changed in ages upon ages, owing to their having been carefully preserved by an enormous string of scholars and philosophers.

As both omens and symbols are largely used in occultism, and have always been so used, and as strict technique with regard to both has only been preserved among properly instructed students, it becomes us to consider them as so much associated by common usage, as to require a strict enquiry into the nature, and cosmic use of each. This naturally divides the subject into two great and primary divisions—Symbology, and (with an apology to etymologists) Omenology.

It has been said that the Kabalistic Tree of Life is the "Key of all things when properly understood." This is true, it is a truth of truths, as those whose knowledge of it is great affirm with greater and greater forcefulness as their grasp of that wonderful symbol increases; and which must eternally increase, because, being a symbol of the limitlessness of natural principles, its meaning is infinitely extensible.

If however there is any one thing to which it is apparently a greater key than to all others, it is to symbology, because it is, in its simpler forms, the scheme or basis upon which the universal written language of the spheres is founded. We cannot take up this symbol of Symbols here, but must refer our present readers to the best exoteric explanation of it given by the late S. L. MacGregor Mathers, in his *Kabalah Unveiled*. * This work put forth in 1887, contains quite a few blunders, and some slight errors, being really the last valuable and authentic exposition of esoteric doctrine of the Piscian Age before the veil for the Aquarian Age began to be lifted by the Great Guardians of the Hermetic

* See frontispiece this number—

Wisdom. More may therefore be now said of the Tree of Life, and has been said already, than was permitted in those days; some of the errors may now be corrected, and some of the blinds removed.

Nevertheless those students who are not in a position to learn, and to correct those points, should make themselves as perfectly acquainted as possible with the terminology employed; with the preliminary or simpler meanings of the terms, and with the spirit of the teaching; which almost entirely refers to creation by involution: or in other words, to bringing manifested being out of the unmanifested.

OMENOLOGY

It is well understood that some 19 1/2 millions of years ago a body of the Order "עתיקא דעתיקי*", called the Sons-of-God in the bible, and Sons-of-Mind by Blavatsky, came to earth to awaken and train the embryotic mentality of the "Mindless," or as we prefer to call them the Earth-born who were at that time but slightly beyond the animal stage of evolution.

After a long, long period during which the Earth-born had made much intellectual progress, and had become truly, although primitively, human, some of these Sons-of-God requested permission to enter into incarnation to gather a form of experience that was lacking to them; but in which their human charges seemed to take delight. This was granted, by the higher powers, but the result was what, *from a human point of view*, appears to have been disastrous to both charges and teachers.

Others followed the example, and in the end almost the whole of the lower grades of these teachers took the plunge into human life, to go through this experience. The direct, but not immediate, result of this was that the whole community, (Earth-born pupils and Heaven-born teachers) forfeited the facile psychism which they had possessed, and sank into grosser and grosser materialism.

Through this loss of psychism the earth-born could no longer contact their now unseeable teachers, and new methods of communication with the Gods had to be set up. The hands of the Gods, or as we call them, the Angelic Heaven-born, were forced; the responsibility was theirs, they had authorized the plunge and were responsible for all its consequences; so they had to take measures to replace the Heaven-born teachers, as well as to res-

* This title translates, The Ancient of the Ancients; it is not Hebrew, but Chaldee; and it refers to a cosmic order of advanced souls, who are conscious "co-operators with the Almighty."

cue those teachers themselves from a condition in which they had lost all memory of their former estate, and regarded themselves as members of the human mob.

The dream condition now became the only state in which general communication with the higher planes could be held by men. They were now taught as animals are often taught, in their sleep; and omens came into action to warn, to protect, and to act as a means by which they could ascertain the will of the powers manifesting in the universe. We have in historic times an institution in which the art of augury was carried to a high pitch, by that most practical nation, the Romans. The augury of the earlier Romans may perhaps have been the acme of the art; for with the intellectual awakenings of the later Mediterranean peoples it went gradually out of existence, except among the semi-savage and ignorant "barbarians," and the spiritually degenerate Romans themselves.

If we now bear in mind that the divine personages who absolutely rule the earth, are activated with a super-human love for their own fallen pupils, and also for those who had been the pupils of their pupils, both of which were now shut off by the loss of their psychism from conscious intercommunication with their unseen guides, it will not appear strange that unusual efforts had to be made to rescue or help, the incarnate humans.

One of the methods was the establishment of the principles of omenology, which men could be taught in their dreams. The reason for this lies in the ease with which the attention of dreamers could be called to certain signs, shewn them in their dreaming, as being followed by certain consequences; thus establishing systems of superstition. These superstitions could be easily shewn to be more than mere superstitions, by calling the attention of individuals concerned to fortuitous occurrences in nature, similar to those of the dreams, as promises of good things, or as warnings of evil ones, when such were immediately impending. In some such way the principles of omenology became a method by which the Gods, (the Higher, and Angelic Heaven-born) were able to impress individual human beings, or even communities with whatever it was desired that they should know. Such individuals became the predictors, soothsayers, wise-men, and prophets for mankind during the ages of darkness. And especially so during the intense darkness and materialism which followed the Great Atlantean Submergence of 850,000 years ago; which marked the close of the Golden Age of the Greeks, and the beginning of a period of still greater darkness and black magic. This Golden

Age was a reality that lasted in certain secret countries for some 160,000 years. These countries were known as the Old Land of Ibez, and the Valley of Ibez, respectively.

This is to say that by first educating soothsayers in dreams, and then by shaping events, or apparent events in nature, to seem to have a sequential relation to coming events, in a manner corresponding to the dream sequences, a means of warning, and instructing humanity in general could be set up, in addition to the symbolic methods that were reserved for the great and secret educators in the Colleges of God.

It needs but very little imagination to perceive that the *fear of being in wrong relation to "the powers manifesting in the universe"* must necessarily have caused primitive mankind to desire to know the will of the Gods, so that they might preserve a beneficent relation with those mysterious beings. The former psychic method having now almost ceased on account of the excessive materiality prevailing; tribal superstitions or even individual superstitions could in the way above described have been set up to meet the requirements; setting up a link, clumsy though it was, between men and groups of men, and their heaven-born but no longer visible teachers and guides. These would be purely private omens through the medium of which incarnate souls could ascertain whether a proposed course of action, for instance, was pleasing or displeasing to "the powers manifesting in the universe." Men further were apt to ask a sign of their own choosing, (as in the case of Gideon and his sign of dew on a fleece, the story of which is found in Ju. 6:37;) which sign could often be legitimately manifested by the Gods, on the principle that "Man's need is God's opportunity," which is the one real legitimatizer of wonder working.

The story of Gideon is of course but a symbol of the condition, and of the difficulties, which the mystical descent into Egypt, * or the plunge of the heaven-born into earth-born conditions, had placed on the intercourse between the Gods, and the Sons-of-God, while the latter were still in the depths of their plunge. The dew on the fleece was an omen asked for by man, it was granted; but in order to avoid the possibility of coincidence, Gideon requested a reversal of the phenomenon and it was granted also. In short, spiritualistic physical phenomena in answer to prayer, could easily have given rise to a system of omens, such as was practically devised, and applied to the policy of the Roman Kingdom and Republic, under the College of Augurs.

* Egypt's name was Chem, meaning darkness; its other name Mitzraim signifies the straightened or distressed ones.)

REGULAR AUGURY BY THE COLLEGE OF AUGURS

Let us for a while review as briefly as possible the *modus operandi* of divination from omens by the consecrated augurs of Rome.

Augurium, or augury, was the art of observation and interpretation of omens; the rite or ceremony conducted by an augur. The College of Augurs in the purest period consisted of but very few members, probably not more than nine, at any one time.

An *Augur* was "a member of a particular college of priests, much revered in earlier ages, who made known the future by observing the lightning, the flight and notes of birds, the feeding of the sacred fowls, certain appearances of quadrupeds, and any unusual occurrences."

The author of this definition appears to have missed in one point, in the case of early Rome; because the early college of augurs does not appear to have permitted prediction, or making known the future. In later times, under the stress of Hannibal's invasion this regulation was overstepped, and this precedent may have been followed subsequently; because this was a period in which the earlier, and purely Roman religion was in a process of change through the admission of Greek and other innovations, which led to the contempt into which the orthodox religion began to fall, and the spiritual darkness of only a few decades later.

To be continued

"Man is created with great powers; he is greater than heaven and greater than earth. By faith, imagination and will, he may accomplish whatsoever he desires.

"He may come into possession of creative power by identifying his own mind with the Universal Mind, and he who succeeds in doing so, will be in the possession of the highest possible wisdom; the lower realms of nature will be subject to him, and the powers of heaven will aid him, because heaven is the true servant of wisdom.

"The exercise of true magic does not require any ceremony or conjuration, or the making of circles or of signs; it requires a strong faith in the omnipotent power of the all good, that can accomplish everything if it acts through a human mind who is in harmony with it, and without which nothing useful can be accomplished."

PARACELUS.

The Wheel of Life

BY BERTHA ELLINWOOD WALKER

"A thousand years is as a day"
 I'm only tarrying here awhile
 To learn the beauty of a smile,
 To catch the sunshine in a rose
 To watch and see how patience grows;
 How griefs are met, and love is born,
 How color tints the coming morn.
 And toils and troubles? What are they!
 I only tarry for a day!

"A thousand years is as a day."
 I'm only tarrying here awhile
 To help my friend along the mile,
 To teach my heart to sing and sing,
 And so find love in everything;
 To touch with fingers soft and kind,
 The pity of a world gone blind.
 And tears and heartaches—what are they?
 I only tarry for a day!

"A thousand years is as a day";
 Each thousand years but one abode,
 One home of rest upon the road;
 Those heavenly mansions in the skies
 Toward which we here turn longing eyes,
 Are our nights' peace, where we may dream,
 Yet know things real from things that seem;
 Each one, a step along the way—
 A thousand years is but a day!

"A thousand years is as a day"—
 I'm only tarrying here awhile
 To turn a tear into a smile;
 To build a shining aureole
 Around the edges of my soul,
 And polish free from spot or sin,
 The temple that I keep it in.
 The births of deaths? Ah, what are they!
 I only tarry for a day!

"A thousand years is as a day,"
 And when the curtain of the night
 Is once more lifted from our sight,
 We downward go to earth again,
 And tread once more its ways of pain;
 Its ways of light and laughter, too;
 Its ways of friendship, tried and true.
 The Wheel is long—but sure the way!
 A thousand years is but a day!

The Psychology of Color

The New Thought Idea of Mourning

BY J. C. F. GRUMBINE

Co-incidental with certain atmospheric changes and meteorological conditions, caused, it is said, by the war, is the growing conviction among informed people that black should be tabooed as well as discarded as the fashionable color for mourning.

The theory is advanced that no color, if color it is, is more depressing on the morale and spirit of people who are mourning their slain sons or brothers in the war, than black.

As a war measure established by official precedent, if not by the decree of fashion, nothing will be more cheerful and optimistic in its psychological effect upon the civilian population than the use of white, purple, violet, or gray for mourning purposes, and for the reason that white is affirmative, positive and spiritually hopeful in its symbolic effect upon the senses, while purple and violet are soothing and reposeful, and gray is suggestive of the vision of a new hope and understanding dawning upon the bereaved and disconsolate.

Among the Hindus, Mohammedans, Parsees and Turks, black is associated with everything material, negative, dark, evil, hopeless, destructive and lifeless, that it seems to defeat the belief in the doctrine of the resurrection of a future life, which death forecasts and therefore these Oriental nations, with subtle understanding of the significance of color and the effects of its psychology on human lives, have ruled through centuries of religious usage and customs other colors to be used for the mourning habit. It is a well known fact that our custom of wearing black for mourning was borrowed originally from the Romans, as they, in their turn, received the custom from the Greeks. White was conspicuously worn, by the Roman women for one year. For instance, while the Turks and Moslems wear violet, the Chinese wear white, and these colors are to be preferred to black.

In the first place, it is doubtful if any color should officially be accepted, even if black is proscribed, for the reason that a variety of colors could be chosen, any one of which would express the religious belief and prophetic vision of death and the resurrection; every such color would be psychologically cheerful and hopeful, both on the individual mourner as well as on those who wish to express their sympathies and condolences in the most helpful and the least depressing manner.

Is there any living object more abject, unchristian, intolerable and suicidal to the morale of our people, which needs to be stimulated rather than discouraged, than women garbed in deepest, canonical mourning as though declaring by their black habit that God had fallen from His High Heaven, that all's wrong with the world and that death had blotted out life's morning and evening star?

In speaking of death, Robert Ingersoll, the world's greatest orator and infidel remarked that "hope sees a star and hears the rustle of wings." Surely a Christian custom of black mourning should fast become more honored in the breach than in the observance, in view of the recent demonstrable scientific proofs of the survival of the personality after death as furnished by the Psychological Research Society. In fact, agnosticism and ignorance as well as evil are symbolized by black, and that is one most important reason why the psychological effect of black is depressing and pernicious, whereas white, purple, violet, yellow are symbolic of knowledge, immortality, Divinity, consequently their peace inspiring and soothing effect on the nerves.

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As a matter of fact this was the attitude Sir Oliver Lodge took in all his lectures. He recounted some of his experiences, offering them as evidence, not proof; but his principal arguments were deductions from experiences and analogies to known laws of physics. This was particularly noticeable in his lectures "The Destiny of Man," "The Reality of the Unseen" and the "Continuity of Existence," all of which were more or less careful speculations of the, to him, unknown based on the known; generalization which seemed to him probable but not provable.

To a student of occultism these generalizations fall very far short of what he believes to be fact, but considering the paucity of knowledge upon which they were built, were perhaps as far as any man could go, and farther than most scientific minds would go.

Among the most conspicuous questionable statements of faith was that the ethereal body was and should be called the soul. It seems strange that this really great thinker, knowing of a substance finer and subtler than physical matter, should stop there and not admit the possibility of still finer and subtler substances than what he terms ether; and that he should confuse spirit, life, consciousness, which is not and cannot be substantial, with its vehicle of expression which *must* be substantial.

Sir Oliver Lodge is a noted master of physics, who has brought his trained mind to a consideration of physical phenomena, which he finds proves to his full satisfaction that the human being lives on in a different condition after the change we call death. This is the extent of his knowledge—all the rest is speculation which, interesting as it may be, would be very different and much closer to truth were he also a student of philosophy and the great teachings of the ancient scientists who investigated the laws of life and death, of spirit and matter, by aid of developed faculty within themselves, which is so far superior to phy-

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If wearing black as mourning must continue, it will foster the pagan habit, (with all due respect to the dead), which stifles the soul's aspiration after immortality. It will openly deny the assuring facts of a Christian resurrection. It will automatically and mechanically advertise a nescience of the Spiritual World and openly defy the growing conviction among the masses of the people, that death does not end life. Longfellow wrote:

"There is no death,
What seems so is transition,
This life of mortal breath,
Is but the suburb of the life elysian,
Whose portal we call death."

If the one supreme end of the war, beyond the attainment of a world democracy is the re-statement of the fact of our immortal being, then the spiritual fruition of the garnered harvest of the self sacrifices which our loyal boys have made by laying down their lives for our sake, should demonstrate not by black but by white, gray, or all the modest colors, that fact of immortal victory.

If social custom decrees that we must outwardly display our mourning then let the modest colors of gray, violet, purple, or preferably white be used; for black is abhorrent and repulsive and deadly in its effect upon our psychic impulses. It denies what the hearts of most men and women believe and affirm. The

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 Strength by the ether; and that he should confuse which is not and cannot be substantial, Thou, from the ether, which *must* be substantial. Hast the wisdom on which *must* be substantial. Thou seest Beyond a noted master of physics, who has Thy bright eyes a consideration of physical phenomena to his full satisfaction that the human Thou comest, a condition after the change we call To conquer thy condition after the change we call Thou art here for his knowledge—all the rest is speculation. Then, behold, as it may be, would be very different were he also a student of philosophy But, during this the ancient scientists who investigated Round stars travel of spirit and matter, by aid of development Thou shalt set thyelves, which is so far superior to physics. On all things the

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sical instruments, that they were able to explore and map out fields not yet imagined by us moderns.

For example, in the lecture on "The Destiny of Man," Sir Oliver had, or seemed to have, no more notion than a child what this destiny could be. The argument was that man had existed upon this Earth for 50,000 years, a statement to which even many anthropologists would take exception, let alone every occultist. During this time man advanced from an ape-like animal creature to what we know of him now. According to Sir Oliver he has about 20 million years more during which the Sun will keep the Earth warm enough to support life. Ergo, the ultimate destiny must be something wonderful. Perhaps this is all one could expect, but how different from the more definite picture of the Adept, the Master, the great Being, who, expressing the Power, Wisdom and Love of our Solar Father, takes his place in the administration of the Divine Will, consciously and voluntarily working for its consummation.

BEAUTY

By M. T. H.

The true basic principles of the human soul are Goodness, Truth, and Beauty. It is these three fundamentals that distinguish it from the purely animal soul. It is essential that all three shall be properly developed and cultivated in order to produce symmetrical growth, the only way by which man can become superman.

The world is coming more and more to recognize the prime importance of Goodness and Truth, but is heedlessly inclined to overlook the equal importance of Beauty. Therefore, we have unequal development of the three powers, which results inevitably in all kinds of mental, moral and spiritual distortions, through the constant struggle of the soul to express itself. If it cannot follow a clear straight channel, it must perforce seek all manner of devious crooked ways.

O all ye reformers and lovers of humanity, all ye who are striving and sacrificing for a better day, neglect not Beauty! Beauty gently takes us by the hand and woos us away from the prosaic sordid things of the world into the new heaven and new earth of which we have dreamed, and feeds us from the very fount of Life itself. This transforming heavenly manna bears within itself the ferment of Immortality.

Goodness, Truth, and Beauty, these three in one! When shall the human race come into its heritage?

The Democracy of Karma

By H. KELLETT CHAMBERS

It is a popular teaching of Theosophical textbooks that those who follow the Path of Attainment constitute an "aristocracy" of "old souls," who have evolved a stage or two beyond the rank and file of humanity. And many an earnest mystic, harassed by karmic cares, moulds his inner life upon a consoling conception of himself as a spiritual Vere de Vere, modestly masquerading among the Great Unwashed.

Firmly grasping the axe of the iconoclast, the writer aspires to split that pleasing fancy into firewood. It grew in the first place from the assumption of the earlier Theosophical writers that the spiral of individual evolution led the ego through life after life in complete ignorance of occult truth, until it brought him to a certain stage of "ripeness," whereupon he would become a conscious aspirant of "the Path," and, if all went well, would continue in conscious progress thereon, through life after life, until he should achieve Mastery.

A rather hasty conclusion, but as plausible as the card-index of an efficiency expert, and certainly full of subtle appeal to the human craving for affiliation in a patrician caste.

After a while, to be sure, the doctrine of "old souls" was modified to denote "age" in point of experience rather than of time; but the compromise only raised new perplexities, and the "aristocracy" remained rooted.

Now, it is true that all those who sincerely follow, or diligently seek, "the Path" are inspired by an aristocratic ideal, that of service and self-sacrifice. And here and there among them—sometimes conspicuous in the glare of the battle-front, but often—er in remote strategic seclusion from the eyes of the world—looms a figure which, in its plentitude of power, wisdom and love, handsomely fulfils the most exacting preconception of all that an all-around evolutionary aristocrat ought to be. But the rank and file of us—let this be confessed with becoming humility by one of the crowd—alas! we cannot, as a body, really and truly flatter ourselves that we measure up to an aristocratic standard. Ranging from those immersed in the enigmatic raptures of mysticism to those undergoing discipline in the exalted certitudes of magic, we fall far below our own most indulgent inmost conception of an esoteric *élite*. And a tour of our most fashionable cult temples is rather likely to excite the uneasy suspicion that juvenile souls outnumber the elderly there, just as they do in the perennially naughty world.

I think the more experienced among us are inclined to resent that "aristocracy" delusion, and to repel the self-complacent idea that occult students are necessarily further advanced in evolution than many a soul which is grappling with the problems of the outer life, and perhaps "making good" under the dark cloud of an orthodox faith or no faith at all.

Which leads up to a revised conception—formulated in the light of mature meditation—of the working of Karma in the evolution of the individual ego.

This conception would do away with the assumption of a long history of "unripe" lives, culminating in a climaxial "finding of the Path." It would substitute an ordered rhythm between lives of illumination and lives of darkness—lives of study and lives of work, lives of preparation and lives of proof, lives of initiation and lives of manifestation. Perhaps a Sabbath incarnation of conscious advancement in the study of occult truth, followed by a series of weekday lives for the translation of that truth into action.

If the Law does work in this way, as the writer strongly believes, the rhythm of Sabbath lives to workaday lives is probably not an arbitrary one—as 1 in 7—but infinitely adaptable to the special needs of the individual. And, as every aspirant will realize, the two classes of lives are very likely to overlap, so that the Sabbath life of illumination is often loaded with the dreariest workaday conditions. Indeed, it seems to be a feature of the Law that the individual born into a life for occult advancement should have no mundane bed of roses to lull him into apathy toward his quest of the Holy Grail.

Apobos of which, it is clear that this day and generation is remarkable for the coming into incarnation therein of a host of egos destined for a Sabbath life of study and teaching. Wherein we may see the hands of the Lords of Karma, aiding a majestic counter-swing of the evolutionary pendulum and launching a new epoch of occult enlightenment amid the breakers and wreckage of the perishing age of materialism.

A familiar emotion of the seeker who finds the sources of truth after much wandering in darkness, is the ardent hope that in his next incarnation he may not be cut off again from the Light. Rather should he resolve to assimilate so much of the Light in this, his Sabbath, life, that it may engender in him, by transmutation, a store of will-power, intelligence and spiritual intuition to carry him victoriously through his ensuing series of week-day lives, howsoever shadowed they may be with ignorance, sorrow, or that which the orthodox call "sin."

This revised conception of Karma, as being more democratic and efficient than the early Theosophists apprehended, would explain why there are noble, unselfish and highly intelligent men and women who cannot be induced to take the smallest interest in occult science. Not, I venture to affirm, because they are "not ripe for it"—an assumption which always struck me as decidedly impertinent—but simply because they, while we are having our day in school, happen to be taking their turn in the workshop.

Their business in that workshop of the outer world is to manifest the mind and soul qualities generated by the forgotten schooling of Sabbath lives long ago. Andrew Carnegie, agnostic, in exploding the fallacy of useless accumulation by scattering millions like confetti, may have been innocently demonstrating transcendental truth that he had imbibed in another personality under the auspices of Pythagoras or Christian Rosenkreutz. Charles Darwin, destroying angel of Nineteenth Century orthodoxy and unwitting path-breaker for a Twentieth Century resurgence of the ancient wisdom, may have been unconsciously distilling the transmuted essence of power and sapience gained in the crypts of the Great Pyramid or in the Temple of Solomon. And many a humble life that sheds sweetness and light in dark places, finding its crucifixion in solitude, may be the karmic corollary of myrtle-crowned initiation in the Eleusinian Mysteries.

Yes! the Divine Science exists for something bigger than the polishing and varnishing of a Brahman caste. All-embracing fountain of light and life, it pours its graduated pulsations impartially into every circulating monad on this prodigious round-trip through Matter, never missing the last straggler. The Path is for the whole family, not the elders alone—for all the unconsidered mob of the Infinite progenitor's offspring, as they toil the long trail homeward, enriched with ever-accumulating spoils of experience.

And it seems to me that this conception, by pricking the toy-balloon of self-importance, makes for a wider fraternity and an immeasurably deeper and higher understanding, linking the disciple in consciousness with Humanity, the laboring Titan, the blindly evolving God-That-Is-To-Be.

"Let There be Light"

BY EDITH L. SOLLET.

Light is the life of man, of that there can be no question. What availeth physical life to a man who longs for sight and slumbers in darkness? When the man born blind came to Jesus to be healed, the question was put as to who had sinned, that he was in that condition. The answer was, "neither of them." What is the advantage of knowing that perhaps, it is thru no sin of your own that your eyes remain closed if so they do remain? We are speaking of sight in a spiritual way, for it is at this present time that man's spiritual sight is doing it's best to throw off the shackled condition it has been in for many centuries. We compare the man whose inner nature is struggling to discern the really great things of life, to the man born blind, who with all his other senses active, even more acute than those of most people, still goes thru life in a more or less deadened condition. For can it be true happiness to that man to be able to smell the fragrance of a rose when he can have no conception of it's beauty? Of what use is it to be able to taste and smell, (pleasures which solace the animal part of his nature only) when he has never beheld the beauty in the varying colors of a golden sunset, or watched the glistening radiance of the sparkling dew in the early morning? God's land would be fairy-land indeed, to the man born blind, whose eyes were suddenly opened to it's beauty, to an extent that the person with all his senses perfectly developed from birth, could not imagine. Now that is the effect life in general has for the man or woman whose spiritual eyesight has become quickened. Outside all the misery and sordidness of the physical world which comes within the radius of their physical vision, they see the glory of the spirit and watch the effulgence of light which emanates from a man or woman, who altho living in a physical body according to material laws, at the same time has uncovered the real man or woman, the true "spirit" to such an extent, that every one with whom they come in contact feels a healing soothing power, which unwittingly perhaps, they throw out to all they meet. They have opened their eyes to God's world of spirit, wherein dwell beauties so much greater than those the material world can furnish, that it is no wonder they seem at times to dwell in an atmosphere of their own. God's people are tired of looking to evanescent and material things for happiness, that is why so many say, "oh there's

nothing I haven't done, no pleasure that I haven't enjoyed, of what good is it all? it amounts to nothing eventually and I'm getting tired of life. No wonder, for while enjoying the pleasures of the flesh, which last for a day they have overlooked entirely, the pleasures of the spirit, which never satiate or become 'ennuyant.' Can you tire of seeing the wan faces of ill-fed, sickly children become rosy and healthy, can you tire of retaining the memory of the lovelight in the eyes of a mother, who perhaps thru your efforts was able to keep her little brood under her wing, instead of having them scattered among public institutions, never knowing the joys of home life? Can you tire of the thought that some worn-out decrepit horse has been enabled to spend it's last days in peace? You may go to the theatre and leave dissatisfied saying "there's nothing new to be seen, tomorrow I'll never give it another thought." But when your money has been spent for the pleasures first referred to, as long as you shall live the thot of them will bring a feeling of satisfaction and an ever recurring warmth to your heart. That is the real opening of your eyes to the light, the light of love for your fellow men and your fourfooted friends, than which there are none truer. That is what was meant by the words "Let there be light"! And when that light broadens and spreads over the world, as it is beginning to do even now, we shall know what it means to 'see with the spirit,' and 'ennui' will become an obsolete word, not recognized either in dictionary or the heart of man.

I sought for wisdom. Stricken low in pain
I caught my breath choked by its furnace fires,
And every nerve, racked, beat and beat again
As if some Titian thrumbed the small taut wires.
Then suddenly from out the steady beat,
As stars shine in the darkest of the night,
A glorious chord of music 'tranceing sweet
Released my soul as on the wings of light.
I rose, and gazing back I saw a form
With arms out-stretched—eternal were its eyes—
And then I knew it, for the angel pain
Was only *Wisdom* in another guise.

—Dudley Dorn.

Astral Creations

BY S. A. A. McCAUSLAND

To think is to create some kind of form out of astral material. Weak and uncertain thought can only result in inchoate, misty forms lacking any staying cohesion. Strong, focused thought creates with great permanency of cohering force, and forms made by intending, determined thought endure as pseudo-individualities for long periods of time. When a form of this kind is designed, and filled with a force which is positive to the elementals, the creature so constructed can, and does, sometimes live in its seeming separate individuality for ages. In truth the Astral plane has amongst the varied orders of its denizens many of these force-centered thought creations, some of which are said to have been created by the Atlantean black magicians. To an informed mind a tour of these art galleries of the Astral should prove to be an experience both informing and entertaining. Amongst the life-filled, active statuary could be found the Santa Claus of generations of vivid imagining and belief of children: the devil of popular superstition would confront the investigator: he would find there the houris of the Mohamedan: the ape and elephant gods of India: the lovely winged angels of the Christian, as all other forms of ugliness, or beauty, which the generations of people have been busy creating through thought, long sustained and continually fed, generation after generation, by the minds of humanity. To this collection of astral art may be added such fictional characters as have been so forcefully conceived by writers that an attracting elemental centre has been set awirl with some permanency; and if these have been of an interest sufficient to become fixed in literature, and with added force being fed into the conception by the thoughts of many readers they may survive for a very long time, as astral shapes. Thus, on that plane might be seen by an interested, wide-awake traveller such characters as Lord Lytton's Arbaces, and not distinguishable by the uninformed of astral conditions from the astral personality of a discarnate Egyptian priest. Of this nature Ivanhoe, Shylock, Isaac of York, Faust, and Mephistopheles, with many of the fairie folk of the imagination of children, might be met by an adventurer and pleasantly, or, unpleasantly hobnobbed with.

The biblical statement of "God created man in his own image," also the Hermetic axiom "As above so below," seems to state a parity between the method of Kosmic creation and the

law at the foundation of man's creative powers.
 One idea that the whole of the endless mani-
 are nothing other than a divine gallery
THE VALUE complete as to the divine idea, but not
 AWAY into final form.

BY VICTOR E. CROW

The intellectual ray is one of the seven greatest gifts but as
 light pouring down upon the world in the means to us only the
 the "seven spirits of God sent forth." Neither of her parents are
 to comprehend the meaning
 its fullness, it
 another
 the

The Vision

By Peggy Webster.

I stood one night upon the barren shore,
 Wind-swept it was and bleak and desolate,
 And I beneath the storm-fiend's furious rage
 Stood bowed despairing trembling at his voice.
 When through the tumult suddenly there came
 A sound, a breath, soft like a passing breeze
 That sways the reeds upon the river's bank.
 "Oh child" it said, "Oh child of little faith,
 Dost thou not know, and dost thou not believe
 The I am He whom winds and storms obey.
 That I am all and thou art one with Me
 And I with thee."

Then lifted I my head
 Strong in the knowledge that that voice had brought,
 Strong in the battle now and firm and sure.
 And then there seemed to come to me a form,
 A vision, strange, intangible, divine;
 And in its mantle soft of silver grey,
 It wrapped me round and I stood safe, secure,
 So safe, I could have challenged all the wrong
 The world doth hold and won the victory!
 Then shone there all around a wondrous light,
 A veil was lifted, and my sight was clear,
 And I who up till then was full of doubts,
 Saw plain, And all was peace.

Concentration

WHAT IT IS AND WHAT IT ISLAND

BY ARTY. Kind of form out of astral matter thought can only result in inchoate, Practically ~~nothing~~ any staying cohesion. Strong, focused either ~~it creates~~ with great permanency of cohering force, and simply transfer intending, determined thought endure as pseudo-concentrate. periods of time. When a form of this

Yet the ability to concentrate force which is positive to the itself, as most young students of occultism think, ~~it~~ does, sometimes ficial state of mind, as some teachers almost lead their ~~students~~ In truth the believe. Concentration of one's thought is as natural a state ~~as~~ many mind as can be. Let me give you an example; suppose you are reading a book. If the book interests you, gradually the sounds and sights of this world will be banished from your mind and the thoughts that the reading of the book gives rise to will replace them. You will not say that such concentration of the thoughts is an artificial state of mind, and yet, scores of articles are published every year giving the latest methods of how to concentrate one's thought.

The real secret of concentration lies in the ability to do a thing rather than the ability to think about doing it. Let me illustrate. Suppose you would like to transfer a message to a friend, mentally. Under ordinary conditions, unconsciously perhaps, the neophyte would sit down and with corrugated brow and clenched jaw, he would repeat mentally "You will be there," at the same time attempting to draw up a mental image of his friend. If he should have the will-force to keep it up for five minutes he might start a hemorrhage but so far as his feat, for such it would be under those conditions, of thought transference—he might transfer the message and then again he mightn't. A much easier way, and one that is really based upon the correct laws of thought transference, is to sit in a relaxed manner and say to your friend mentally "I want you to be at such and such a place." Speak to him mentally as though he were in the same room you are and without going through the rite of concentrating. Notice that the writer said "in a relaxed manner."

Always remember to relax because the conscious mind can only be on one thing at one time. Two thoughts can never be in the conscious mind at the same time. Another thing, forget that you ever heard the word "concentration."

The New Renaissance

THE VALUE OF THE INTELLECTUAL AWAKENING

BY VICTOR E. CROMER.

The intellectual ray is one of the seven great streams of light pouring down upon the world in the present age, one of the "seven spirits of God sent forth into all the world." In order to comprehend the meaning of the coming great Renaissance in its fullness, it will be advisable for us to turn our thoughts to another great epoch in the world's history somewhat analogous to that upon which we are now entering. About 500 B. C. there was a tremendous epochal change going on throughout the whole world. The intellectual life of the world was being lifted to great heights in that auspicious period. The world was ready then, as now, for a great forward movement. And this forward movement was focussed in a number of great men, the like of whom the world has not witnessed since. Somewhere about 600 B. C. a number of highly evolved men were born into the world in different countries. They lived their lives each in their own spheres, and unknown to each other, but practically all that we know of philosophy and religion in the world today began then.

—The World's Leaders 2,500 Years Ago.—

In Judea Isaiah the Phophet was flourishing, laying the foundations in prophetic language of the coming of the Master who was later to carry on to its fulness the inner Jewish ideal. It was a period of intense life for the Jewish nation, and Isaiah was the center from whence the life was shed abroad upon the people. In Greece also at the same period a wonderful age was breaking forth, led by those mighty intellectual giants, Socrates and Plato, who have given to the world all that is best and noblest in philosophy. These two thinkers, the rough-hewn, rugged Socrates and the polished, high-souled Plato, have left an imperishable influence upon the world that will never pass away. The western nations have sat at their feet ever since in Ancient Athens they discoursed upon the ways of wisdom and the laws of destiny. But while Greece was sitting at the feet of Socrates and Plato, there was stirring in the heart of India another mighty movement, which has left its mark on all the Eastern nations, for at that time from end to end of Hindustan the Sage of India, Gautama Buddha, was preaching his great philosophy and re-

ligion, and he had the whole of India for his hearers, whereas Socrates and Plato had but Greece. But even this does not exhaust the list of sages who walked upon the earth in that auspicious age, for in China two mighty movements had their birth contemporaneous with Buddhism in India, Confucius and Lao-tze, the founders of the two Chinese systems of thought, lived side by side in China. They met on several occasions, and Lao-tze was called by Confucius "the old Philosopher." Both these systems had their rise about 500 B. C. Thus it will be seen that throughout the world a mighty age was dawning then, that has moulded the thoughts of the world till now. All the developments since then have but been unfoldments of the thoughts and ideals projected on the screen of the world in that glorious age. Christianity, which arose 500 years later, was but an out-picturing of the Messianic prophecies of Isaiah and other Judean prophets.

—The Coming Intellectual Renaissance.—

That wonderful age, 2,500 years ago, was more in the nature of a message to the higher classes of the world's populations. Confucius and Lao-tze discoursed to the enlightened few, Buddha to a large extent preached to "the young men of good family," the Brahman and the Warrior castes, and in Greece the helot received but little instruction. This age, however, that is dawning on the world, will be an intellectual awakening for the masses of the world.

About forty years ago the extension of free education to the whole of the people of England, and its gradual adoption by nation after nation in the intervening period, has led to a dissemination of literature and learning that was never possible in any previous age.

The development of printing, "the art preservative of arts," had much to do with the initiation of this great intellectual awakening. We are now in the midst of this tremendous onrushing intellectual flood, the minds of all mankind have been stimulated to a remarkable degree. That knowledge which in years gone by was the monopoly of the few has now become the heritage of the many. The masses of today are able to obtain access to infinitely more knowledge than the philosophers and scientists of yore. Priceless works of art, science, literature, and philosophy can now be obtained in cheap reprints by all who desire to dip into their pages. Out of this intellectual inspiration must inevitably be born a higher type of mentality than was possessed by the masses of the past. Therefore, with the growth of reform in all other directions, side by

side with every forward movement, as part of a great co-ordinated whole, will be evolved a higher mental outlook for the masses of the world. The people of the future will be intellectually superior to the races of the past. From myriads of newspapers, daily, weekly, monthly, there has poured out upon the world a mammoth stream of literary matter, some of great and much of lesser value. Side by side with this there has been placed upon the literary market an endless stream of books. All the knowledge of the past has been revealed and placed in the hands of the people. The mind of man has been played upon by this terrific stream of ideas. Its vibration has been accelerated to a degree greater than all the previous ages have produced.

—After the Great War.—

With the coming of the great war all preconceived ideas were jettisoned, or at least placed in the crucible, to be recast by the refiner's fire. And now when the titanic struggle has ended, and once more the reign of peace is established through the world, this intellectual tide will rise and rise until it submerges in its depths all the swamps of ignorance and prejudice.

The thirsting mind of humanity will search out the causes of all things, and the masses will demand the right to learn all that the world's best men have taught in all directions. No more will the people be satisfied with stones for bread, but will demand the rich nutritious mental food that will enable them to grow and develop until they can face the universe as fellow members of a mighty world-order of which they form a part, understanding the universe, worshipping in an enlightened manner the Author of all things, and fulfilling each his rightful part in the great scheme of things.

There are no limits to the development of the mind of man; philosophy, science, art, religion, and economics will be the familiar studies of the man in the street. The books of the future will deal with realities rather than with fiction. Mankind will want to know the inner causes of all things. Then shall this one law hold good, that on the heels of that desire for light shall come the fulfillment of that wish, and the knowledge of the universe shall cover the earth as the waters cover the sea. There is no clash between religion and science, philosophy, economics, or politics, except in the minds of bigots and materialists, and by those who fear that they will suffer when the masses rise. But nothing now can stop or hinder this intellectual awakening, and it is good to live in such an age.

Twenty Messages

MESSAGE SEVEN

We had been reading Matt. 17/21: "• • • this kind goeth not out but by prayer and fasting." One asked:

"Have the Guides any thought to add to that beautiful verse"?

There are many who might have asked such a question, might well ask themselves the question: "Who am I"? Were they able to answer the question they would live their lives on this Earth Plane in a very different manner. Were they to ask themselves the question "Who am I"? and the answer came back: "You are part of the Great Divine"? would they not build with greater care?

"You realize, do you not, the struggles of humanity to grasp these truths and the density of present interpretation"?

Yes! Perhaps ignorance is not so much at fault as conceit.

"Will you kindly explain what Jesus meant by Prayer and Fasting"?

Prayer and Fasting! As there are never two leaves alike on a tree so the wants of mankind are never the same. To one, fasting may be the abstinence from material things. To the man who has allowed his business to become his master, that, to him, would be a form of fasting. To the drunkard, the giving up of drink would also be fasting. So there are no two cases parallel.

Prayer and fasting means bringing yourself into higher vibration, where you can commune with God. And to the mind filled with material things, it is very hard to reach up and grasp this Great Truth. Anyone, in proportion to his prayer and fasting, may aspire to and attain the healing which He did.

Ask and ye shall receive; knock and it shall be opened unto you. *Just to the height to which you can send your prayers, just to that height can you reach out and grasp the great truth.*

The vibrations are very beautiful here this evening—they are such vibrations of peace, and love and harmony. We seem to long not even to break this beautiful silence, even with the sound of a human voice. We carried you each and every one out and gave you a slight glimpse of The Beyond. This was simply a Little Journey—just enough to make you long for more.

"Is it possible that our vibrations can add anything to the happiness of our Guides"?

Yes! When in lower vibrations we who are on the Higher

Planes cannot reach down and help. Worry or anger will cloud our way and we cannot penetrate your atmosphere. But we are very happy to say—through your love for us—you rise high and we are always with you. Not alone by your words are you doing good, but by breathing out love for all mankind.

"Our Guides realize then that thoughts of love, even to the people on the street, though unexpressed, are recorded and heard by *them*"?

Often not those you meet on the street—very often they are in such low vibrations. They (the loving thoughts) are never lost. They find root in some heart longing for such a vibration. Never a kind word nor a loving thought is lost. And it also has a *double service*, because it reflects back on the one who gave it birth.

"Kindly give us a little light on the sentences: '*Do not seek*' and '*Let your light shine*' and '*Spread the message there is no death*.'"

Yes! Your answer is given in your first question: "Let your Light so shine." Take for example the sun in the heavens, shining forth, spreading glad tidings, warming the earth, bringing forth vegetation—fruit—all to the state of perfection. This is the same "Let your light so shine"! If you *burnish your light*—then hold it steady, just as the sun throws the rays onto the earth, so will you send out your rays to those seeking the light. We find so few who hold their light steady—who focus their light upon mankind. They try by their own force to draw. One must never forget: that is animal magnetism, instead of Spiritual Light.

"Is *animal magnetism* always incorrect and erroneous"?

No! Perhaps a more *correct* word would be *physical* magnetism. There is so little difference. But until one rises into the higher vibrations, they are not using the Spiritual Light. They are still laboring in the material plane.

"Our Guides understood that Animal Magnetism was used as in Christian Science"?

Yes; For example: the man who slaves—puts forth every energy to accumulate a fortune: you cannot say he is laboring on the Spiritual Plane, and yet in order to do so he must be drawing from some magnetic force or power. He must come in contact with certain material vibrations in order to draw to himself this material gain. The man who has realized his power is not seek-

ing—he is simply holding his light—be that light for material gain or for spiritual gain—he is holding his light steady, and attracting others to it.

“Would you consider *Healing*, so-called, done through manipulation instead of exclusively through the mental, to be wholly wrong or wholly right”?

If you have a machine, and the engine is out of order, you would scarcely offer up a prayer—you would quietly take off your coat and try to repair the damage done. We must not forget that the human body is simply the *house of the soul*. It is a wonderful piece of mechanism. Often the mind is not mentally poised enough to readjust the machinery. Then why ask what means shall be used? The main question is: that the damages are repaired, and that the machine is again in order.

“In spitting on the clay and placing it on the lad's eyes, Christ did not then merely express his contempt for matter”?

No! It was only the lack of faith—He meant only lack of Faith! When one has absolutely Faith and Trust—when they are absolutely in Tune and Rhythm, this Home of the Soul will not be out of repair. But when discord comes, then it is—the question then arises how best to readjust it. As we said before: just as there are no two leaves the same, so there are no two human beings alike. While the Divine Spark is in them—is from the same Fountainhead—yet their problems are so entirely different.

“Wouldn't a realization of this fact make men love each other more”?

Yes! But the Great Drawing Vibration must always be the Christ Spirit Within Them.

“Wars and rumors of wars—hell and Satan of Man's own invention unloosed to plague the stricken world. Shall the sentence of death be eternally proclaimed against those who stand in the way of heaven's decrees, or shall man rise in rebellion against the powers of evil”?

CARLYLE—Automatically.

Occult Story

A SOUTH AFRICAN GHOST STORY

BY GERDA CALMADY-HAMLYN

(Concluded)

He slept for some time—one—two—three hours perhaps; then awoke with a start and a shiver.

He—the most hardened and strong-nerved of African explorers—found himself lying there “all of a tremble” amidst the enshrouding darkness, listening with straining ears to a whole concourse of curious sounds—grunting, snorting, rooting, and snuffling as though the sty in which he had taken refuge were full to the very doors with wallowing pigs.

What could the strange noise mean? Might the Kaffirs, by any chance, have driven in a herd the while he lay asleep, if so it was a singularly awkward predicament! He really must strike a match and see. So, fumbling in his inside pocket, he found, to his great relief, a box of wax vestas, which—despite the serious wetting their owner had received—still remained dry and useable. He struck one, and glanced nervously around; the shed appeared perfectly empty. Not a creature was to be seen, not a *pig* of any sort or kind—not so much as a venturesome rat or a creeping chirping lizard; he must surely have dreamt or fancied those extraordinary noises; his brain no doubt had been over excited by fatigue and yesterday's long march. So—off to sleep again.

And, once more, he was awakened to unspeakable horror and disgust by the sound of “Choog—choog—choog—” all around him, snorting, grunting, guzzling, as though dozens of enormous porkers were hustling and pushing one another in-and-out the straw in quest of some luscious morsel or other; the in-drawing motion of covetous tongues—crunching of bones—then, once again, that lap—lap—lapping noise across the stillness, which particularly got on his nerves.

For it seemed to the horrified, indignant listener, (straining his ears there in the darkness) as though the objects those brutes were scrunching must be *human bones*, the lap—lapping of human blood!

“A ridiculous morbid fancy! Of course I ought to be ashamed of myself!” he muttered, then turned to sleep again.

But it was perfectly hopeless, he could not get a wink. The thought of great, bristling hairy forms jabbing one another all

round the sty (and though he could not actually *see* them, he would have taken his oath that they were there) and fighting over scraps and chunks of too grisly a nature for him to contemplate, kept Captain S— awake until the dawn broke, and a couple of Kaffirs in dirty blankets unbarred the door of the sty and released him from durance.

When he reached the farm his surly Dutch host eyed him up and down.

"Sleep well, hey, Herr Rooinek"? queried the Boer, with quite open curiosity and a sly wink at Mevrouw, who, in the chill gray morning light, looked more slatternly and repulsive than ever.

There appeared to be some grand joke brewing between the two. Captain S—however, refused to be "drawn," and when he answered politely that he had enjoyed a good night, save for an inexplicable feeling that *pigs* were all round him—both inside and outside the sty, (he could not get the idea out of his head, try as he might,) the expression on the faces of the villanous couple was immediately altered; their grinning laughter turned to undisguised rage and insults, and they drove Captain S— helter skelter straight off the place.

Captain S—, with considerable thankfulness made good his escape. "But why in the world should they fly into such a rage over such harmless matters as *pigs*—"They are welcome to keep ten thousand for all I care, it's no affair of mine," pondered he; when, having placed some considerable distance between himself and his unfascinating hosts he at length paused to take breath.

He paid but little more heed to the matter, except to register a vow to give the farm a wide berth in future. Nearly a year afterwards, it was brought back vividly to his mind during a brief stay in Johannesburg—when, happening to put up at a certain hotel, he made passing acquaintance with an interesting and travelled young fellow, half Briton and half Boer, and even more conversant with Transvaal folk and their ways than was Captain S—himself.

Jakob Liebert and he were sitting smoking one evening on the hotel verandah, and their conversation happened to turn on that very stretch of veldt bordering the Orange Free State of which my story relates.

"You seem to be fairly well acquainted with that quarter of the earth; do you by any chance know of a farm called Piet Van Derken's"? inquired Captain S—, he spoke rather cautiously, remembering that his listener had Boer blood in his veins. Young Liebert laughed, a trifle sarcastically.

"Know the place! Schur-Kloof, as it is called, why, of course I do, and Piet Van Derken; a precious scoundrel he is too, though it is best not to make such a candid remark too near his presence! As savage as a bull, vindictive and revengful to the very verge of insanity; he has influence too of a kind, and would stick at nothing to get "his own back" with an enemy. How did you happen to trespass on *his* domain? Piet's none too partial to strangers!"

Now it was the Englishman's turn to laugh.

"I should rather say he wasn't," declared he "and I for one shan't trouble to visit Schur-Kloof again till a good many moons have passed; sleeping accommodation at that salubrious spot is neither too willingly given nor too luxurious." And straightway Captain S— related the story of his extraordinary "dream" about the pigs.

"I am certain as I stand here, that I felt the brutes all round me in that infernal place; yet couldn't see a sign of a single one, although I lit a light several times. It was puzzling, and unspeakably horrible as well; I simply *can't* explain it." Jakob Liebert stroked his fair moustache thoughtfully before replying, then—

"I've heard something similar to your experience before, from the Kaffirs—and others," he volunteered "fellows who have been through such a thing, won't talk much of it, I notice; anyway, not within Van Derken's hearing. Breathe the word "pigs," and you make him your deadliest enemy, the Kaffirs even go gray with fear."

"But why on earth should he object to the mention of *pigs*, they are such *common-place* animals"? asked Captain S— feeling more puzzled than ever.

"Well, I'll tell you a story that may partially explain matters though it has only been *whispered* abroad. Few people would be bold enough to charge Piet Van Derken to his *face* with the crime of murder, all the same—" and young Liebert lowered his voice almost unconsciously, as though even there, in that respectable Johannesburg hotel, the "walls might have ears"!

"It must be nine or ten years ago I reckon, since an elderly relative of Mevrouw Van Derken (some said an *uncle*, some a cousin, but at any rate she had "expectations" from the same and he some money to leave) came to stay at the farm.

"The old fellow, past eighty, was sickly, bedridden, and querulous; stricken, so rumour had it, with a mortal disease before he came, yet even then, ill as he might be, in the eyes of his affectionate relations he was *o'er long* in dying, a point on which

his dutiful niece openly expressed her disgust. She, as you know, is a foul-mouthed, nagging virago, Piet, a sullen bully. Things were not going very well just then upon the farm, they had had one or two bad seasons; a little ready money in hand would prove exceedingly useful.

In the end, I don't know exactly *what* happened, but the story goes that, one evening, Piet had drunk deep (as he does sometimes); Mevrouw was in one of her worst tempers, the old man wailing like a fretful child in pain. To "stop his noise" and inadvertently serve their own purpose, the villainous pair picked up the old fellow as he lay on his sick bed and carried him across the yard to the pig-stye, where they laid him down on a bundle of leaves and straw.

There are no pigs *now* on Piet Van Derken's farm as he very truly informed you, but in those days the place was famed for a particular breed of swine—great, raw-boned, bristly haired brutes, almost as big as a grey wolf and very nearly as savage.

Well, the Kaffirs drove in the herd as usual that evening, Piet Van Derken did an *unusual* thing for *him*—met the drovers coming back with their charges at the outer gate of the yard and *himself* hustled the pigs off to their stye. He locked the door upon them and said nothing to anybody, much loud grumbling and squealing was heard during the evening, mingled with a cry or two that sounded strangely human, but the Kaffirs, if they listened *at all* paid little attention to either, only, when they went in the morning to let out the herd, one of them found—! Well, perhaps as your English proverb has it, "the least said soonest mended," Mevrouw Van Derken's ancient relative was never seen again; things, (oddly enough) grew more flourishing at the farm during his absence; debts were paid off; money seemed ready at hand, Piet became a shade or two more surly and vicious, if such were possible—that is all. But if you mention *pigs*, the mere *word* in his hearing, well, I'm told 'tis as much as your life is worth; Piet is a savage fellow!

"You look faint, Englander—well, and really I don't wonder"! explained young Jakob Liebert after a pause, taking his cigarette from his mouth and glancing furtively out of the corner of one eye at his surprised and horror-stricken companion. 'Tis a horrid story, sure enough, though I've heard it pretty often. Come round to the bar and let's have a good stiff whiskey and soda to get the taste out of our mouths. As you say it may not *really be true*."



Ancient Craft Masonry

MASONIC GEOMETRY

II

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In order to appreciate the true relation of the foregoing geometrical forms to the symbolism and aphorisms of ancient religion and philosophy, it is necessary to study them in synthesis. That is to say, by grouping them all together, in the senses of their natural relations, one to another, so that we may perceive the engendering thereby of the occult forms which are those geometrical figures linking together theorems so totally dissimilar, that their relationship would not be ordinarily suspected. When such figures can, in turn be shown to be the fundamental canons of cosmic law, we may feel assured that we are in the presence of the ultimate mystery fathomable by mortal man.

It will be remarked, as we proceed that there is a close, not to say inseparable relation between the "sacred" Geometry of the ancient world and the numerology of the ancients. The uses of the latter, particularly as *gematria*, were principally to record and conceal the marvels of the former.

During the vast period of time in which the Sun of our universe was unequivocally hailed as the supreme Deity thereof and fountain of all intelligence or wisdom, human as well as divine, it was the function of many symbols to refer the most important functions of Nature to a solar origin or inspiration. Later, when as the fruit of irresistible logic applied to astrological presumptions, the assumption of a descent of the ruling spirit of the Sun to a fleshly career became the chief human speculation, the same geometrical and arithmetical mysticism was drawn upon as the source of their credentials and they proved who and what they were to their disciples by uttering parables and *logia*, which could not fail to be recognized by adepts as the peculiar keywords of Solar mythos.

The functions of the Sun, as the actual creative agency, by and through which, all things terrestrial had come into being and were continuously sustained in their life processes, were arrived at, by the wise, long before the facts concerning the actual processes had been ascertained, by means of such abstract sciences as chemistry, geology, biology and the like.

The cult of the "Great Architect of the Universe," which

Masonry has made so peculiarly its own, had its origin entirely in such attributions. The title of *Pontifex Maximus* or "Supreme builder of Arches" (or Bridges) was in use centuries before it became that of a Christian Pope, denoting the hierophancy of the great Cosmic constructive power which men imitated in the erection of their earthly habitations.

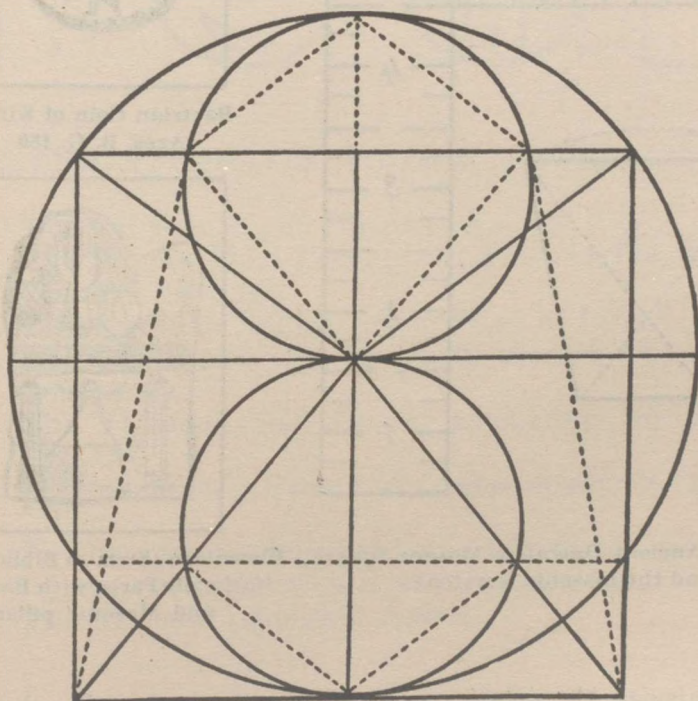
It is curious to surmise just what turn human speculation upon the infinite would have taken, had the primitive astronomy of the Magi revealed the axis of the Earth to be inclined to that of the Sun at any other angle than that of twenty-three and one half degrees,

It is this fact and this fact, alone, upon which turns the whole mystery of ancient religious symbolism. The astronomical fact of first importance in determining the physical life of our globe, it enters into the mechanism of basic geometry with an insistence which leaves no doubt in the reflective mind as to the intention of its presence.

In the study of the Sacred or Masonic geometry we must not lose ourselves, by wandering, as through mazes of lines, but we must learn to recognize the various essential figures such as squares, circles, triangles, oblongs and particularly the angles of certain oblongs, so that we shall know them whenever and wherever we meet them. The most important step in this direction has been the series of figures entitled "The geometric genesis." Our modern Chess-board is a monument to the fact that ancient students found the most convenient method of analyzing the properties of the perfect square, by dividing it into sixty-four equal parts, or 8×8 . One of the reasons for this was that this sum is the addition of the Solar and Lunar numbers "36" and "28." The latter number is manifestly inspired by the twenty-eight days of the lunar cycle, although it has also important geometrical correspondences, but the former not only possesses the wealth of significances which we have been at pains to dwell upon, in our papers upon "The Zodiac in Religion and Freemasonry," but it will be found upon examination that the angle of $23\frac{1}{2}$ degrees is that of an oblong 4×9 , again establishing the number "36."

The basis of our synthetic figure, is the "Squared Circle of Equal Circumferences." In this, the circle rests on the base of the square and embraces its two upper corners. Radii from the center of the circle divide the large square into four oblongs, two 3×4 and two 4×5 in dimension, diagonals from the corners of the square to the center of the circle give us the vertical axis of the characteristic pyramids which prehistoric Masonry placed

on opposite sides of our Earth in silent testimony to future generations. Dividing the large circle by two smaller ones, each containing exactly one quarter of its area, we remark the manner in which the pyramid triangles, seen point to point in the large square are created base to base in the small circles. The circle divided into two parts by a line dividing its diameter into three and five parts, respectively, is one of the most ancient and widely distributed Solar symbols in the world and a proportion universally recognized by Artists and Architects as the most harmonious division of lines or spaces, the famous "Golden mean," 3 to 5. The pyramidal triangles, which it contains, re-combine into two oblongs, one 3 x 4 and the other 4 x 5.

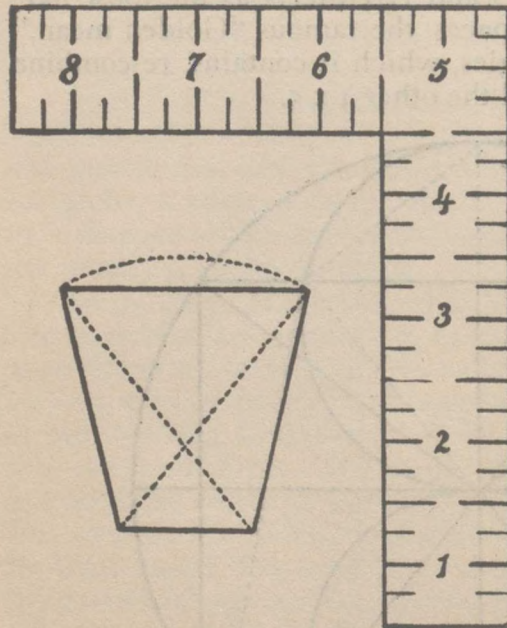


The Problem of the Squared Circle of equal Perimeters and its Symbolic derivations

The difference in area between these two oblongs, imposed one upon the other, conducts us to the "Operative Masons Square" which measures the former with its inner angle and the latter with its outer angle. The eight units of measure involved (here presented as inches) give us the mystic sum of "36" and so constitute this peculiar square of the symbol of the Divine Architect. That it was so regarded by the ancient Egyptians, is evident from its frequent use as an emblem of Osiris, while Bactrian

coins of B. C. 180 exhibit the Monarch adoring it with the Sun worshipper's gesture of upraised hands.

Still more significant, however, we may note on our synthetic diagram, that the dimensions of the Masonic Keystone of $23\frac{1}{2}$ degrees are clearly set forth, the base of the square forming the top of the inverted Keystone.



The most Ancient Operative Masons Square and the masonic Keystone

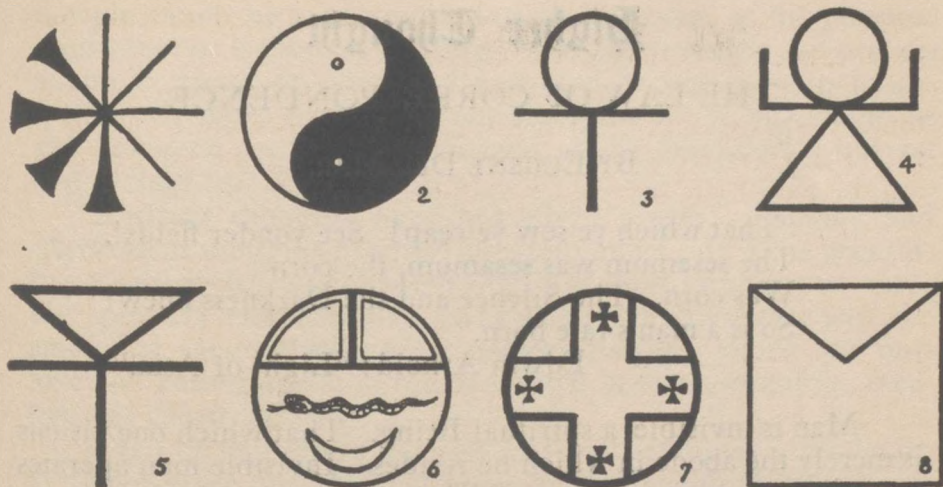


Bactrian Coin of King Azes, B. C. 180



Phoenician Stela in Bibliotheque Nationale Paris, with Baal sign and Masonic pillars

In this case the relation of the Keystone to the triangles in the small circle at its base is of a totally different description from one which is outlined in the symbolic figure at the head of this article, which will be dwelt upon at greater length further on. Suffice it to say that the evidence of the one time deep study of these figures, exactly as we show them, is universal, while their use in connection with the central figures of various exoteric religious cults is valuable evidence that these figures were in their times and places, but representative of the universal Solar *logos* or Word of God, revealed through the physical and philosophical contemplation of the Solar universe.



ANCIENT SOLAR SYMBOLS DERIVED FROM THE "SQUARED CIRCLE."

1. The Babylonian god *Ilu*, or $1 - 8 = 36$.
2. The Chinese Dual Principle of *Yan* and *Yin*, Spirit and Matter mating.
3. The Egyptian Ankh Cross or "Key of Life."
4. The Phoenician sign for Baal, carried wherever they ventured.
5. The Hindoo *Crux-Ansata*, antedating the Egyptian *Ankh*.
6. Aztec Sun-god. Same form common among Pueblo Indians.
7. Nimbus surrounding head on early Greek portraits of Jesus, particularly on Byzantine coins and *Eikons*.
8. The Masonic Lambskin Apron.

Higher Thought

THE LAW OF CORRESPONDENCE

BY EUGENE DEL MAR.

"That which ye sow ye reap! See yonder fields!
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born."

Edwin Arnold: "Light of Asia."

Man is invisible, a spiritual Being. That which one visions is merely the abode in which he resides. Invisible man operates according to invisible law which, acting on invisible energy, creates a form that is evident to the senses.

Nature is all imperatives. Things happen because they must. There is no chance or haphazard; only Law. Every cause has its correlated result; each result presupposes a good and sufficient cause. The Principles or Laws of the Universe always and ever prevail; and man creates in the sense that he provides the causes upon which the Law shall operate. He supplies the raw material which the Law works into the finished product.

Each man makes and remakes his own body, the house in which he lives; whether or not he knows or believes it. The comment that most of us would make on another man's physical house would probably be: "This is the house that Jack built!" When one is ready and willing to admit that he was the jack who built his own house, he has either stumbled upon or broken into a treasure house of wisdom.

The Spiritual Being, invisible man, through the agency of thought equally invisible, determines the form in which his house shall be fashioned. He chooses his thoughts, or chooses that they shall choose him, and having so chosen they do their perfect work in producing a form that manifests in exact likeness the merits and demerits of his thoughts.

Does anyone now believe that a man-God, in a far off Heaven, arbitrarily determined the details of an individual's existence for all eternity? It is difficult in these days for a child to believe any such a nursery tale. It seems almost too puerile to mention it to truth students. It is not at all strange that thought fashions the form; but it would indeed be strange if this were not so. What else could do it?

The difficulty with each of us is that he fails to realize the

thought causes he is constantly setting in motion or the physical results that he is thereby inviting. One plants onions and expects apples to grow; or sows toadstools and expects to reap mushrooms. Or more frequently, one scatters a lot of miscellaneous and unknown seeds and is amazed at the nondescript harvest that springs up.

Abstract thoughts have but slight power. Fleeting and effervescent thoughts produce but scant effect. It is the generally prevailing attitude of mind that is of most importance. It is the spiritual element that gives quality to thought, and the emotional factor that confers power upon it. When one puts love and enthusiasm into his thought it becomes dynamic, creative and constructive.

Each of us prefers to exist in a well-appointed residence. Why not make our physical home an expression of beauty and harmony? Why not fashion the body into a habitation wherein one may live in comfort? If it is cramped, tense, disjointed, dilapidated and generally uncomfortable, must not the spiritual occupant express itself physically in terms of the body it inhabits? If the body is diseased, or out of ease, must not that which expresses, or presses out, though the body conform to its peculiarities? The shape of the mould must determine the shape of the product.

How may this be remedied? Only by changing the body. And how may this be done? By changing the thought. And how must it be changed? By constant indulgence in constructive, optimistic, positive, healthful thought. No person will deny the destructive result of negative thought. Is it not strange that people do not as freely realize the constructive result of positive thought? One is exactly as true as the other; the Law operates to create or to destroy.

One does not have to think appendicitis in order to get it. One does not ordinarily invite a cold by saying "I want a cold." Fevers do not always visit one merely because he calls them by their first names, although such familiarity is apt to be dangerous. Disease comes as the result of a thought cause of which disease is the correlated result. Fear thought is the dominant cause of all physical ailments. Without fear, it would be practically impossible to have anything but perfect health. And fear thoughts include all that are negative, pessimistic or destructive.

Each atom of the body has its individual intelligence, and it recognizes its thought master. Each atom is impressionable to one's mental attitude. It takes little heed of mere words, but rather places trust in one's prevailing thought as the clearest in-

dication of his desires. When one is looking for trouble in any particular part of his body, the interested atoms promptly accept his views and do their best to accomodate themselves to his thought commands. If one indulges in "crooked" thoughts, all the naturally straight atoms acquire an immediate ambition to be as crooked as he is. Like master, like servant; that is the Law of Correspondence.

If in one's thought the Universe in which he lives is regarded as being delightful, pleasant and harmonious, the Law measures him in terms of his thought and demonstrates to him that he is quite right. If his mental attitude is to look upon it as hideous, unpleasant and discordant, its reactions will convince him that he is not mistaken. Whether one regards environment as being pleasant or unpleasant, discordant or harmonious, or looks upon it as opportunity or obstacle, the universal looking glass sends back its reflection in exact duplication of his point of view. It is no respecter of persons; it justifies each and all of us.

Each so-called physical disease has a mental counterpart. So has each condition of ease. The mental being the realm of cause and the physical that of result, conditions of disease may be changed to those of ease by change of thought. While the mental condition of being cheerful and optimistic may help materially in this direction, optimism and cheerfulness are only the baby-talk of mental or spiritual healing. Some one has said: "Smile, but know while you smile." The thinker wants to know why, and is seeking to understand the art or science of health, of which cheerfulness is but a mildly pleasant expression.

The root of fear thought lies in the belief in fundamental separation and opposing interests, and is evidenced by selfishness and egotism. All such thoughts are harbingers of discord, disease and death. The root of contrasting faith thought lies in an understanding of essential unity and harmonious interests, and is evidenced in altruism and egoism. These induce health, harmony and life. Each thought group brings back correspondences of its own kind. It can do nothing else.

There is a healing art or science, and its understanding enables one to convert discords into harmony and disease into health. The healing art consists in employing consciously for constructive purposes the same Laws that have been previously used unconsciously as destructive agencies. One may turn on an electric light by the same switch that turns it off; only he gives it a different turn. Or if buttons are used for connections, the

result will depend upon which button is touched. Having chosen the cause, the result happens as a matter of course.

Each of us wants health, prosperity and happiness. Each wishes to touch the right button or turn the right switch. To do this, one must be careful of his thoughts, cultivate constructive ideas and inspire his ideas with high spiritual ideals. The fundamentals of all ideals are the realizations of complete unity with God even to the point of identity of the absolute goodness or beneficence of the Infinite, and of the basic harmony of the Universe.

When one realizes these truths, fills his consciousness with constructive thoughts, directs his thought constantly and consistently along these lines, and acts in accord with his thoughts, the Universe cannot fail to respond in terms of health, harmony and happiness. Nothing else is possible. Loving it with heart and mind and soul, it loves in return through its myriad universal avenues of expression.

Whether it be health or disease, one can receive only that which he has earned. If health were sought for as directly and persistently as disease is, the world would soon be changed wondrously for the better. If one bids for hate, discord and disease, is it not an expression of love that he should have what he wants? That is certainly the human conception. He would not be satisfied until he got it; so, in its loving kindness, the Universe grants his wish. If he chooses that method of soul unfoldment, and the Law justifies his request by granting it, who can say that this does not represent the acme of love and wisdom?

In his complete freedom of choice, one may prefer to invite health, harmony and happiness. In this event, the Law honors his draft in exactly the same spirit. The Universe is wondrously sensitive, plastic and responsive. One may always attract his desires if he places himself in harmony with the Law, persistently thinks of what he wants, invites it and expects it. Always and ever the Universe returns in kind. The without must become a faithful replica of the within, and the visible an exact counterpart of the invisible.

It is in the invisible realm of thought that the wondrous processes of conversion take place. It is there that are forged the links connecting the invisible with the visible. Yes; "the Silence and the Darkness knew"; for they worked into the loom of life the thoughts that had been placed at their disposition. The individual may choose his thought, but "the Silence and the Darkness" have no choice. They can only express the divine love and wisdom of the Law of Correspondence.

To The Aspirant

BY THE TORCH BEARER

You must know that in the beginning of all things each atom must be perfect in order that the Divine Father may see His reflection and manifestation.

If any one atom which is used by Him in His marvelous works were imperfect, the beauty and perfection of the creation would at some time show a mar upon its surface instead of ever growing into greater loveliness and perfection.

It is only after man takes hold of these atoms and seeks what he calls perfecting them, that they become warped, distorted, discolored and unfit for perfect creations.

Mankind molds them into a matrix of his creation, and to his imperfect eyesight they seem to blend and harmonize and form a creation of beauty. But as time goes on he discovers that first this link, then that one—a line here—a dot there—do not glow with equal radiance to the rest.

Then begins the pulling apart of his creations—putting in new bits in place of those which seem to be imperfect. At last the whole once again seems all perfection. But suddenly another thread breaks, a knot slips and imperfections are perceived once more, and the work must continuously be patched and altered.

Do you not see that so it is with the instruments which are to be used in the Divine Service. They must be tested, here, there, in every way, along all lines, until the Master Builder accepts them as being worthy of His use and to be relied upon for taking His material and blending and harmonizing it into a perfect whole.

Think of this when you grow weary and faint-hearted and feel that the tests are never ending. Dwell rather upon the glory which is yours in having been selected as an instrument to be tempered and fitted to the hand of the Divine Designer.

I know the way seems long and the trials many. Look ahead! See what is in front of you! Gaze up and out—not back and down.

You are nearing the mountain top and have naught to do with the life which was yours when in the valleys.

Sing a song of triumph!

Let joy vibrate through your voice—love beam through your eyes and flood the world with the sunshine of your happiness.

Theosophical Talks

LETTERS THAT MAY HELP YOU

BY ASEKA

Number 8

Now that I have given you some data regarding the doctrine of re-incarnation, let us take up the main thread and show how this teaching of re-embodiment fits in the general scheme.

H. P. Blavatsky said in effect (I haven't the exact quotation handy): Imagine a ray of LIGHT ("Atma," "Spirit," "Over-Soul") striking on a mirror ("Manas," "Man," "Ego," "Human Soul"), and being reflected from that mirror on to a lump of clay (physical man). That is a rough illustration of what we call "man," "humanity."

Let us try another: Fault was found with Henry Irving (the great English actor) for not losing his identity in the various parts he portrayed; his *individuality* was so marked, so powerful that, instead of Louis XI, Hamlet, Wolsey, etc., being on the stage, it was Irving *acting* the part. This may make it plain to you what we mean by the "Individuality"—the "Ego."

The "Ego" (the 'I am I' feeling in every one of us) is the MAN who re-incarnates life after life. He is the *actor* who (like Irving playing Hamlet yesterday, Louis XI today, Wolsey tomorrow) in his previous life (his life's yesterday) lived and acted the character, say, of an aristocrat in France of the 18th century, today is in the character, say, of a literary or other professional man, tomorrow may be in the character of another type. He, the real inner MAN (called in theosophical literature "Manasa-putra"—Sons of Mind) is the *individual* who is the *thinker*, the *reasoner*, the intellectual Man.

The physical animal-man in which this Individual re-incarnates is the "personality."

In theosophical books you will find mention of 7 "principles" in connection with "Man," and as some of the names for these "principles" given by the various writers are not the same, the student is likely to be confused. I have found the following the simplest way of presenting the subject; it may help you.

Think of the "Ego" (Human Soul, Thinker, Manas are names given to it) as being *the* point of interest. Above is pure *Spirit* (Atma, a ray of the Absolute) clothed in a body (for want

of a better term) or vehicle called *Spiritual Soul* (Buddhi), *below the Ego being* a living physical animal, to which the Ego is attached for the period of an earth-life.

This physical animal, or animal-man, is formed on a body (Astral Body—which is invisible to us) left by a previous humanity whose scene of evolution was the Moon (in those times very much larger than it is now); hence the name of this Moon-humanity—Lunar Pitris (Moon Fathers). The consciousness (Animal Soul) of this animal-man is merely that of “desire” and “passion.” (I may be wrong, but my study of Christian Science leads me to believe that this “animal-man” is identical with the “mortal man” of the Christian Scientist. Anyhow, the “animal-man” is the *mortal man of the Ancient Wisdom*).

This physical animal-man had no intellect, no mind, no reasoning power until the entity we call the “Ego” (which is a *God*) connected with it. The result of this *Spiritual Entity*—the Ego—incarnated in this “bundle of animal matter called mankind”—animal-men—has been to develop a bunch of nerve matter into a brain, an organ with which to “think” with the further result that the animal-man through long ages of such re-incarnations—or re-embodiments—is what we, today, see in our streets, stores and houses, bartering and selling, profiteering and being profiteered, consumed with ambitions to be presidents, senators, millionaires—to be “successful”; each trying to outdo his fellows by hook or by crook (mostly crook), cunning, scheming, fighting, envious, back-biting, (with some notable exceptions to prove the rule)—in short, human beings.

After all the milleniums spent in the Ego’s endeavors to raise this animal-man (for that partly is his job) the world today shows the net result. Not very promising, is it?

The effect of the Ego’s stimulating and, as far as it has been able, efforts to endow this animal-man with thinking powers is: the animal-man has developed a kind of low intellect along with a pride and conceit in that low-grade intellect and its achievements; a still further consequence being that this animal-man (which is the man of today, don’t forget) thinks he is the pinnacle, the efflorescence of evolution! Most of his thoughts and energies go to getting money with which to cloth himself in better and richer raiment than his fellows, to feed his already overfull stomach with more costly and richer food; to get to a position in life where he will be able to look down on others and be a source of envy to the other fatheads who have the same aspirations.

This is the “Personality,” the “personal man,” the John

Smith, Wilhelm Hohenzollern, Charles Murphy, the ordinary man in the street. *It is mortal; it dies!* At what we call "death" the gross physical body is discarded; the man has then the astral body as his external envelope, which, later on, also dies. What remains is the Ego with whatever it has gathered in the way of knowledge and experience during its connection with this particular animal-man, and its relations with other animal-men and animal-women. As the astral is a part of the physical (a more immaterial extension of the physical), and as the "personality" knows precious little more when he is functioning only on the astral (after death) than he did when in his full physical equipment, you can probably see that "messages" from the dead have practically no value as information on "heaven" conditions, or the real spiritual world.

This episode of the Gods (the "Egos," the "Thinkers," the "Individuals" that re-incarnate in these animal-men) is what is known as "The Fall." This is the episode that in more child-like form is given in Genesis as the Fall of Adam and Eve story.

In a very real sense this episode is *the real crucifixion story*; and this "Ego," this God is the "man-god" of Plato, who crucifies himself in *Space* (or the duration of the life-cycle) for the redemption of Matter.

These entities, these Gods (Egos), 'divine in their essential nature, yet not pure enough to be one with the ALL, have, in order to achieve this, to so purify their natures as to finally gain that goal. They can do so only by passing *individually* and *personally*, i. e., spiritually and physically, through every experience and feeling that exists in the manifold or differentiated Universe. They have therefore, after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human plane.' According to this teaching, you can see how far (?) a mere belief in a Jesus crucified on a cross will take you, and how far (?) that belief will go in changing the animal-man of today into a spiritual God.

Probably you will see, too, the reason for the statement, "The kingdom of Heaven is within you," also "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you"? St. Paul (who is supposed to have written the latter) was an Initiate in the Ancient Wisdom; a "Master-BUILDER"—as he calls himself. If you read 'Corinthians' from the point of view of the teaching regarding the "Ego" and "animal-man," you may discover many ideas that will enlarge your mental vision.

Astrology

BOTH ENDS OF THE REPTILE

BY EDWARD BROOK WARREN

As the study of astrology becomes more general it must naturally outgrow much of the classification that now separates planetary influence and aspects into benefic and malefic factors. The existence of evil astronomical conditions as an arbitrary or permanent hindrance to human progress is as unthinkable as the orthodox hell with its personal devil. These so-called malefic conditions cease to be evil just as soon as we learn to understand them and co-operate with them.

One of the most maligned factors in astrology is the Moon's South Node, or The Dragon's Tail; but when we become acquainted with its official duties we learn that it is one of our truest friends.

As an introducer of the new and a terminator of the old, each extremity of the reptile co-operates very well with Uranus. Their only office seems to be to keep us from freezing fast in the rut of unvaried interest. The Dragon's Tail is called evil because he often has to use a cold chisel on our fixed feelings to jar us loose from our idols so that we can hear the call of the Dragon's Head that is trying to start something new in the opposite house. If it were not for the varied activity thrust upon us by the sudden termination of the old and the introduction of the new and unexpected, we would surely retrograde. It is in the isolated communities where life flows in an uninterrupted channel that feuds and hatred flourish. Frequent change of interest and activities is a universal specific for unkind criticism, and all forms of uncharitableness. Just at present the sweetening power of change has a faithful ally in Neptune the Purifier who is transiting the sign Leo, and cleansing the heart of mankind.

Conservative astrologers often speak disparagingly of the Moon as promoting unstable states of mind (As if mental rigidity were a virtue!) Somewhere I received the impression that it would be to our advantage to "Become as little children." Now the main difference between little children and adults is that the former lack stability. They are often forgetful—so much so that often they leave their sorrows out in the hot sun until they dry up and blow away; whereas a fixed and farseeing adult would preserve them in lavender, or save them on the pantry

shelf where the sweet milk is kept (and then wonder why the milk soured.)

Children are naturally spontaneous, mentally flexible and improvident. They "Take no thought for the morrow," consequently they have no fixed program to be disturbed by changes. They do not provide for rainy days, and as far as they are concerned, would throw all the responsibility of running the Universe upon God Almighty—without even a preacher or a politician to help Him. I wonder if the world would survive if we were to live more like a bunch of God's little children, and less like a board of directors with Him as a nominal member! Children suffer no inconvenience from the transits of The Dragon's Tail because they naturally take a detached view of all life's activities except those of the immediate present. This trait also promotes concentration. No wonder children are happy—even in spite of the diligent efforts of parents to teach them fear. The Official Eliminator finds nothing in them to take away because they live in an atmosphere of nonattachment.

Now what I am trying to say is that freedom implies spontaneity, mobility and mental flexibility; and that these traits can be acquired only by frequent changes, and that the Moon's Nodes are the official scene shifters that usher in these changes. The beginnings and endings of conditions, circumstances and motives are marked by the transits of the Moon's Nodes. The Dragon's Tail takes away the old, the out-grown and the useless; and the Dragon's Head ushers in the new, but the character of the changes depends entirely upon the houses and signs in which they occur, and the planetary influence operating through them at the time of the transits. The Reptile is merely the train despatcher to start all trains on time and see that the track is clear, and has nothing to do with the selection of the passengers or cargo—Jupiter, Saturn & Co. attend to that—but we ourselves invite the passengers and earn the cargo.

The activities inaugurated by the official starter in any particular house or sign will to a great extent be influenced by the last eventful house he passed through. For example: I know of a case where a man engaged in an unprofitable speculation, through the influence of his partner and against his better judgment, while the Dragon's Head was transiting his fifth house. A glance at his chart showed that the last eventful house that the D. H. passed through was the seventh (The house of partnership)—the sixth being vacant at the time, and it and its ruler weak in his natal figure.

The Dragon's Head calls regularly at the door of each

house and leaves with us the material with which we may create some new treasure to adorn the temple of character. On the same day the Dragon's Tail calls at the opposite house to collect some finished product. These transits act primarily upon our inmost motives, and sometimes indirectly involve activities in some other house. For instance, the transit of the D. H. through the second house may produce journeys, but the object of the journey will be financial.

In the signs typified by *life in motion* we seek, do and give; and in the signs typified by *Life at rest* we rest, receive and assimilate, while in Libra we learn poise and balance between rest and action. "No man can serve two masters" therefore when the Dragon's Head inaugurates new activities in any particular house, the Tail winds up something in the opposite house that would tend to divert our attention from present lessons. For each sign of the zodiac indicated by some form of life in motion, we find the symbolic occupant of the opposite sign is a figure at rest. Through these the reptile rings the changes on us for alternating periods of purposeful activity and restful contemplation. When the Head leads us into the humane activities of Aquarius, the Tail terminates our ease in the opposite sign, where predatory laziness reclines and admires his physique in the only sign of the zodiac typified by a beast of prey.

Human desire is ever reaching for something man has not, and ever trying to escape from something he has. When the Dragon's Head transits a house we are better fitted to realize the hopes of that house. When the Dragon's Tail transits a house is a favorable time to shake from our feet the dust of its undesirable things. Through the first house the Dragon's Head helps us to work at improving our personality, which we are later called upon to try out through the relationships of the opposite house (the 7th). If we have made a good job of our first house work we will enjoy agreeable partnerships in the seventh house associations, but if we fail in our first house lessons our seventh house becomes a house of enemies. But even this is beneficial, because we then have a chance to learn our weak points, which we may repair when the Dragon's Head again calls at our first house—years later.

If when the Dragon's Tail is thrust through the door of a house he finds it littered with unfinished business, his advent confuses us. If our plate is piled with mused over and nibbled food it makes us nervous to have him take it away—even though the Dragon's Head is at that moment insinuating a dish of ice cream at the door of the opposite house. By the same rule if we

loaf on the back porch until the meal hour has passed and our dinner is cold, we feel that we have been robbed when the Dragon's Tail enters and clears the table.

A house that covers parts of two or more signs will naturally give us a greater variety of lessons than one that is confined to one sign only. This does not mean that the entire program is changed with each transit of the reptile—only the matured parts of it.

The transit of the Dragon's Head through the first house promotes initiative, self-reliance and an inclination to go it alone; and in Saturnine persons it inclines to solitude. Then, to leave us free to follow our impulses at such times, the Dragon's Tail is on time at the door of the seventh house to offer us some respite from the limitations of impeding partnerships.

It is not necessary that I relate specific cases in support of these conclusions, for any astrologer can verify this law if he takes the time to investigate, review and compare a few horoscopes. I particularly recommend this matter to the students of our national horoscope as a help to correctly reading the tressle-board of progress.

The deeper I go into astrology the more I am convinced that the heavens impart no evil. If we neglect to water the plant and the sun withers it, the evil is not from the sun. The Great Intelligence never asks us to perform the impossible, but gives us lessons to fit our wills. The difference between the trine and the square aspect is largely a matter of degree. The native with the most back bone has his lessons measured out to him by the square, while weaker mortals glide through life on the easier grades of the trine.

When the Dragon's tail enters a house and finds that we have been loafing on the job, and have hidden our one talent in a napkin, we are apt to cry and call him bad names when he takes it away from us; but if we have been diligent in learning the lessons pertaining to that particular house, we smile with satisfaction when he enters the door to sweep away the chips and leave us a clean slate for further problems.

After the Dragon's Head has called and left us an orange and we have sucked all the juice out of it, we will not mourn when the Dragon's Tail comes and takes away the rind. But if we lay it on a shelf and forget about it until it withers, we think we have been mistreated when the D. T. wags through the house and knocks it off the shelf and through the window.

Rents in the Veil

DEAR SIRs

Having read of the many personal experiences of others as reported in the Azoth, under the heading of "Rents in the Veil" I will relate some very odd experiences that I have had. When I was about seven years old, I and Mother were going to visit my Grandparents, who lived in the Northern part of the State. Up until the morning of our leaving I was over anxious to go, I could hardly wait until the day arrived. All went well until about twenty minutes before we started to the depot. I went running to my Mother half crying with fright and told her I was not going and that I did not want her to go. She asked me why I did not wish to go. I told her that I had just seen a bridge give way on which was a passenger train, and that it was near some town, and I saw lots of persons drown, hurt and crippled and it looked awful, and pleaded with her not to go. She was half provoked and told me it was all imagination. I remember I cried and shook with fear and absolutely refused to go. I kept up such pleadng that she concluded to wait until the next day. That evening the paper told of a wreck, the very passenger train on which we were to go had fallen through a high bridge just outside the city of Logansport. It was described in the paper as being one of the worst wrecks in the State up to that time. Then from memory I described how it had appeared to me which coincided very much with description as related in paper.

About a year after what I have above related, we (Father, Mother and I), were one evening in the sitting room. I surprised them by saying, Mother you will again be married to a man away off from here. Father, half laughing, asked me where the man now lived. I said, in that direction, pointing to the East. What kind of a looking fellow is he, asked my mother. I described him as rather a large built man, light hair and blue eyes, and that he was working where it was hot, that I could see men working with a long iron pipe to their mouth but did not know what kind of work it was. My Father and Mother laughed at me, Father telling me it was bed time. Up to that time I knew nothing about glass-blowing, I knew nothing about how fruit jars were made. But the above has come true. And my step Father is a fruit jar blower, and was born and learned his trade in Camden, New Jersey.

About three years after telling Mother she would again be married, I had been given a knife as a birth day present from Father. One Sunday three of my neighbor boys came to the house and wanted me to take a walk. This was about three weeks after receiving the knife. I asked Mother if I might go. She consented but when she saw me placing the knife in my pocket she told me to leave it at home for fear I might lose it. I said all right, and we boys started for a stroll. We walked down the L. E. and W. R. Ry track some distance and then sat down. I took out my knife and started whittling a stick. One of the other boys borrowed it to sharpen a pencil, another used it for something or other but I don't remember what. Each one returned me the knife, and as we started back home I placed it in my pocket. When we were about half way home one of the boys, calling me by name, asked me for the use of my knife again. I felt for it, it was gone. I could not find it. I half way accused them of keeping it from me and I would not be satisfied until I searched their pockets. We then went back, looking all the way, hoping to find it, but no knife did we find. Then I felt blue. I knew that Father always kept a nice strap at the house and knew how to apply it when he thought demands needed the use of it. I was afraid to go home and tell Mother, and I regretted very much the loss of it. I didn't know how to

fix things up to avoid that whipping. So I asked one of the other boys to go home with me and help me out. Now it so happened that the two boys who had used the knife went to the house with me. Father was gone. I thought the best way out of it was to tell the truth and how sorry I was. So I told Mother all about it, and when I finished she hardly believed me. She told me the knife was still in the cupboard where I had left it when going away and if I would go and look I would find it there. I and the two other boys went to the cupboard and true enough, there lay the knife. The two boys told Mother that they and myself had used the knife.

C. X. SMITH.

THE RUSSIAN STEAM ROLLER

By VICTOR E. CROMER.

During the first Balkan War, 1912, I was in London, and during a particular phase of that great struggle, which to a certain extent paved the way for the European War, I gave a series of clairvoyant lectures on the Balkan War. The procedure was to get a circle together, and I would then get into a meditative attitude, which would then be changed to concentration on the war zone, the consequence of which was that I would see visions of the actual fighting going on, and describe these to the audiences. On one of these occasions I was describing a magnificent series of struggles between the Turks and the Bulgarians. The Bulgarians were in difficulties, and the Turks were driving them helter skelter. Suddenly two great steam rollers came across the field of the visions, and ran over the area in which the Turks were deploying their armies. I described these steam rollers, adding that they were undoubtedly due to the fact that the Russians were getting ready to send their armies to the assistance of the Bulgarians, and that the Turks would soon be driven into the Bosphorus. The audience were delighted at the turn of events. However, at the conclusion of the lecture, a man took me aside and asked me to describe these rollers more minutely. I did so to the best of my ability, and he said that it corresponded exactly with certain knowledge of his own. His mother, who was present at the lecture, and he were interested in the invention of a new road roller, and while I was giving my lecture their thoughts were welling up visions of the money they would make out of these road rollers, hence their road rollers and my visions of the Balkan struggles were inextricably tangled up together.

Sorrow oftentimes leaves a gap which memory strives to fill, resetting long forgotten scenes and recasting the actors. Then, as on a stage, life is presented once again with all its wonderful lessons, its laughter and tears.

The Caldron

ASTROLOGY AND FREE WILL

Sir:

Mr. Petry writes a very able explanation of the case of "Free Will and Destiny." Ever since a small child I have been studying natural law in an effort to see just how far man could change it, and indeed, I must confess that it is very limited.

I have heard it remarked that a strong will could accomplish anything, but if you will take the cases where it seemed as though they did change the course of events, and make a careful survey of their natal charts, you will find in every instance that the planets declared such would be the case. They were only following the lead of the planetary aspects at the respective times in which the "natural law" was to take effect.

From some cause previously; which possibly may have been in this life but, more probable in a past life it had just gotten ripe for manifestation on the material plane. If that was not true, then astrology would be absolutely nothing at all and everything else in the entire Universe would count for naught to the individual. He would be free to change it to suit his own taste.

I do observe however, that every man woman and child are not doing the things they really want to do but, do the things they have to do. So, that must be some proof that man's will is not quite so flexible as a whip lash. If the will was free, we would all change our conditions and do the things we would like to do. I do not mean that man has no free will at all but, I do say it works very little in a free state. When it works it is because of the binding from different angles, and from action and reaction from all other beings.

We must consider one *absolute will* with all using it the best we can in accordance with the amount of wisdom we have and we cannot go beyond the wisdom of the individual.

The mind is the talents and everyone uses so much as he has and in the direction that was meant. He cannot go beyond that border for, all is dark and sharp cragged peaks. With the best light the way is naturally slow and without the light, no one can pass that way, for it was decreed that those that did pass must be illuminated with light and feel their way slowly.

We all know how easy it is for any good astrologer to determine just the stage of any one's mind from their chart, and just what that mind can see and accomplish.

There is not one that would think of taking a high-way robber and putting him in a great church to preach or, have him to plead law for them. Neither would they have him doctor them.

It is as our friend says in the Azoth, "that it is as if we were cogs, each one taking his own place," or the world is a stage with each playing his particular part of the drama.

Sincerely,

J. M. LYNN.

Sir:

I think you precipitated something when in Azoth for March you printed the extraordinary article by Martin Petry entitled "Astrology and Free Will." And I'm blessed if I can see how you can agree with all his propositions. I experienced some cerebral crepitations myself. May I transmit you a few?

Mr. Petry presented this question: "Are our lives controlled by Fate or do

we exercise Free Will"? In reply he made some retrospective maneuvers and then stated: "My experience in the study and practice of the divine science [astrology] has proved otherwise." Well, proof settles lots of questions, so what was the proof? Here it is:

"Whatever the stars indicate in a chart," said the author, "is by inexorable law sure to happen and it does happen with mathematical precision." Please get that "mathematical precision" for that's the proof. And it's as good proof as I or anyone else could ask. But, sir, what says our author next: "No astrologer can tell with any degree of certainty just what effect an evil configuration will have." Now that's a nice, frank admission for you. I think it's true, too, for I've been trying myself for a long time with the same conclusion. But what has happened to that "mathematical precision"? Shell shock! Call the ambulance!

In the name of the holey papal socks how can Mr. Petry be so positive that his experiences *proves* that each and every aspect evokes conditions in the subject's life with "mathematical precision," for he admits with delightful candor that no astrologer can tell with "any degree of certainty" just what effect a configuration will have? I'll say that's a corker. If the astrologer does not know the precise effect an aspect must have, then how can he prove that this precise effect has resulted?

It's mostly a professional secret, but I don't mind telling you that one of the important reasons why astrologers cannot predict events "with any degree of certainty" is because the subject's free will makes it impossible to determine how he will react to the astrological influence. This free will of individuals and nations is the great unknown quantity which constantly eludes analysis and determination and brings to naught a great many predictions that are astrologically sound. You can see for yourself that if an aspect acted with "mathematical precision" that predictions could be made with similar precision. Really, the only precision to it is the planetary aspect itself. The effect of that aspect in a native's life can seldom be more than expressed in a generality. The making of predictions is as uncertain as the result of medical treatment. No physician can be sure how an individual will react to a certain potion and no astrologer can be sure how an individual will react to a certain configuration.

Well, I thought Mr. Petry had denied man's free will, but see what he says later: "I do not hesitate to say that we have very little choice in shaping our present life." The author thus modifies his contention and avers that man has *very little* choice or free will. How much is a *very little*? If we have a little, why can't we cultivate it, develop it, make it bigger? Maybe that's one of the things we're here for: to develop our free will, realize the glorious responsibility of it and evolve it into godlike creativeness and self-direction.

Further in his article Mr. Petry asserts: "We are simply acting the roles that the Great Author has assigned us. The only free will we have is to play our part well." That seems reasonable enough, but is not the admission most gratifying, for if man has free will to play his part well, then he has free will to play it badly, and between these extremes of good and bad is about all the free will any individual would require? Doubtless there is a Divinely implanted pattern within each one of us and it is our business to evolve as quickly and as directly as possible into a perfected manifestation of that pattern, just as does everything in nature, but I do contend that man has the free will to proceed with this enterprise either well or ill. The doctrine of free will does not propose that man shall be able to set aside immutable laws of nature, or wholly escape the effects of causes he has engendered either in this life or past lives, but that he is in constant possession of the power of volition and can govern his choice between alternatives.

"All we are free to do," declares Mr. Petry, "is to make the most of the talents that have been given to us." What more would Mr. Petry wish us to have? Does he realize that these talents are our senses, our desires, our power of thought, our rational volition, our will, and that when we have attained self-mastery of these we are climbing rapidly toward the freedom of Godhood. At the soul's first incarnation in human form as a morally accountable entity it possesses the free will to use these talents well or ill. Those who cultivate their talents and opportunities come into subsequent incarnation, reaping the effects of their efforts and creating new causes. Those who wasted or buried their talents come into incarnation now with them dwarfed and stunted. True enough, there may be some unavoidable karma, but even that karma is derived from causes that were self-engendered through the use of free will. Were it not so, then there could be no justice whatever in the law of karma in its action as the law of cause and effect. Shall a man reap what he has not sown? And shall he be obliged to reap that which he had no free will in sowing?

If in all our past incarnations we had no rational control over the shaping of our lives and cannot shape our present life, then certainly we have now no control over our future, nor do I see how we can be charged with Personal Responsibility. We are simply automatons bobbing and pirouetting in response to planetary influence.

FREDERICK K. DAVIS.

ANSWER TO ABOVE

I expected that my article in Azoth for March, "Astrology and Free Will," would meet with considerable criticism, but I did not look for the large number of commendatory and congratulatory letters which have come to me from all over the country agreeing with my views. I was glad that Mr. Davis criticised my article in great detail, yet in the main he agrees with me nevertheless.

Though no astrologer can predict what effect a certain aspect will have, that does not prevent the aspect from operating with mathematical precision. Something is going to happen, and whatever it may be it pops up at the appointed time. The fact that the astrologer cannot judge it aright, is not the fault of astrology.

True, we have a little free will—that of doing what is assigned to us in the best way we know how; and I agree with Mr. Davis that this can be developed. That, however, is not possible in this short existence. It will require many incarnations before our eyes will be opened to our real possibilities. I will maintain that a strong evil aspect will have its effect, and it cannot be sidestepped or avoided. Take, for instance, the square of Saturn to the moon in a person's chart. It is an aspect of sorrow, of disappointment, of interminable delay, of restriction and limitation. However able the person may be who has it, he can make no real progress. Persons of less ability and worth pass him on Life's pathway, and all the prizes of existence—love, wealth, happiness and even health—are denied to him. He can use all the free will at his command, can exert his ability to the utmost—yet his energy is all wasted. He cannot accomplish anything, and must be content with mediocrity. And yet there are others who have the Midas touch and forge ahead with little effort. The man with Saturn square to the moon is in a position analogous to Tantalus. The cup of happiness is ever held before his lips, but the moment he attempts to drink from the refreshing bowl, it is withdrawn from him. This is only one instance of the workings of an adverse aspect, but it will demonstrate how helpless we are in its clutches. A square, conjunction or opposition will ruthlessly and inexorably have its effect, and it can

no more be prevented than can an eclipse of the sun. Of course, the river eventually winds its way to the sea, but often the course is tortuous, uncertain, beset with dangers, and it must hew its path through mountains, forests, and over hills and rocks. Life runs much the same course.

MARTIN PETRY.

DEAR CALDRON:

I have been reading Aseka's articles and letters on Theosophy in Azoth since May, 1919, until Feb., 1920, and I declare I don't seem to get much soul-food or enlightenment on Theosophy out of them. He seems to have a bitterness in his heart against the Jesuits (the Jesuits seem to have a considerable number of friends among the theosophists at present—Aseka) and the Church folks (Protestant). It appears those two elements have embittered his life. This is sad (it would be if it were true—A) and doesn't seem to be the right attitude of a Theosophist. His tone seems untheosophical in that he hasn't got charity and tolerance for his brothers in all walks of life. Truth isn't advanced by knocking. She rather attracts man through love and kindness. Love not malice (not guilty of malice—A) is the divine attribute. Even the Jesuits and all Protestants are our brothers, and sometime, some place, somewhere, they will receive the light. (From where?—A) I quote from H. P. B. "A clean life, a pure heart, a brotherliness for all, a readiness to give and receive advice and instruction" (why don't you follow her precept?—A). These are the golden stairs up the steps of which the learner may climb to the temple of divine wisdom." (Why don't you quote it correctly? Among other things you have left out "a brave declaration of principles" also "an open mind, an eager intellect"—A). I often wonder if we take these statements to heart and act on them. In "Light on the Path" by M. C. we read: "Before the voice can speak in the presence of the Masters it must have lost the power to wound." How many of us have lost this power? Perhaps few have evolved that consciousness. "Jesus" apparently had not for: "And when he had made a scourge of small cords, he drove them all out of the temple"—John II, 15. Also: "Ye serpents, ye generation of vipers"—Matt. 23. 33., "Ye are of your father, the Devil"—John 8. 44., "Depart from me ye cursed, into everlasting fire * *"—Matt 25.41). But if we persevere and discipline our lower selves, a day will come when we will feel and be a brother to all that lives.

Yours for Love, Tolerance and Charity,

C. F. WATERS.

ANSWER

I don't wonder that C. F. W. has failed to find pabulum for his soul in my articles if he reads them in the manner his letter indicates. While it is true that I have an antipathy for the Jesuits (which I share with a not inconsiderable number of Roman Catholic clergy and laymen), it is untrue that I have bitterness in my heart for "Church folks," either Romanist, Protestant, or any other denomination, and my critic will find it difficult to find anything in my articles to give color to such accusation. He talks a lot of charity and the other virtues, but does not mind descending to dishonesty in making such an accusation. If he will turn to AZOTH for June '19 he will find me saying that I take off my hat to the sincere worshipper of whatever creed. Take a squint at that mote in thine own eye, C. F. W.!

An admirer of H. P. B. (as he assumes to be for he quotes from her "Golden Stairs") should be honest enough to quote also from "Isis Unveiled" which is a book largely devoted to exposing the Jesuits and their underhand methods. If I am doing wrong in exposing them, I am in good company,—H. P. B's.

I can clearly see that sometime in the near future I shall have to write an

essay on Love, Tolerance and Charity, for the minds of the average would-be theosophists are so muddled regarding these things and their connotations, that, in my opinion, they need instruction.

These persons seem to have been brought up on the "turn the other cheek" teaching of Jesus, not knowing that that teaching was and is for disciples (not for "householders"), men and women who are "*unattached*," who have no family or national ties or duties. The acceptance of that teaching by the "ordinary" man is shown to be impractical by so-called Christians, for in our Christian countries we have Bishops blessing battleships, offering up prayers for the success of our armies and navies in killing our fellow men—our brothers.

If this kindly gentleman lived in Belgium, had seen his wife and daughter raped, his baby hoisted on the end of a bayonet, he, of course, would have thrown his arms around the Huns, possibly kissed their dear brotherly cheeks, and, if he had another daughter in hiding, would have brought her out so that she could have the benefit of making the acquaintance of her "brothers." In other words: he would put the teaching "if a man smite thee on one cheek, turn to him the other."

I believe the teaching of the Bhagavad Gita is better, because, while it aims at the ideal that "Jesus" is said to have taught (but which was in existence ages before A. D. 30), it is *practical*.

For three years I sweated over that very problem and that same teaching of Jesus. In my inner soul I felt, nay I knew, the teaching was the true teaching, but I couldn't see how I could make it a part of my everyday life. (And if one's philosophy or religion cannot be made to fit in and better one's daily life, it is absolutely useless). Chas. Johnston's Bhagavad Gita opened my eyes. Krishna tells Arjuna to go and fight and overcome his "brothers"; but he also makes it plain 'why' and in what spirit he should fight. And this is the *crux* of the whole matter which muddles Christians and theosophists alike. That fighting should not be done with any personal feeling or rancor, hatred or malice, but in an *impersonal* way, as a matter of duty, as the agent of Higher Powers who are making for the evolution and progression of Humanity.

I have absolutely no *personal* feeling against any man or woman any Society, Cult or Religion; feel no rancor or hatred for any individual (not even for those who have "wronged" me, for I believe it is my own wrong coming back to me as a result of past wrong-doing), not even for Jesuits or Huns—as *persons*; BUT!—when I believe that they are doing evil, and so helping to retard man's progress, I hate their evil, their actions with every bit of me, and I gird up my loins, sharpen my little tomahawk and go after them with every ounce of energy I possess. I try to feel as *impersonal* as a policeman does when he clubs the head of a wife-beater or thug—as a matter of duty and for the good of humanity.

For Steiner (I admire him in many things). Annie Besant (I love her for the great soul she is, although now gone wrong through her vaulting ambition and love of power), Leadbeater (I really think he and I would be great pals, he has such a fund of good common sense), I feel no more animosity than I do against rats that steal and foul my food which means life to me and others, or against the bacilli of influenza, cancer or tuberculosis which hampers life and threatens to extinguish it. The aforementioned are, in a sense, my brothers (just like the Turks and Huns are), but they are erring brothers who need the lash of the written and spoken Truth (in the case of the Huns, Turks and mad dogs more drastic measures are used), and those who *think* they know a little of that Truth are in duty bound to prevent the disease of error growing up and around the tree of Truth and attempting to destroy it.

More particularly in the case of Theosophy. Those who subscribe to the teaching as given out by H. P. B. have as their duty to see that her teaching (and those whose messenger she claimed to be) is kept as near her teaching as possible; to see that that teaching is not travestied, garbled or misrepresented. By handing out thwacks to these fakers and garblers of the Ancient Wisdom I am doing the recipients a good turn, for my efforts may help to bring them to a sense of their misdoing and so save them from going farther along the wrong road, with the karma such wrong-doing will bring on them.

My articles, while they try to give some instruction, cannot hope to even approach H. P. B's and Judge's writings; so my articles are intended more as *tonics*; "tonics to tone the thinking tanks" of would-be theosophists, self-righteous theosophists, the led-by-the-nose theosophists, and, more particularly, the humble trying-to-live-the-life theosophists.

ASEKA.

P. S. Here are some texts for meditation—"Be ye angry and sin not"—Eph: 4. 26., "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?"—I Cor: 6. 2, 3.

REINCARNATION

ED. OF AZOTH:

I have just been reading a Book written by a Spirit I knew when he was on Earth.

He says he was talking to Jesus so he asked him if Reincarnation was true or false. Jesus condemned the doctrine as most unreasonable nonsense. I believed in reincarnation for many years and have been reading books and magazines on the subject.

I also have in my possession a book called Oahspe. In that book it says only evil spirits teach reincarnation. Some spirits are for it others against it so what is the use of reading anything, when you can take no one's word.

I am

K. HOHL.

DEAR MR. HOHL:

If you want to know anything, you must gather the evidence and arguments, for and against, together and by study of them form your own opinion—If you stop half a dozen men in the street and ask them do they believe in the soul—some will say no and some yes—and give various reasons for their belief. You will never get anywhere or know anything with certainty by simply listening to the opinions of persons who may or may not be familiar with the subject.

Your spirit friend no doubt thinks he was talking to Jesus but you must remember spirits are in more or less of a dream state and imagine things which are very real to them but illusions all the same. This friend did not know about reincarnation or did not believe in it before he died otherwise he would not have said what he did in the book. Spirits do not know a bit more after death than they did on earth—and with the difficulties of transmission of messages through mediums—their communications are seldom of any value—Oaspe is but a romance and not to be taken seriously.

I would recommend you to read carefully the last two or three Theosophical Talks and digest the information there given.

MICHAEL WHITTY.

Reviews

The Key of Destiny. By Harriette Augusta Curtiss and F. Homer Curtiss, B. S., M. D. Cloth, 328 pp., 1919. E. P. Dutton & Company, N. Y.

This is a sequel to *The Key to the Universe*, containing explanations of the occult meanings of the numbers from 11 to 22, of the Hebrew letters from *Kaph* to *Tau*, and of the Tarot major trumps from *Strength* (numbered 11, in this instance,) to *The World*. The title-page informs the prospective reader that this work has been "transcribed" by Mrs. Curtiss, in collaboration with her husband; and nobody who is at all familiar with the literature of number-occultism, the Kabbalah, and the Tarot will be disposed to dispute the statement, for the bulk of the matter in the forty-six chapters is a heterogeneous collection of quotations from various sources, ranging in importance from the *Sepher Yetzirah* to that curious product of continental Masonic fantasy, *The Grata Repoa*, sometimes called *The Initiations of the Egyptian Priests*. Madame Blavatsky's *Secret Doctrine*, of course, has been largely drawn upon, and there is considerable material that will be an old story to readers of Papus' *Tarot of the Bohemians* and MacGregor Mathers' *Kabbalah Unveiled*.

Some of the quotations from this latter work suggest that the transcriber of *The Key of Destiny* had not fully entered into the spirit of the original, as for example, in the statement (p. 134): "In the *Book of Concealed Mysteries* (sic), Number 13 is called 'the Vast Countenance' and is represented in the Grand Man as the forehead, 'the benevolence of those benevolences which are manifested through the prayers of the inferior powers.'" A Kabbalist might have some difficulty in discovering the connection between Macroprosopus and the number 13, but it seems to be sufficiently indicated for Mrs. Curtiss by the fact that "His forehead is the benevolence of those benevolences, etc." happens to be the thirteenth sentence in Chapter 1 of *The Book of Concealed Mystery*.

In following the exoteric attribution of the Tarot trumps to the Hebrew alphabet, *The Key of Destiny* adds to the confusion of tongues, and to make matters worse the reproductions of the Tarot keys are incorrectly designated. These reproductions are given in a series of plates, each of which shows four versions of the same major trump. Of these four the upper two are labelled "Medieval," but both are from *The Tarot of the Bohemians*, and one is the work of Oswald Wirth, drawn in 1889, while the other is from Court de Gebelin's *Monde Primitif*. Of the two versions which occupy the lower portion of each plate, one is a reproduction of the Tarot drawn by Miss Pamela Smith to suit Mr. Waite's notions of a rectified Tarot, and the other, although it is called "Egyptian," is from *St. Germain's Practical Astrology*.

These are typical examples of the degree of accuracy that characterizes *The Key of Destiny*, which in the present reviewer's opinion, sheds no light upon the subjects that it is supposed to explain, and distorts much of the illumination that it borrows from earlier and better-informed writers. It may be recommended, however, together with its companion volume, *The Key to the Universe*, to the advanced student who is in need of a handy compilation of the teachings of the earlier numerologists. Such a reader, although he may often derive more amusement than inspiration from its pages, will find *The Key of Destiny* a useful reference-work.

P. F. C.

The Last Passion Play. By Mary Catherine Smeltzley. Cloth, 46 pages. Christopher Publishing House, Boston.

A most exquisite descriptive narrative of Oberammergau and the Passion Play of 1910, giving interesting and "chatty" particulars about the Play, its performers, its stage, its audiences, the village people, etc. To read it is almost as good as to have been present. The author frankly states that one object of her effort is "to call to the minds of lovers of the Play its decennial in 1920."

T. R.

Light on the Future. Being extracts from the Note Book of a Member of the Society for Psychical Research, Dublin, Kegan, Paul, Trench, Trubner & Co., Ltd., London, 1917.

It is the custom of scoffers at spirit messages to assert that most spirits—no matter how intellectual they may have been in mortal frame—seem to undergo an amazing deterioration after reaching the other shore, judging from their communications. These criticisms are oftentimes only too well founded. The reader of psychic literature must confess that a really instructive spirit message is almost as scarce as the proverbial white elephant.

The book under review is one to which this criticism applies in a marked degree. It is made up of short messages received by a small circle of friends in Dublin by means of table rapping and a ouija board. The number of communications was very large, running into thousands, and the individuals purporting to speak amounted to hundreds. The majority of the latter were deceased friends and relatives of the sitters.

While most of the messages were possibly interesting to those familiar with the persons supposed to be communicating, they make no appeal to the average reader. Commonplace remarks about heavenly life and descriptions of a material heaven in which the departed are engaged in distinctly material pursuits are not convincing. The reader, if intelligent, wants to have some light on the life beyond, not a mass of details agreeing, very largely, with orthodox religious conceptions of the spirit world. Here, for instance, are a few passages, taken at random, from the messages, which give a very good idea of the ideas running through all of them:

Q. Can you tell me what you saw on your passing over? A. I saw a bright light, and an angel carrying me through the air to a light where God was, with a great glory. I worshipped Him. Q. Do the angels have wings? A. Yes, they carry people from your land at death. (Another spirit insisted, with equal emphasis, that angels had no wings)

Doesn't this remind one of the material deity and the heaven of the ancient type? A very different conception from that which was held by the founder of Christianity, who said: "God is a spirit, and they who worship must worship in spirit and in truth."

It is not surprising that even the enlightened orthodox refuse to accept such a description of heavenly regions as this book presents, while the materialists have some justification for their insistence that the communications are all emanations from the sub-conscious.

W. E. C.

Spirit Messages. With an Introductory Essay on Spiritual Vitality. By Hiram Corson, A. M., L. L. D., Litt. D, Professor Emeritus of English Literature in the Cornell University. Christopher Publishing House, Boston, 1919.

This book contains a number of supposed communications from the spirit world received through two mediums by the late Dr. Corson. His introduction, in which he discusses spiritual vitality, is a far more valuable contribution to psychic literature than the spirit messages which follow. Among those who were alleged to have communicated are celebrities such as Tennyson, Longfellow, Gladstone, Browning, Walt Whitman, Phillips Brooks, Charles Sumner and F. W. H. Myers.

Messages that take such a form as that presented by the author must be regarded with much doubt. The spirit celebrities from whom Dr. Corson believed that he heard had actually formed a club in order to get into closer touch with him: In a note he remarks: "On the 56th anniversary of my marriage I had arranged to visit Mr. Longfellow's home in Cambridge, known as the Craigie House. All the band were to accompany me—Longfellow's Indian spirits and other invited spirits." On another occasion the spirits went with Dr. Corson to the Christian Science Church in Boston, of which some of them strongly disapproved because it lacked an atmosphere of high spirituality. The unseen visitants also called on Dr. Corson at his home in Ithaca, where they took part in his occasional drives about the country.

Extremely polite were these celestial visitors, observing all the rules of earthly etiquette. In a description of one sitting the following passage occurs: "The Control: I see Mr. Tennyson turning and bowing to your wife and family as he steps into the aura of your personality. Then with very great earnestness he assures you of the deep gratitude he feels for this opportunity."

Gladstone, Tennyson and Browning seemed to take a great fancy to the Hub, and apparently were as familiar with its characteristics as any Bostonian. But why such typical Britons should have chosen Boston as their favorite meeting place instead of gathering in dear old London is not clearly explained.

The messages, like the accompanying incidents, are not convincing. A general sameness runs through all of them. In style and general characteristics, for instance, the message of Gladstone has much in common with that from Walt Whitman, in spite of the widely different make up of the two men. Phillips Brooks is credited with a long dissertation on immortal life, full of platitudes, and the reader wonders why it was that a man of such brilliant attainments could not just as well have revealed some of the secrets of the life beyond—that is, providing he actually transmitted the message.

The literary style of the messages is far above that of the average spirit communication. This is an interesting point in view of the different capacities of the mediums. The first with whom sittings were held was the late Mrs. Mayer of New York, a well known slate-writing medium. Subsequently Dr. Corson obtained communications through his Swedish housekeeper, Mrs. Matilda Sjoegren, who had known nothing about spiritual seances but in early life had been conscious of spirit visitations.

It is with the lack of touches of distinguishing personality and the absence of really useful information in the messages that the reviewer chiefly finds fault. The messages, while interesting, are undoubtedly of the class that psychologists insist are the products of sub-conscious mind. The evidence of their origin in the spirit world is not convincing.

W. E. C.

Astronomy Applied to Horseracing, Illustrated. By "Ariel," 285 pp with appendix of tables 40 pp. Ariel, 38, Civil Lines, Poona, India.

By "Astronomy" the author means Astrology, whatever reason he had for changing the terms we do not know.

We wonder if many astrologers and occultists are interested in horse-racing—the sport of kings. However in this book Sepharial is quoted as devising a system called “The Silver Key” which is based on the weight of the horses that are entered for a race, and the winner is picked by finding the ascendant; the position of the Moon and the Sun and the relation of the Moon to the ascendant and Sun at the time of the race, considered according to the weight of the various horses.

Ariel calls his method “The Golden Key.” It is formed on a combination of the weight of the horse and the color of the uniform of the rider. His color scheme is based on the occult arrangement of the colors supposed to belong to the Sun and Moon and the planets, all of which are made use of when necessary, as well as the colors of the signs of the Zodiac. Rules are given covering both methods of weight and color and their combination. The author makes out a very good case in favor of the relationship of color and weight in regard to horseracing. It is a curious and unique exposition of astrological influence.

Says the author: I think I have proved beyond a shadow of doubt, that the influence of the Sun and Moon and the ascendant does affect the results of a race in connection with the weight of the horses, but when color is taken into consideration with the planets and the signs of the Zodiac, the investigator will be amazed at the ease with which winners can be picked.

H. U.

Soul Science. THE PROOF OF LIFE AFTER DEATH. By Franklin A. Thomas, 228 pp. 1920. Franklin A. Thomas, 20 Bickerstaff St., Boston.

The author has set forth in this volume some very earnest expressions of his conceptions of right living and practice which do credit to his humanitarianism, but he has misnamed his book “Soul Science, The Proof of Life After Death.” Beyond dogmatic statements (and he voices them with sincerity) he fails to deal with proofs that would be convincing. True, he sets forth formulae for daily living and practice, which undoubtedly may have been of blessing to him personally; otherwise his earnestness is unaccountable. But to induce popular use of his instructions, he must first lead his auditors to accept the truth of spirit return and intercommunication between the worlds. This acceptance he seems to take for granted in his readers. If he had named his book “A Manual for Daily Living by Spiritualists,” the title would have better fitted the contents. There are many good, self-evident truths in the volume; but as a treatise on *science* it is valueless. The author does not claim that he received the book by spirit inspiration, though being an instructor in development of mediumship, it is possible that he did. The book has the atmosphere of a text-book of a correspondence school for mediumship. As such, it is mediocre, though sincere, but as “science,” it is hodge-podge. However, the book may do some people good, and we are glad to say we do not think it will particularly harm anybody.

T. R.

Fear Not the Crossing. Written Down by Gail Williams, 126 pp. 1920. Edward J. Clode, publisher, New York.

This is a straightforward story of the author's experiences in table-tipping and automatic writing, alleged to have occurred in connection with friends on Puget Sound, Washington. The first 35 pages are descriptive of persons and methods. The author distinctly disclaims any scientific value for the volume, but asks that its sincerity be accepted. The title, “Fear Not the Crossing,” as well as the numerous short statements grouped under this title, were given automatically by an alleged spirit named Lee Carodoc, whose daughter Katherine took part in the sittings. There is much in the subject matter of these little essays that is pure

gold, and some of it is genuine wisdom. Its modesty will commend its reading. It is really an earnest effort to reduce or eradicate the fear of death in the popular mind, and there is a good deal of quaint everyday philosophy in it.

T. R.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, of AZOTH, published monthly at New York, N. Y. for April 1, 1920.

State of New York, County of New York, ss.

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

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher	Azoth Publishing Co., Inc.	1400 Broadway, New York.
Editor	Michael Whitty	1400 Broadway, New York.
Managing Editor	None	
Business Manager	Herold S. Robinson	1400 Broadway, New York.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.)

Azoth Publishing Co., Inc. 1400 Broadway, New York.

Michael Whitty, 1400 Broadway, New York.

Mabel E. L. Whitty, 1400 Broadway, New York.

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

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

HEROLD S. ROBINSON.

Sworn to and subscribed before me this 17 day of March, 1920.
Dixie Hines, Commissioner of Deeds, N. Y. City.

(Seal.)

Certificate No. 3683.

(My commission expires June, 1921.)