

Read Page 354—The Divine Breath

Volume Six

JUNE, 1920

Number Six

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 EINSTEIN THEORY OF LIGHT

Holden E. Sampson

THE NARROW WAY

Anael

THE DIVINE BREATH

Miriam Milner French

KARMA—THE LAW OF FREEDOM

Eugene Del Mar

SIGNS OF THE TIMES—ASTROLOGICAL

George J. McCormack

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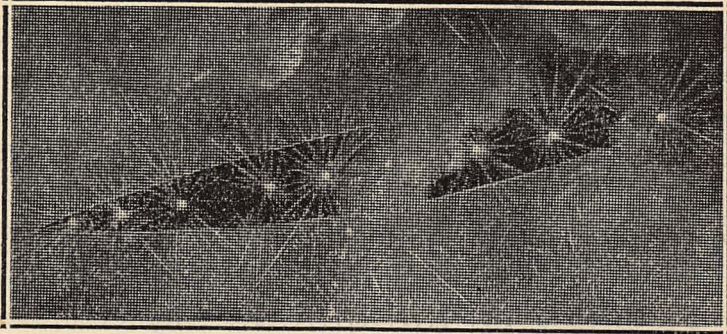
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TO OUR READERS

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.

A Z O T H

MONTHLY

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

MICHAEL WHITTY, Editor

Assisted by Gertrude de Bielska, Symbolism
Eugene Del Mar, Higher Thought
Frank C. Higgins, Masonry
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VOL. 6.

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Editorials

Ouijmania

According to the newspapers the people of this country are all going more or less crazy through the use of the ouija board. Even the cartoonists have taken it up and serious occult periodicals are warning of its dangers. Cases of real insanity brought on by its use have been recorded, and some alarmists are actually suggesting that the use of it should be legally prohibited. Notwithstanding the denunciations of the Church which says it is of the devil, the warning of Theosophists who say it leads to obsession and the statements of the newspapers that it is a direct road to the asylum, the epidemic goes gaily on and none of these protesting voices is likely to be heeded—for several reasons.

First, it is an exceedingly simple and easy way of experimenting in communication with those in the next world. As such it is most fascinating to those bereft people whose souls are crying out for the comfort of a message from, or knowledge of, a loved one's welfare. Second, the phenomena produced is an interesting study, no matter what the theory of its cause may be, and to the more frivolous it is a popular pastime or fad.

That there are dangers in connection with its use no occult student will deny; that there are weak minded people who will carry the practice to excess goes without saying, but this may be said of any pursuit or study; and it is safe to say there are as many who go insane from too much religion as from too much psychism, of the latter of which the ouija is but a branch.

Any one who has studied the philosophy and laws of occultism at all thoroughly and is able to regard this particular craze in a sane and impartial manner, will see that what is needed is not denunciation but information which will prevent the ill effects from arising.

Although previously considered as such, the ouija board is not a toy, for, in spite of the sceptics, let us confess at once that it is an instrument—a simple one certainly—by which the living can get into communication with the dead, and, what is more, it is perhaps *the easiest means* by which this can be done. This is not an unsupported assertion—as very many published instances which will bear no other explanation than that of extraneous influence, will testify.

It follows therefore that the use of it should be taken seriously; that the messages received should be carefully studied and that all obtainable knowledge, theoretical or otherwise, bearing on after death conditions, the subjective or subconscious mind, telepathy or thought transference and the non-human forces around us, should be acquired to a considerable extent and brought to bear upon them.

We do not mean to suggest that no one but a scientifically trained person should use the board but that an acquaintance with what is known about such matters is necessary as well as a common sense and well balanced mental attitude in which is a little healthy scepticism. If such precautions were always taken practically all danger would be eliminated and no doubt much extremely valuable knowledge would be acquired.

From considerable experience it may be said with a deal of certainty that the sitters at the ouija board attract to themselves entities of similar character, or those who partake of the character of one or the other, or a composite of both. Again, the mental attitude of the sitters will affect the class of communication. The giddy, frivolous, empty headed people who sit at the board just for a pastime and to "have some fun," will probably get all they are looking for and more. Those who, though in serious earnest, know nothing about the possibilities of trickery, personation and illusion, will in nearly all cases be deceived, while they who are occult students, aware of all possibilities, will not only be able to discriminate but if of high spiritual aspiration

may quite possibly get into touch with real teachers and receive valuable instruction.

Let us warn all AZOTH readers, however, who are using the board, that the vast majority of messages which are intelligible are downright barefaced *lies*. There is a residual percentage which may be attributed to the subconscious mind, and a still less amount to actual communication from a disembodied human being; but, again, it must be stated that this percentage is variable according to the development of the sitters.

The lies, the deception and the personation of a dead friend come from those non human creatures called elementals or Nature spirits. These are of many degrees of intelligence but all are said to be utterly irresponsible, unmoral, unethical beings who seem thoroughly to enjoy fooling the credulous human. Being able to read the sitters' thoughts and past history, some of these are very difficult to detect and it takes close cross-questioning and careful examination of their statements to find them out. As a general rule they are not evil in themselves, and have no desire to harm but simply have no moral standards at all.

Undoubtedly in some cases the subconscious enters into ouija communications; it should always be considered as a possible factor, especially when information given is known to either of the sitters.

Many of the platitudinous messages purporting to come from one who has died, do in reality come from the slowly disintegrating etheric or astral body or shell vacated by the soul who is now functioning in a more spiritual vehicle. This shell is sometimes attracted to one or other of the sitters and temporarily galvanized into a semblance of life by the magnetism thrown off and gives out some thought or words belonging to its more animal and lower nature, but more often we believe it is the elementals who vivify these shells and make them give messages. As the higher nature and mind have departed, what is given is but a reflection of thought previously held and the message as a rule is but crude and anything but typical of the real person. Those who have but recently died can and do communicate but the value of their messages must be judged in the light of the more or less subjective state of consciousness in which they exist.

It must also always be remembered that those departed human beings who are most closely in touch with material conditions and whose greatest interest is still in worldly affairs are those most readily contacted. As a rule they are the less developed, the wicked, the sensual, the depraved, the practical joker, the frivolous—not far removed from the elementals themselves.

These are they who will tell you to go to h—l and swear at you or else write messages like "Hail! Hail! the gang's all here!", etc., but there is another class in this category who have a fixed idea that they must right some real or fancied wrong done while on earth, and these try hard to get their messages through.

Rarely, but no less certainly, the ouija board is the means of communication with fully awake friends or other persons, or even of beings of a high order of development, but there are few operators who are privileged to obtain such.

Knowing or at least bearing in mind these many sources of the communicating phenomena, the dangers of ouijamania will be reduced to a minimum. Considerable stress has been laid by some occultists upon the idea that sitting at a board lays one open to obsession. It is true to some slight extent if one makes himself too passive. What should be done is to give up one's mind and muscular action of the arm to the influence, but keep the mind under one's own control and attentive to the work in hand. There is then no danger. *Prolonged sittings should not be held*, as soon as a sense of fatigue is felt give it up for the time. Treat the communicating entity—whatever or whoever it may be—as you would a person on earth. Decline to have anything to do with liars, rude or vulgar entities. Order them away and, if they will not go, abandon the sitting. Demand that nothing evil come near and desire only that which is good and true.

Every different combination of sitters brings different entities as a rule. If one combination gets nothing worth while, break it up and try another. If after many attempts one gets nothing worth while, it is as well to recognize it, realizing that you are not a good channel and give up the whole thing.

In view of the foregoing it is probable that the majority of ouijamaniacs are wasting their time, and perhaps the information here given will induce them to abandon the practice. It is not a desirable thing to do without knowledge and the present craze will probably die out soon, anyhow, but the dangers have been unduly exaggerated and the much maligned ouija board in the hands of earnest seekers is potentially profitable and good.

The Einstein Theory of Light

A LETTER TO A BROTHER-MYSTIC REPLYING TO
QUERIES ON THIS SUBJECT

By HOLDEN EDWARD SAMPSON

Author of "Theou-Sophia" etc.

I have followed very closely all the extracts from publications you have kindly sent me concerning Prof. Einstein's theory of light, which has set the scientific world all agog, and disturbed the equilibrium of mathematicians and astronomers. Pythagoras and Euclid must be highly convulsed at the spectacle of the world at sea upon their great *fundamenta* of the True Knowledge of Cosmical Science.

As a purely scientific question I cannot say it adds much to the stock of "knowledge" which science possesses, or assumes to possess. As long as mathematicians and astronomers work from faulty premises, and in ignorance of certain essential factors of right deduction—as, for instance, the abnormal and unique constitution of the earth's atmosphere, and of terrestrial matter—it cannot but be expected that wrong conclusions are drawn, and consequently these constant evolutions of scientific thought and constructive theorization occur when science in the nineteenth century abandoned the Newtonian theory of corpuscularity of Ether, and pronounced in favour of the undulatory theory, it completely confused the whole issue in question. Newton's theory was based on the teaching of the earliest scientific principles, of which Pythagoras, Euclid, and many other ancient names, are the standard authorities. This was a false step, and will need to be retraced before modern knowledge can advance beyond its present confusion and nescience into which it has been thrown by rejecting the early and ancient masters. Now the ancient masters were not ignorant of these essential factors of right deduction. They knew them absolutely, and their "Science" was "*Science*," *knowledge*, and not *theory*. Therefore they did not "theorize," nor make "deductions," they stated facts; and if Euclid be now put out of court, it is not because Euclid was wrong, but because "science" is wrong.

The question whether light is corpuscular, or whether it is undulatory, is truly a very foolish one; for the truth is light is both corpuscular and undulatory. This is the case with all Substance, however indiscernible to human observation its substan-

tiality. There is nothing that exists in the universe that is not Substance, therefore possessing all the essential attributes, properties, and phenomena of Substance. Neither corpuscularity nor undulation are conceivable without the basis of Substantiality. Undulation is Substance in motion, rippling through impact from other Substance. Light is corpuscular Substance, falling upon Ether, another form of corpuscular Substance, causing Etheric Undulation (as wind upon water). This undulation is less observable in pure Ether than it is in Atmosphere, for the latter is opaque and material, caused by terrestrial impurity.

Light originates in and emanates from, the Sun (i. e., the Solar Orb), the centre of the universe, *primarily*, secondarily, it is received in, and emanates from, the planets and constellatory spheres, which derive, secrete, gestate, and discharge or radiate, light from the Sun. All these sources of light radiate into the Ether-filled space of the Cosmos, and the whole originates in the Sun. They are the basis of Ether, feeding, impregnating, and perpetually fertilizing Ether with the primal reproductive elements and properties of *Life*. Ether is the primary derivative or product of light, and a more substantial element than light. It is the basis of all substance, in its manifold forms and bodies in evolution, and light is the basis of Ether. The Sun (i. e., Solar Orb) is the Central matrix or cauldron, of Light, and it is eternally fed by the Primal source of Light,—*God*, from Whose Being and Form the corpuscles, or cells, of Light emanate by spontaneous exhalation. It is, therefore, by undulation that light is dispersed through the Ether, giving Life, Productivity, and Energy to the Ether; as the Ether transmits the same to the organisms in the Cosmos. The Ether is the medium and basis of Light, Life, Force, Substance, constituting Form, Body, Organism, throughout the universe.

Wherein "Science" is mistaken is in its total misperception or ignorance of the abnormal and corrupt state of the earth's atmosphere, which is the cause of apparent eccentricity in all rectilinear forms that are cast upon it (as the reflection of a pole standing in water). This proclivity of the atmosphere now discovered (though not its cause), seems to put in the wrong all the teaching and Science of the ancients, and carries the minds of scientists far afield from the true system of scientific law. Euclid was absolutely correct and scientifically accurate in his definition of a "straight line," and on the Euclidian axioms mathematics continue sound and true, despite these late "discoveries" from a solar eclipse. Euclid, and the ancient masters, postulated from the Knowledge of Cosmical and Solar rectili-

nearity, and did not take into account the *spectra* of atmospheric abnormality and eccentricity. They knew better than to be deceived by optical illusions which befog the observation and understanding of scientists ignorant of these terrestrial aberrations. He was not a fool, who could be deluded by such phenomena as angularity, curvature, or deflection, which have brought so much confusion among the astronomers and physical scientists. Euclid was aware that the "straight line" is an accurate term to define the direction of radiation from the Sun and the heavenly bodies, beyond the earth's atmosphere which alone causes optical illusion to observers within its circumference. He worked out his propositions from the heliometrical system of rectilinearity, and not from the geometrical basis. He took no cognizance of any aspects eccentricized by abnormality as prevailing uniquely on this planet. Hitherto scientists have worked on Euclid's heliometrical system, ignorant of the contradiction between it and the geometrical system, which latter, now it is found out, nullifies the former. They have suddenly discovered these false aspects, but do not know that they are false and illusionary. They are more willing to cast aside Euclid and the ancients than to suspect any flaws or missing quantities in their own aspects and postulates. These ancient teachers must be wrong, because latest discoveries in terrestrial light contradict their axioms. They are all at sixes and sevens, and poor old Euclid takes a back seat, who knew more than modern "science."

We who have come into the "Gnosis" know what Euclid knew and what "science" does not know, that curvatures, arcs, tangents, and deflections, are optical illusions, solely due to *refraction* of the cosmical rays falling upon the disc of watery atmosphere that envelopes this planet. It is not a property of Ether to cause deflection, nor is it caused by solar or stellar cosmical body.

I have a strong suspicion that the discovery of this secret of abnormality in the earth's atmosphere will be made by Oliver Lodge, for I observe he is "getting warm" in his letter to the "*Times*," Nov. 8:

"I was rash enough to express a hope for a result equal to half Einstein's value. But the double-valued result can be assimilated and specified in various ways, one of which is the *ponderability of light* coupled with a definite effect of *motion* on the Newtonian constant of gravitation, an effect which the behavior of Mercury and other planets has already rendered probable. While another is the vague suggestion that one of the two ethereal constants, responsible for the velocity of light, is affected by a *gravitational field* (Is not this "field" the terres-

trial "atmosphere"? H. E. S.) SO AS TO CAUSE A KIND OF REFRACTION."

The next discovery science may make will be that the Solar rays also are subject to deflection, which will be for the same cause as that of planetary light deflection,—*refraction* on the terrestrial atmosphere. If the Solar rays are found to deflect then what becomes of the gravitational theory of light—curvature? What is the "Sun" which we see in the sky? It is simply the rectilinear rays of the Solar-Orb, in undulatory motion through the Ether, striking the disc of the earth's atmosphere. Being corpuscular, and therefore Substantial, they ignite in the denser material elements of the atmosphere by the force of impact and friction, and cause combustion of burning matter in the atmosphere, which descends to the earth in waves of heat, luminance and atmospheric forces. It is entirely abnormal, eccentric and material. It is not the pure Light of the Solar Orb or the heavenly bodies, but that of burning matter—elemental and astral fire.

GRAVITATION

BY MAY CLYDE

Every sound thou oughtest to hear,
Will surely vibrate on thine ear;
Everything, for aid or comfort, that is thine,
Through open or winding paths, will one day shine;
Every friend thy great and tender heart doth crave,
Thou wilt embrace this side an earthly grave.

All this, Because—

Thy great heart is the heart of all;
In nature not an intersection, valve or wall,
But one blood, in endless circulation, rolls
Throughout the Universe of souls;
Like the water of the globe is all one sea,
Believe! And all that here is thine, will gravitate to thee!

The Narrow Way

By ANAEL

Many seek the way of initiation, but few there be that find it. For purity of heart and purpose are required of all who would enter therein. The Higher Self cannot be deceived. That perfect Knower of all reads every heart—penetrates to the most secret recesses of the mind—understands the true motive behind every thought and word and action. And to none but those who are truly fit to receive the Light of Wisdom does He reveal the opening of the Narrow Way.

Hence, when it is said that purity of heart and right purpose are required of every aspirant, no rule laid down by man is meant; and to no man is the decision as to the aspirant's fitness delegated. The highest Master among men can not bar the portal to one who is duly and truly prepared for the quest, nor can anybody admit a candidate who is not ready.

Hence we find, in the various occult orders which are the branches, in the Outer, of the one great Interior Church—the Hidden School which Scripture calls the Ancient Order of Melchizidek—that no matter how far advanced in outer knowledge a student may be, sooner or later, if he is not interiorly developed to a stage corresponding to his external attainments, something happens to bar even his external progress. Such an one may have reached a very high place indeed, but inevitably he must find his true level. For that which is without is as that which is within, and the visible, sooner or later, becomes the true mirror of the invisible.

But let no heart be troubled by this. The One Teacher who dwells in the secret shrine of every human heart loves each of His personal expressions. We do not have to be perpetually on guard lest we fall into error. There is one simple method, by the use of which we may be certain that all our motives will be pure, and that we shall be found worthy in the sight of the Master.

That method is to dedicate our whole lives to His guidance and protection. To do all things for Him; to realize that all our power is from Him; to remember again and again that of ourselves—our little, limited, personal selves—we literally can do nothing, not so much as to blink an eyelid or lift a finger; to realize this fully and completely every moment of our waking lives is to be truly free.

"Strange doctrine," you say. "The way to freedom is to

realize vividly that we are absolutely dependent! How absurd!" Ah, dear friends, forget not that the wisdom of God is foolishness with men. What is it we all are seeking but escape from the limitations of personality? And how else may we hope to find it than by centering our consciousness, not upon this foolish mask—this counterfeit of the Self, but upon the true Actor and Knower, who is, indeed, the SELF of selves?" You do not look for grapes on apple-trees. Why, then, should you seek for freedom in personality? The very etymology of the word "person" is evidence enough that the phrase "personal freedom" is merely a combination of words, having no correspondence to reality.

Only the Self is free—the "Existence Absolute" at the very center of being. *That* art thou, O disciple! Dedicate thy life to *That*; rely upon Its limitless power to adjust all the warring conditions of thine existence; call upon It daily, without ceasing, to bring order out of the chaos of illusion in which thou art plunged. *That* Creative Hand which set the Universe in motion will not fail thee. It will lift thee up, no matter how often thou stumblest in the Path. Be guided by It alone, and speedily shalt thou find thyself traveling the Hidden Way, the narrow Path, whose goal is the Crown of Life Eternal.

FOUND

BY WALDO V. RYDER

Unlimited power doth the soul possess
 When love is the foremost gain;
 The lost shall live in beauty—
 When the soul has been reclaimed.

I searched for that I lost
 Amidst the world of sighs and tears;
 And behind the veiling shadows—
 I find the light of years.

How perfect is the vision of sight
 When the greater ones ordain;
 Life is but a shadowy fact—
 Based upon an immortal gain.

Let the tranquillity of love and beauty
 Settle o'er a restless soul;
 And it shall find a joy—
 Everlasting through ages untold.

Meditation on the Sephiroth

By "UTILEM ESSE"

I.

ADORATION

Receive my Reverence, CROWNED ONE.
 Receive my Humility, O LORD OF WISDOM.
 Receive my Effort, O THOU UNDERSTANDING
 ONE.
 Receive my Love, O FATHER OF MERCY.
 Receive my Thankful-
 ness O KING OF JUDGMENT.
 Receive my Worship, O THOU LORD OF BEAUTY.
 Receive my Joy, O LORD OF VICTORY.
 Receive my Praise, O KING OF GLORY.
 Receive my Service, O THOU FIRM FOUNDATION.

O RULER OF THE KINGDOM OF THE EARTH, O
 HOLY KING OF HEAVEN, SUPERNAL ONE, Re-
 ceive our Tenfold ADORATION—and do Thou FATHER-
 GOD, Receive us at last unto Thy Kingdom in the Heavens.

AMEN

II.

MEDITATION

I.

O THOU Who Wearest the *CROWN* of *LIFE*—

Meditating on Thee, I learn to win and wear my crown—
 symbol of power, of mastery over self.

2.

O LORD OF *WISDOM*—

Meditating on Thee, the Unmanifest becomes Manifest, the
 Concealed becomes revealed.

3.

O THOU *UNDERSTANDING ONE*—

Meditating on Thee, I learn how to seek and find the Hidden Knowledge of Life and Love and Death.

4.

O FATHER OF MERCY—

Meditating on Thee I learn to make my thoughts and actions merciful.

5.

O KINDLY FATHER OF SEVERITY—O KING OF
.....JUDGMENT—

Meditating on Thee, I learn how through the Equilibrium of Mercy and Severity, True Justice is attained.

6

O THOU LORD OF *BEAUTY*—

Meditating on the Purity of Thy Heart, wherein the Source of Beauty is, I am purified and calmed. Meditating on Thy Great Love I am invigorated and warmed.

7.

O LORD OF *VICTORY*—

Meditating on Thee, I learn how to fight the Good Fight—how to win that which is promised to him that overcometh.

8.

O KING OF *GLORY*—

Meditating on Thee, I learn how to achieve the Great Things by Faithfulness to the Little.

9.

O THOU FIRM *FOUNDATION*—

Meditating on Thee I learn how to keep myself Upright, with Feet and Head equilibrated by the Governance of the Heart.

10.

O LORD OF *THE KINGDOM* OF EARTH—

Meditating on Thee, I learn of the Fullness of the Earth and how to draw the Riches from therein. I learn how to be of the earth but not earthly. I learn how to win and wear the Winged sandals, that my feet may never be weighted to the earth. Step by step I seek THEE along the TENFOLD WAY and as I find THEE, I learn to do my part to make *THE KINGDOM* here below, more like unto THY HEAVENLY KINGDOM which is Above.

O RULER of the Four Corners of *THE KINGDOM* of the Earth—Lead me unto the Wisdom of the East, the South, the West, the North.

O LORD of the Four Elements, may the Virtue of the Earth, of the Air, of the Fire and of the Water, be manifest in me.

O LORD OF THE TENFOLD NAMES—TENFOLD
ADORED—

With arms outstretched to form the Cross I now renew my vow—To serve THEE with Willing Feet and Eager Hands and Loving Heart and *Seeking* Mind.

AMEN

The Divine Breath

III

By MIRIAM MILNER FRENCH

(The White Lotus Breath Series)

For previous articles see March and April 1919 numbers

For the benefit of those who did not read previous articles I and II on The Divine Breath, this summary is briefly given for future reference in the articles that are to follow:

There is no Life without Breath. The first form of Yoga breathing is the alternate breathing, i. e. inhale through one nostril and exhale through the other, and vice versa. *Prana* is the Life principle of the Universe. Our bodies are filled with *Prana* and *Akasha* (Aether) the etheric forces are called *Tattvas*. H. P. B. says "*Tattvas* are both Substance and Force, or Atomic matter and the Spirit that ensouls it." *Prana* subjected to the direct influence of the sun by day sends forth positive life currents. At night negative. During six months summer positive currents run from the North to the South, and in winter, negative currents run the other way. Each hour, day, week, month or year completes an epitome of the greater course.

There are five vital airs or *Tattvas* filling our bodies and surrounding us everywhere called, 1. *Akasha* (ether—sound), 2, *Vayu* (air—touch), 3. *Tejas* (fire—sight), 4. *Apas* (water—taste), 5. *Prithivi* (earth—smell). *Akasha* mingles with all others. It is highly desirable to understand these breaths and so create perfect harmony (health) within our bodies—perfect harmony in our minds and souls.

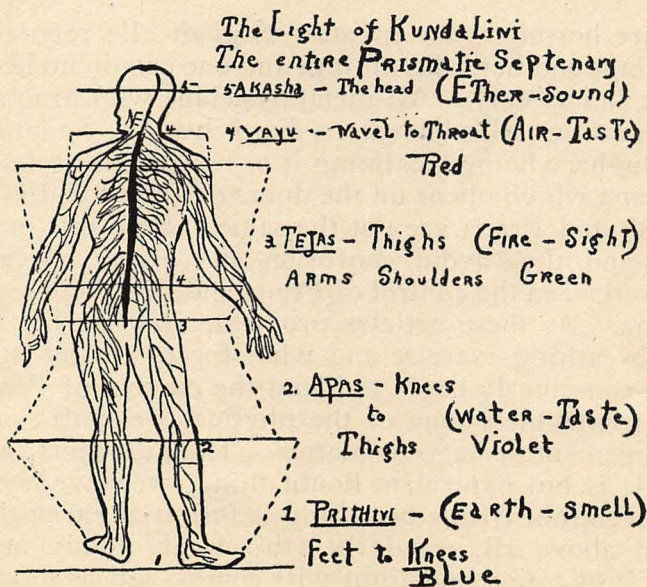
We now understand that *Prana* is a vital energy pervading all space which we absorb into our bodies by breathing. Raja Yoga is the science of controlling and conquering the internal nature for the purpose of realizing the Divine within. Hatha Yoga is the science of controlling the physical mind and body. Hatha means literally Ha, the moon. Tha, the sun, hence the sun and moon breaths which are about to be taken up. These two breaths flow through the right and left nostrils. *Ida* is the negative nerve current, or the Moonbreath, on the left side of the spinal cord; the left nostril. *Pingala* is the positive nerve current on the right side of the spinal cord; the right nostril and is the Sun breath. *Sushumna* is the hollow canal through which runs the spinal cord.

In Hatha Yoga the science of the Five Breaths and control of the five *Tattvas* relate to the vital lung breath, while in Raja Yoga they relate to the Will breath. The ultimate end of earnest students of the Divine Breath should be to correlate the two.

Breathing is the only exercise that naturally and unconsciously involves our whole body and we should learn to force *Prana* through each cell and our very bones. The alternate breathing already spoken of means that *Prana* is drawn in by the *Ida* and exhaled by the *Pingala*, or vice versa as desired.

The three great centres of the body are the Head, Heart and Navel. The *Prithivi Tattva* lies in the feet up to the knees; *Apas*, in the knees to the thighs; *Tejas*, the thighs, arms and shoulders, *Vayu*, the navel to the throat, and *Akasha*, the highest *Tattva* exoterically, to the head. Consciously directing the *Pingala* (Sun) and *Ida* (Moon) breaths, forcing them through the *Sushumna* and concentrating with that breath at any desired part in a certain *Tattva* is what we will commence to take up at length.

The sole object of practising Hathayoga is to prepare one's self for Rajayoga only and *not to obtain Psychic Powers*. Too great emphasis cannot be put upon this point! Also the greatest purity of mind and purpose are absolutely essential for students



who contemplate studying the Divine Breath if they would avoid the Dark Road and its attendant pitfalls.

"Let the Yogi look into his face" (heart) with one mind and with attention and thus let him know fully the motion of the sun and moon (the two breaths). Let him meditate upon the *Tattvas* when *Prana* is calm, never when it is disturbed; his desire will be fulfilled; he will have great benefit and victory. To those who practise and thus always keep the sunbreath and moon breath in proper order, knowledge of past and future becomes as easy as if they were in their hand."

The Hindus tell us by the practice of Yoga, time is cheated and all disease can be driven from one's body.

The five physical senses correspond to the five *Tattvas*; esoterically there are two centres of Force making seven, the number to which everything in Nature responds, as well as the two undeveloped senses in man.

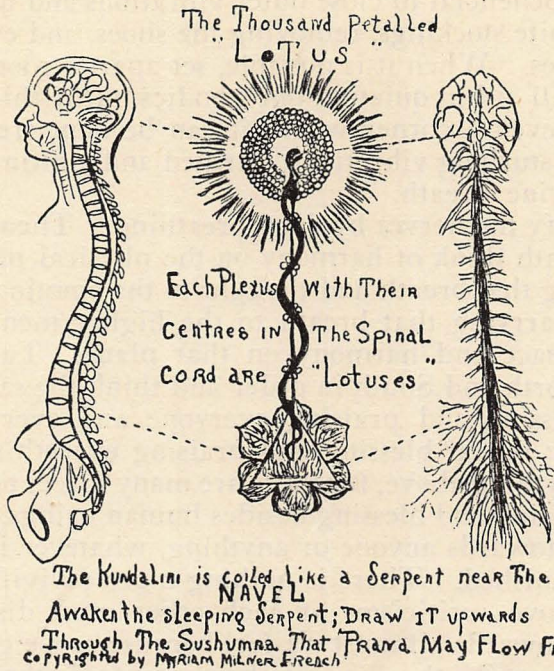
With reference to the colors given in the accompanying chart I may say that Hindu authorities differ, but H. P. B. gives them thus. I will name the esoteric color immediately following the *Tattva* with the exoteric in parenthesis: Prithivi, orange-red (yellow); Apas, violet (white); Tejas, red (red); Vayu, green (blue); Akasha, indigo (black or colorless); and says "One may see at a glance how reversed are the colors of the *Tattvas* reflected in the Astral Light when Indigo is called black; the green blue; the violet white; and orange yellow."

Nature herself is the greatest Yogi of all; regular in her outbreathings and her inbreathings and one can do no better than to observe her closely. All metaphysicians who practice healing, be they C. S. Mind Healers, Faith healers, Spiritualists or New Thought, whether realizing it or not, use entirely the control of *Prana* which opens up the doors of almost endless power.

Breath and *Prana* are not the same. Bear this in mind at all times and thus avoid confusion and error. Breathing is but one exercise in the control of *Prana* and this exercise is called *Pranayama*. As these articles progress, reasons will be given for each breathing exercise and what forces are set in motion. When we consciously begin to blend the current of *Prana* from the Astral with the *Prana* of the physical we shall soon feel a new arrangement of nervous matter. Then all incredulity will vanish. It is but natural to doubt things we have not experienced or seen, but if this breathing is followed earnestly, faithfully, and above all, regularly (this is absolutely necessary) flashes of inspiration and light will come—and as dawn is followed by the full light of day, so encouragement, hope and strength will be given to continue.

Breathing consists of inspiration and expiration—inhaling

and exhaling air in or out of the lungs. The air presses upon every object it touches in the same way water presses on anything immersed in it. Air flows towards the place where pressure is least. The pressure of air in a vessel or cavity may be de-



creased by increasing the size of the vessel or cavity and not permitting any air to enter. Please make a note of the rationale of physical breathing as it is the foundation upon which we will build our occult breaths in subsequent lessons.

The vital capacity of the lungs is the quantity of air that can be breathed out by the deepest expiration after the deepest inspiration. Each adult uses approximately 30 cubic inches of air and as breathing occurs nearly 20 times every minute, 600 cubic inches of air are inhaled or 36,000 cubic inches per hour.

Diet and habits should be wisely regulated. Extremes are to be avoided. These exercises should be practised at least twice a day, morning and evening and when possible also at noon. It is also necessary to assume a comfortable position. Sit erect, holding the spinal column free, having chest, neck and head in a straight line. Always form a vivid mental picture of what you are doing; why you are doing it, and the result you hope to accomplish.

While it is possible to retire to the Secret Chamber of the Most High, and there raise one's mind and heart towards that Higher Self, midst the deafening roar of foundry or factory, yet when practicable to avail one's self of physical aids to help concentration and meditation, it is well to do so. A white robe will be found beneficial to close outer vibrations and distracting forces; also white stockings, removing the shoes, and even wearing white gloves. When it is possible, set apart a room for this devotion; it will aid in quieting one's bodies but if this is found difficult, then even a corner where it can be kept free and secluded from disturbing vibrations, purified and a fitting place to invoke the Divine Breath.

First purify the nerves by deep breathing. Then with one calm deep breath think of harmony on the physical plane; then another, raising that breath and thought to the emotional plane; still a third, carrying that breath to the higher mental plane, thinking of peace and harmony on that plane. Turn to the East, West, North and South in order and think the same thing, as well as blessing and praising everyone and everything in each direction; repeat blessing and praising everything below, and lastly everything above, for there are many forces to harmonize by this praising and blessing besides human beings. All unkind thoughts towards anyone or anything, whatever is disturbing must be banished. There is nothing more revivifying than thoughts of Love—criticisms of each other must disappear—only kindness towards all must we feel because as we give, so do we receive. Imagine the exquisite harmony from the perfectly tuned strings of a violin, then try and actually feel that such exquisite harmony exists both within and without; literally hear the music of the spheres.

"Om Mani Padme Hum" "The Jewel in the Lotus."

In reverent meditation let us seek the Jewel in the Lotus, right in our own hearts for each possesses this priceless treasure within.

To be continued

Occult and Religious Symbolism

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

(Continued)

The duty of the augurs was to enquire into the divine will; and they could prevent any public business by declaring the omens unfavorable.

Extispicium. Some authorities tell us that the college of augurs foretold events by extispicia, i. e. by the inspection of the viscera of sacrificed victims.

This may have been true in the later vitiated forms into which the early and pure form of Roman religion fell. So far as the inspection of the entrails of victims as practiced by the early augurs is concerned, it was not for divinatory reasons; but was in accordance with the demands for perfection in every detail of religious observance, which required that a sacrificial victim should be perfect not only externally, but internally also. The inspection was therefore a post-mortem examination to discover whether the animal was in perfect condition, and therefore one fit to be offered in sacrifice to the Gods.

The introduction of extispicium was a foreign innovation derived from Etrurian, and therefore Atlantean, soothsayers and diviners.

Auspicium. Divination by the various legalized processes. (*Auspicium habere* to have the right of taking auspices): this right lay solely in the magistrates, and in the commander in chief in times of war. The augurs did not possess this right, they were but experts in the art; and solemnly dedicated to its practice at the demand of one having the right to make the demand in the public interest, and to whom alone belonged the right "auspicium habere."

Carmina. In the early times these were petitions or prayers, often humble in nature, and expressed in studied perfection of language. We are told by W. W. Fowler in his Gifford Lectures (1911): That they do not seem to have anything of a contractual, or binding power on the Gods; and therefore of a magical nature. But that the perfection of form in which they offered them was supposed to express the utmost courtesy, and to therefore have a corresponding effect. They were offered in full faith of their being answered if the petitioners had done their best to honor the Gods; hence that perfection of decency, and dignity of humility, and trust which filled the religious hearts of the ancient Romans. They seem to have acted in the

spirit that "confidence begets confidence," and that prayer offered under these circumstances must be answered, though often in an entirely unexpected manner. The Gods know best; and the sense of "Thy will be done" was all sufficient.

The Jus Augurale. The *jus augurale*, or law of divination frowned upon the fortune tellers, the quacks, and so forth that fattened upon the people; and would have none of it in public. Divination was performed by consecrated men chosen by the Gods openly and above board, and for the benefit of the state only; although the rites of family divination were not interfered with so long as public decency was not offended. They regarded infraction of public decency in religion as a deliberate insult to the Gods, and as entirely foreign to the spirit of public Roman religion; being calculated to create an infraction of the *jus divinum*, or law of the rights of the Gods; which must be respected in order to maintain the *pax deorum*, or peace of the Gods.

This is understandable when we remember that the conception of the relations between the men and the Gods were as follows. Every land had its human inhabitants, and its divine ones; and public prosperity depended upon the maintenance of good relations between the two classes. The Gods were in a position to enforce due respect to their rights, but men had no such power. All that they could do to maintain the *pax* was to discover what rights the Gods of different lands insisted upon; and having discovered this it was to their interest to meet those demands. If they as a nation tried their utmost to find this out, and to act upon the discovery, the Gods would not be offended; they knew the hearts of men, and only demanded their best endeavors to observe their requirements.

The whole of Roman religion was devoted to the preservation of the *pax deorum*.

Just as the *jus augurale* regulated the intercourse between the two classes of inhabitants, by means of which the men could discover the will of the Gods through omens with regard to public projects, and with regard to the selection of members of the college of augurs; and frowned upon irregular divination: the *jus divinum* prevented all forms of public magic. We see therefore that the very early Romans practiced in their public services the purest spiritual occultism that omens could satisfy.

Procedure. In the performance of an augury, the Rex Sacrorum, or a magistrate, possessed the right of auspiciu; and not the augurs that stood beside either; they were but interpreters, not observers, except incidentally. The Rex, or magistrate then marked out a certain definite area within the limits

of which the omen was to appear, and defined the nature of the omen requested. This space was called the *templum*. The rex and augurs stood and watched for the omen in another marked off rectangular spot. Both spots were strictly delineated, and as we would say "purified"—(*liberatus*, i. e. "freed from previous associations by a formula of words). Here the Rex or magistrate sat and watched for such signs as he had previously asked for. Those of a different nature to the demanded ones he was not obligated to notice, unless some one claimed his attention for them. The signs however were not sent to the augurs, or onlookers, but to the state official who *auspicium habuit*, (had the right of receiving the auspices).

Later the proceeding lost its early religious aspect, and the art became completely secularized.

Private nature of Omens. Although in Rome itself augury was a public religious service for public causes, it nevertheless had its private aspect. The omens referred only to the Gods of Rome, and not at all to those of particular provinces. When a new province was added to the empire, the first thing to do was to discover the *jus deorum* of the region, so that its *pax deorum* might be maintained. This is the reason for the universal tolerance which was always shown by Rome for the religions of the conquered countries. With the break up of the old Roman religion, in spite of its revival for a period by the Emperor Augustus, and his successors, the observance of omens became less and less regular, until today they receive attention from no one but the ignorant and superstitious; but in a few cases they are still a means by which the higher souls can reach individuals, and instruct them in accordance with their power to receive instruction.

Omens are therefore signs that are conventionally adopted by individuals as having a certain signification, and which may be made use of by a communicating intelligence to convey that signification, converting the sign into an omen for the particular person. They are private in that there is no law for their use which is applicable outside the greater or smaller groups which may have adopted them.

Most mediumistic visions are rather of the nature of omens in as much as they are only interpretable by intuition; and the medium thinking and calling them symbolic, is apt to bother symbologists in trying to get their meaning. Sometimes there is a little symbolism in the vision, and which the medium happens to relate, not knowing that it is the key to the whole; in this case a spiritual occultist will have little difficulty in giving enough details to satisfy the enquirer, to a considerable

extent at any rate. If however the vision is really symbolic, it is written in the script that is current throughout the solar system; and the symbologist will be able to read its contents almost as easily as he would read a letter in his native tongue. It would be as intelligible to an inhabitant of Mars or of the Sun as it would be to any one on this planet.

Omens therefore originated with the Gods in their love for their ignorant and blinded wards, whose depth in materialism arrested the easy psychism of more primitive stages; and who fostered it into sacred religious services, upon one of which so practical, and forensic a nation as the ancient Romans depended for guidance in the affairs of the nation.

SYMBOLOLOGY

Symbols, as distinguished from omens, convey definite meanings, just as do words; in fact written words are composite symbols composed usually of letters which symbolize sounds, which, when in proper relative positions, convey meanings of a definite nature, even in such words as rough, ought, bough, through, though.

In certain languages which have come down to us the letters have no definite and specific sounds attributed to them. One of these is the celebrated alphabet of the "Letters of Flame" which was a sacred alphabet in the occult colleges of Babylon; in which there were no vowels, so that by no possibility could it be spoken, it could only be read in the silence.

Every letter of this alphabet was the recognized symbol for one of 22 primitive forces of nature; and the ten numbers of the decimal scale constituted another set of symbols of 10 primitive forces of a different nature; the two together constituting the "32 Gates of Wisdom" of ancient tradition.

As every one of these letters is the symbol of force, it follows that every word composed of them is a symbol of a combination of just so many of the 22; and that a combination of the forces of the numbers, which are concealed within at least some of the letters, is also concealed within some of the words.

These are the facts: but their development at the hands of uninstructed pretenders to knowledge, would-be wise men and the like, have resulted in a thousand and one absurdities, of which Gematria, Notariqon, and Temura, are the immediate source; so that those whose knowledge of the Holy Qabalah of Babylon and of Egypt is limited to this, know

nothing whatever of the Qabalah itself, being only acquainted with the hide with which its profound philosophy was encased by its ancient guardians.

This alphabet is today called Hebrew, but is not Hebrew and never was Hebrew except by adoption; which adoption was consummated about the year 435 B. C. when Ezra and Nehemiah presented the Palestinian Tribes of Semites dwelling in and about the ancient town of Jerusalem with a document in this curious script. The story of the "Hebrew Alphabet" is out of place here; but its nature being purely symbolic in the hermetic sense of the term, its age being incalculable, and the construction of its characters being flames and modified flames in every case; together with the fact that the Hebrews never heard of it until it supplanted the barbarous letters in which their native tongue was written, are our excuse for hinting at its source. Its nature is however of all importance in a study of symbolism.

It was secret until Ezra published the Torah; and was silent except for conventional vowels which were not written, nor in early times even indicated; every student had to learn to read it word by word, or better letter by letter, because the strings of letters were not reduced to words for a long time. And it was possible to cut it up into words in many different ways, as well as to vocalize it in many ways. In the end, many centuries after publication, the exoteric students called Rabbins, divided the text into words, and affixed to the letters certain points to show what they, at that late date, thought the sound of the words ought to be. The result of all this work has been to preserve the original symbolism in very great purity, if only the pointing be ignored, and the student remember that he may redivide the letters to suit his own ideas of what they mean.

If a student be first prepared by a considerable acquaintance with the Hermetic Philosophy as taught through the Great Schools of God, but which modern literature presents more or less impurely; and then take up his Hebrew Bible, wipe out all the points, and if need be permit the consecutive words to fuse together, without changing the order of the letters, he will find himself confronted with a most interesting study; because it is symbolism from beginning to end, needing but a qualified reader to perceive that it is indeed "God's Book," in the proper sense of the term. The more profound his knowledge of the archaic traditions handed down, the more intense will his interest become in a set of documents which have kept the story pure all through the terrible Piscian Age,

until this, the time of the end, when all things have already begun to be made clear.

The epoch in the "Time of the End" has not yet arrived, at which the symbolism of the "32 Paths of Wisdom" may be completely disclosed; and the arrival of that epoch depends entirely upon the speed with which the spiritual unfoldment, which the Aquarian Age is to call forth, takes place in the hearts and heads of humanity. Nevertheless there is a great deal that may now be made public property. In our exposition of that which we may expose we shall proceed in as orderly a manner as possible.

(1) The Primordial Point: (Nequdah Rashunah).

The Ensophaur; AIN-SOPh-AUR, Light without Limit; the First Veil of the Absolute, behind the Primordial Manifested Point; the principle of Thing-ness; is described as the limitless ocean of negative light. And we have been advised to try to understand it by means of a picture of Light whose radiance is as it were reversed; it should be regarded as a manifestation of light that instead of radiating from a focus to all surrounding objects, is capable of being made to radiate toward foci by the will of Creative Elohim, and to be of the nature of a diffused light that may be focalized into points.

Such compelled radiation toward a focus is the first step in a creative act on planes of positive existence; the focus becomes Thing which is drawn forth by the creating will from Thing-ness; not from No-thing-ness, and still less from Nothing; the Three veils of the Negatively Existent One; The AIN-SOPh-AUR (Without-Limit-Light), The AIN-SOPh (Without-Limit), AIN (no, not, without).

In studying nature we have to begin somewhere, and we propose to begin at the utmost metaphysical abstraction that positively exists; which we hold to be expressed in the term Ain-soph-aur, as thingness; and which we picture as a capacity to become Ain-soph (no-thing-ness) in one direction, and Nequdah Rashunah, the Primordial Point, Thing, in the other under proper compulsion.

We next picture that however enormous was the body of the at one time Thing-ness that was seized upon by the creators to build, the Milky Way for instance; and which was concentrated into the preliminary creative points, as Primordial Thing is, as compared with the AIN-SOPh-AUR, Limitless Thingness, but an infinitesimal, and imperceptible object. This is "The Primordial Point," the Nequdah Rashunah of the Qabalah.

Such a primordial point may be but the size of a microbe, or it may occupy the whole area of the Milky Way; but which ever it be, as compared with the Limitless it is but a mathematical point, which is defined as position without magnitude. Such a portion of the AIN-SOPh-AUR, Thingness, the Limitless Light, when concentrated to a focus by creative will becomes radiant, instead of diffused.

In this condition the Primordial Point becomes that sphere whose centre appears to be everywhere, and whose circumference is nowhere: and the same remark applies to all its subsequent separate sub-foci when viewed from those sub-foci individually. Because from that view point every one of them appears to be all there is; and its rays which proceed straight forth in every direction to brother foci appear from their own centre as mathematical points. The mathematical point therefore is the nearest idea that we can conceive of the connecting link between the Absolute and objective reality.

(2) The Number 1.

When mentally perceiving the radiance in any direction from the Primordial point, what we do perceive is the negative end of a ray proceeding directly away from us which is itself a mathematical point from this view-point; but viewed from one side it is a straight line going from the creative center to the surface of the symbolic sphere, where it produces a luminosity by what appears to be a diffusion sideways, illuminating, as it were, the inner surface of that sphere: which in its turn represents the limits of the activity produced by the active primordial point already created. This ray, or these rays in their totality, are lines of force falling upon, or rising in a vertical direction to, the surface of the symbolic sphere; at which point they are diffused horizontally to form that surface as it were; but from which they in due time return to their original source after having in their course wrought such operations as the will of the projector had determined upon.

These going forth and returning rays are all numbers 1., one being involuntional, and the others evolutional. This is the meaning of the visions of Ezekiel of the Cherubim, and the wheels Ezkl; and of the corresponding vision of John, Rev. 4. (Note, Ezk. 1:14, "And the living creatures (the Man, the Eagle, the Bull, and the Lion) ran and returned as the appearance of a flash of lightning.")

These four living creatures are eternal symbols of the divine forces ruling the elements. They were represented as four, spreading out on a symbolic plain in four directions, the

plain of the symbolic circumference of the sphere whose center is everywhere, and whose periphery is no where; four of the six dimensions of the world of Yetzirah, or the world of formation; a world inferior to that of Briah, or creation, which deals only with two dimensions the vertical up and the vertical down from the primordial Point, the going out and the returning. This latter is the work of the wheels which accompanied the Cherubim.

Let it be remembered that we are dealing with the quality, limitlessness; and with a sphere whose centre is everywhere and whose circumference is nowhere; so that what is true of one part is also true of every other part of this slight departure from the condition of absoluteness.

(To be continued)

AN OCCULT PLAY

On the 12th of May there was produced by Mr. John D. Williams at Maxine Elliott's Theatre, New York, a new play called *All Soul's Eve* by Anne Crawford Flexner.

The story is of a capable and helpful young wife, Alison Heath, a devoted mother to her delicate baby Peter, and an inspiration to her husband, Jim Heath, who is a rising young architect. Just before the story opens Mrs. Heath has taken into her home a young Irish girl, Norah, who has just landed in America, and having lost the address to which she had been sent, had wandered to the Heath house. Owing to a charge made against her husband of having stolen a prize winning design, Mrs. Heath who has evidence to refute it leaves in an automobile to go to the city to see his firm. She is killed in an accident. The girl Norah stays in the home as nurse to the child. Jim Heath loses his inspiration and takes to drinking too much. On *All Souls Eve*, when as Norah says the spirits of dead mothers come to see their babies, little Peter has a dangerous attack of croup. Jim quarrels with his friend the Doctor and orders him out of the house. The spirit of the mother appears in the room and tries to speak to them, but they neither hear nor see. A voice calls from the baby's room upstairs and the father rushes up but finds Norah fast asleep and the baby in a crisis.

The spirit of the mother comes in and the child recognizes her. She enters the body of Norah who awakes and rushes out for the Doctor who is waiting in the Garden. The child's life is saved and the character of Norah gradually changes to that of the mother. She brings back happiness to Jim and they eventually marry.

The occultism of this play is well worked out. Norah, the simple Irish girl whose mentality has been a little affected by a fever, is just the subject for possession by the mother's spirit. The gradual blending of the two characters is well done, and altogether it is a play which all Azoth readers should see when the opportunity offers.

MICHAEL WHITTY.

Twenty Messages

MESSAGE 8

From the words you have read this evening we wish to bring this message: One that will be of great benefit to you in this work:

When the Christ told those who had gathered there with Him not to repeat what they had seen and heard, so the Message comes to you this evening. He meant only not to tell it to those who were not ready to receive. He means not to plant seed in unprepared soil.

"Would the publishing of these Messages be planting the seed in 'un-prepared soil'?"

No! Those who would read them would have, knowingly or unknowingly the *desire* within them—the *thirsting for knowledge*. They themselves might not be entirely conscious (of this)—the seed might lie dormant for some time—but the *desire* would be there, otherwise they would not read it.

How often one says: "I attended a lecture—I did not believe it—but I went, simply to see what the man had to say." He may believe this, but within his innermost consciousness there is the *seeking*. Therefore, those who will read the Messages have already the *thirst* for Knowledge and Light.

We would also, in this lesson you read, refer to the *Transfiguration*—to the wonderful *light* surrounding the Christ at this time. Sometimes you say: "The vibrations are very good." That is exactly what happened *there*—the Vibrations were Good. Two or Three had gathered together in His name—in love and peace and harmony—the *vibrations were good!*

"Have you anything to tell us as to whether Elias and John the Baptist were identical?"

Yes, that is a fair question; and *we believe it to be true.*

This particular time on the Earth Plane we believe he (John the Baptist) was recognized under that name. This is, however, but a recording of events. It has but One Great Significance, and that is what you would call *reincarnation*.

There are already so many on your Earth Plane, today, who are so firm in this belief, that the world—the enlightened world in general—has come to regard it as *an established truth.*

"You are aware how Christian Science closed my mind to the thought of Reincarnation?"

No! You are mistaken in that. Not Christian Science, but simply that you were not ready to recognize this fact.

One must reach a certain height before they are far enough up the hill—in fact, they must reach the *brow* of the hill—before they get a glimpse of both the *past* and the *future*.

You are now at the point where, by careful observation, you will catch glimpses of your former life or lives.

As the path widens, you will often say: "When did I learn that—how do I know?" "Why are my tastes for such and such things?" Why are certain people drawn into my circle?" "I seem to have known them all my life."

And after a time you will say: "No doubt, I knew them in other lives." And perhaps the way will widen—the Veil may lift—and you will be able to read the past.

But first, be sure of your footing for the Future. Be sure you are building, strong and well, for some day you will lay aside the material, and a perfect record will stand before you of the Journey you have just taken. So this is the important thing for you.

Not only to make this a safe and certain one, but also to give a helping hand to those who are traveling the same Road,—to keep constantly in those higher vibrations where you can *radiate* love and peace and harmony.

"Can the Guides tell us how * * * is progressing," asked one of the Circle, referring to the husband of a friend.

We would so gladly bring a message of comfort and cheer to the aching heart. We can only say as we have said before, there is no death. When the House crumbles and falls, that means but little, only to those who are still struggling on—but they must realize that only by casting aside worry and fear and doubt can their loved ones penetrate their atmosphere.

They must also realise that sorrow and tears only *cloud the way*. Let them constantly remember: *there is no death*.

Their dear ones are ever with them, and if they will make the way clear, they will realize that they are not alone.

Could they but realize the barrier they place in their way of advancement, they would not mourn for them. We might add much more to this Message, but for the present we would only say to the Sister, to find her comfort in the fact: *there is no death* and her dear one is very, very close.

To show you the power of concentrated love, we wish to call your attention to the one who has so recently entered your circle here. (This refers to a friend of the Young Family who had entered the home diseased and had miraculously improved

in health and strength.) Why has she undergone such a change? She was surrounded by home ties—love—comfort—protection. And yet, she seemed to constantly sink lower and lower in the vibrations of ill health.

Now she has swept into an entirely new channel. This is because fear and doubt have been cast aside. Her *Friends* on the Other Side have been able to get hold of her.

We bring this before you to illustrate to you, as we have said before, the necessity of *cutting clean*.

Cut absolutely clear of all doubt and fear and worry.

Know that you are a part of the Great God!

And then you will realize your highest hopes.

This is all the Message we bring this evening. We simply ask the *Peace of God* to rest upon you all. Good night!

* * *

INITIATION

BY MIRIAM WOODWARD BETHEA.

Tell not thy faith, the doubting world will frown
And say,—from thy own cross come down—
And prove thy crown.

Heal not their sick, they'll turn again and rend
You for the deed,—and goad you to the end—
If you defend.

Raise not their dead,—all flower canopied,—
The old familiar house has grown afraid—
To hear their tread.

Be you no more transfigured to uplift,
Go mingle with the common human drift—
And hide thy gift.

Hear you the music and the bugle call,
Out side the gates,—and the slow crumbling wall—
Answering all.



Ancient Craft Masonry

MASONIC GEOMETRY

III

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The priceless writings of H. P. B., contain but rare allusions to the subject of Geometry, but the little she has left us, is pointed and full of meaning. On page 494, Vol. II, of her "Secret Doctrine" will be found the observation—

"It is with the Talmudic Jews that the grand symbols of Nature were the most profaned. With them, as now shown by the discovery of the key to the correct Bible reading, *Geometry*, the fifth Divine science—fifth, in the series of the Seven Keys to the universal esoteric language and Symbology—was desecrated, and by them applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and Religion were degraded."

A reflex of the fact which is the subject of the above statement is quoted by the same gifted writer from Ralston Skinner's famous "Sources of Measures," in which the latter observes—

"In the Kabbalah, it is plainly to be found that the "Tree of Life" was the *Ansated Cross* in its sexual aspect and that the "Tree of Knowledge" was the separation and the coming together again to fulfil the fatal condition.

To display this in numbers, the values of the letters composing the word *OTz* (70-90) a tree, are 7 and 9, the Seven being the holy feminine number and the nine the number of the phallic or male energy. This Ansated Cross (*Ankh*) is the symbol of the Egyptian female—male Isis-Osiris, the germinal principle in all forms, based on the primal manifestations applicable in all directions and in all senses."

The enormously archaic "Stanzas of Dzyan," also quoted by the gifted author of "The Secret Doctrine" and "Isis Unveiled," express the primordial creation, in numerical terms, "The Three fall into Four, The radiant essence becomes Seven" and makes it apparent that order is evolved from chaos by a species of well defined geometrical progression resulting in Spheres, Triangles, Cubes, Lines and "Modellers" which are termed the "sparks of the Seven."

It is our own contention that we must go directly to the

fountain head of material evidence, in comparative Archaeology to determine just what was intended by the vanished races of Seers whose mystic speculations have been saddled upon our own age in the quality of terrifying dogmas.

The notion of interrogating the vast deposit of ancient symbolism, which is to be found in the Museum bound relics of the ancient world, for corroboration or elucidation of the more or less mutilated traditions of antiquity, is not so old, but that it must be still vehemently insisted upon, in the face of the stupid neglect of this sort of evidence as pertaining only to effete and meaningless idolatries of the past. It is we, ourselves who are living in a fog of doubt and indecision, which only such research is capable of dispelling.

We are confronted, in the foregoing quotations, with the following correlated subjects:

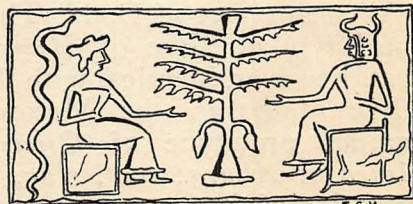
THE TREE OF LIFE

Spirit, Positive, MALE. Three, *Purusha*. Adam, Osiris.
Matter, Negative, FEMALE. Four, *Prakriti*. Eve, Isis.

It is, seemingly, painful for the gross materialist to raise his angle of vision from a literal, material tree, growing out of material soil, in a material garden, to the splendid imagery of a vast ramification of cosmic matter through which courses the divine sap of creative spirit, causing it to unceasingly put forth branches and bear leaves and fruit, which perish and give place to new forms, even as do those of the lower arboreal form selected as a comprehensible type. Yet, in the first figure, misconstrued, we find nothing but fable and fiction, in the second we discover that which even the most searching science is unable to overthrow.

So recently has this sort of reasoning been even admitted to Western thought, in spite of its overwhelming vogue throughout the despised Orient, that many now living recall the storm of clerical indignation, which met the publication, in the late seventies, of George Smith's masterly work upon his discovery in cuneiform tablet form of the "Babylonian Story of Creation," which he proved, beyond the shadow of a quibble, to be the original source of the legends of Biblical *Genesis*.

The young *savant's* greatest crime, in ecclesiastical eyes, however, was his insistence,



The "George Smith" Cylinder Seal representing the "Temptation and Fall"

that a certain Babylonian Cylinder Seal, which he discovered in the British Museum, represented the Bible story of the Temptation of our alleged first parents. He went little farther than to call attention to the fact of the "Babylonian coloring of the history in Genesis, the fact that the rivers of Paradise are Babylonian rivers and that the 'Tree of Life' was familiar to Babylonian art and tradition, making it possible that we shall yet discover the Chaldean version of the 'Fall of Man' as soon as the libraries of Babylonia have been explored, knowing that the devices on these early seals were taken from the popular myths and legends."

The point which remained unnoticed by Mr. Smith and his critics, one which the writer is perhaps the first to call attention to, is the character of the tree on this Babylonian seal, in having *three* branches on the Male, and *four*, on the female side. The serpent being a universal glyph of the Divine Wisdom.

There should be very little difficulty in linking up the various parts of our *materia* to fit the assumption that a setting forth of the so-called "Dual principle," or Spirit-Matter hypothesis is exactly what is intended.

We are all aware that the ancient Egyptians employed the Pythagorean triangle, so-called, to set forth the mystery of *Osiris* (3) *Isis* (4) and their son *Horus* (5), which in their mysteries were like *Brahma*, *Vishnu* and *Shiva*, in India, but the three aspects of *One* deity.

This triangle was, then, designated by the figure of an Eye; which has, since, descended to Masonic symbolism as the "All seeing Eye of God." That the Egyptian "Eye of *Horus*" was, however, identical with the "Eye of *Assur*, the Mesopotamian prototype of *Osiris* (both being from the Sanscrit *Asura* or *Ahura*; root, *Aur*, "Light") is evidenced by a presentation of the latter on an early Babylonian cylinder seal, discovered by the writer, on which the correct numeration occurs.

The trinitarian or triple aspect of Creative Spirit, is



The "Forty Seventh Problem of Euclid" as the Egyptians employed it in Symbolism

as old as human speculation on the infinite, and while it is to be sensibly accounted for, through geometrical speculation, it will suffice, at present, to merely assert the fact, in order to account for the number. The ancient belief in four elements, Air, Fire, Earth and Water, a singular identification of Oxygen, Carbon, Nitrogen and Hydrogen as the ultimate source of matter, accounted for *four* as the number of "Matter," the right angle of *three* by *four* engendering an hypoteneuse of *five*, lending to the latter digit the task of symbolizing. Matter vivified by Spirit, represented in its highest form by Man (including Woman) at the head of Creation. To the ancient seer, Woman performed no part in the generative mystery except the purely earthly functions of receiving, nourishing and bringing forth the seed implanted in her, as a perfect fruit. Thus, the philosophy of the Dual principle, classed her as, at least symbolically, purely material, and accounts for her age long ecclesiastical subordination to Man.

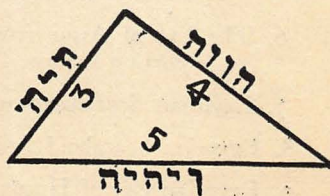
If we will explore the realm of the remotest antiquity and pass, in review, the symbols employed as Amulets and in other religious intentions, by Phoenicians, Egyptians, Hebrews, Babylonians, Persians, Indians and Mongolians, we shall find countless unmistakable reference to the symbolic *Three* of Spirit and *Four* of Matter, of which we have been speaking and also that the subject of the "Tree of Life," with its Seven symbolic branches, three on one side and four on the other was found among them all. It is from the arithmetical quantities of the Pythagorean triangle, 3—4—5, that are extracted the $3+4=7$ and $4+5=9$, to which Gerald Massey has called our attention and we shall see sufficient of the geometrical wonders developed by these numbers, in the course of our studies, to fully justify the marked attention paid to them by the ancient sages.



Hindoo Triangle

The Hindoos employed a triangle of triple 3—4—5 proportions, representing $9+12+15=36$, the universal Solar number.

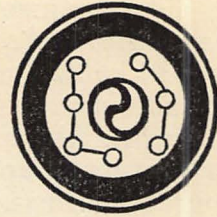
The Hebrews, with their repression of pictorial symbols, refrained from graphic representations of the sacred proportions, but their triple *Tetragrammaton*, יהוה יהיה or "Was, Is and Shall Be," with all its wonderful numerical and geometrical consequences, is



The Hebrew Gnosis

sufficient to show us that the basis of Jewish theological speculation was no less founded upon ascertained Truth than those of Israel's so-called heathen neighbors. The letters of the name of Solomon, "S—L—M—N" are 60—30—40—50 respectively.

The Mongol peoples, employing their famous *Yan* and *Yin* symbol, to represent all of the pairs of Spiritual and Material opposites, to which we have made allusions,



Chinese Symbol of the Solar Universe



R C Devotional Medal

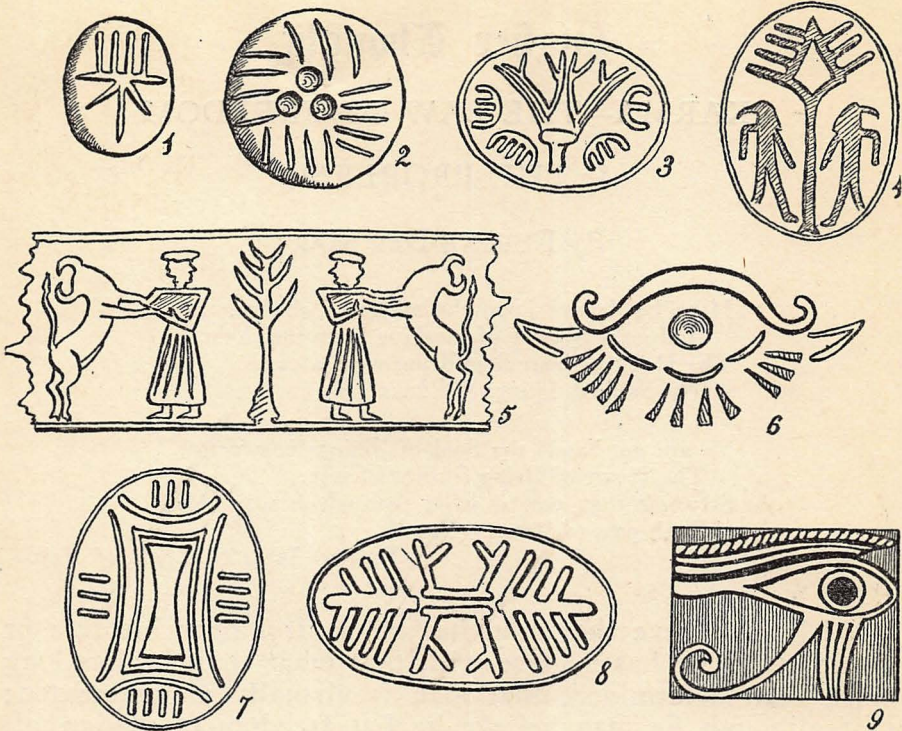
made their meaning plain, by surrounding it with the eight diagrams or *Pa Kwa* figures composed from groups of 3, 4, 5 and 6 strokes, of which, 12 long and 24 short, supply the sacred solar Thirty Six.

In this instance, the figure is flanked by astronomical symbols of the seven stars of the "Great Bear," grouped 3 and 4. The subject is not insisted upon, at this time, but it is none the less a fact that Roman Christian symbolism bears pointed inner evidence of its original deriva-

tion. The development of the simple original "Tree of Life" into the elaborate figure of the *Kabbalah*, may be assumed to be of much later inception.

DESCRIPTION OF AMULETS ON FOLLOWING PAGE

- Fig. 1. Early Babylonian Chalcedony Button Seal with 3-4 symbol.
2. Chaldean Button Seal expressing the proportions 3-4 and 4-5 with Masonic dots.
 3. Egyptian Scarabaeus expressing 3-4 and 4-5 proportions, the ten points of the Lotus added gives the IHVH number 26.
 4. Egyptian Scarabaeus. The Tree of Life guarded by two figures of Thoth.
 5. Impression of Babylonian Cylinder Seal showing genii turning back bulls from Tree of Life.
 6. The Eye of Assur from Babylonian Cylinder Seal showing 3-4-5 proportion in rays. For complete figure see Azoth Vol 5, page 236.
 7. Egyptian Scarabaeus with 3-4 proportion repeated.
 8. Egyptian Scaraboid Amulet exhibiting 3-4 proportion.
 9. Egyptian Eye of Horus, always drawn to fill 3-4 oblong as shown.



Spirit Matter Symbolisms in Ancient Amulets

SUCCESS

Seek ye success? She is not wooed in haste;
 Her favor is not won by one big stride.
 Endless endeavor only suits her taste.
 She never lingers by the fair wayside.
 Sometimes you find her in the haunts of pain
 Where labor bends slow digging wisdom's gold.
 She will elude you in the palaces,
 Her price is high, she's won but never sold.
 Follow her thru the lowly road o'erhung—
 With gloom—without a single cheering ray;
 Still follow up the steeps so hard to climb
 And you will gain her at the top some day.

Dudley Dorn.

Higher Thought

KARMA—THE LAW OF FREEDOM

I. THE PROBLEM.

By EUGENE DEL MAR

"If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being were a curse,
The Soul of Things feel pain.

Ye are not bond! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better—Best."

EDWIN ARNOLD: *Light of Asia.*

Many believe that man has no control over his fate or destiny, that he has no free will, that what shall be has long since been determined, that man is virtually an automaton; that although he may believe he has freedom of choice, all that he thinks or does are matters of absolute compulsion.

Others believe that fundamentally man is the master of his fate, that he has free will, that nothing is inevitable to him until it has actually manifested, that man creates his conditions and circumstances; that not only is he not an automaton but, on the contrary, that he has the power of complete freedom of choice.

From time immemorial man has believed in his essential slavery, and even now this conception meets with general acceptance. But at recurrent lengthy intervals of time, there has appeared on this planet a Thinker, who taught man his essential freedom; and there have always been a few who have accepted this larger vision. It is now the settled conviction of a greater number than have ever before entertained it, and the belief is becoming popularized.

It is plainly evident that man is as much enslaved by ignorance as he is freed by knowledge and wisdom. The more ignorant one is the greater is his bondage, and his freedom is commensurate with his wisdom. To the same degree that man was or is ignorant, it is conceivable that he may be wise; to the extent that he responds to slavery may he vibrate to freedom.

If man began his career in complete ignorance and utter darkness, surely it may be possible that he shall reach a condition of corresponding complete wisdom and illumination. Who can place a limit to man's capacities? The wisest must know that their utmost attainments mark but a threshold of human consciousness and realization.

The Law of Karma, or the Principle of Cause and Effect, is embedded in the very framework of the Universe. It is the Law of God! Is God's fundamental Principle a law of slavery? Does the Heart of the Universe vibrate in terms of contest and opposition? Can it be conceived that the Principle of Attraction holds the world in bondage, or that the freedom of the Universe constitutes a human limitation? Are not God's laws the guarantees of human freedom? Otherwise, were our highest conceptions of Truth but matters of egotism and self-deceit!

The mind of primitive man was overwhelmed by the wondrous workings of the Universe; he was filled with fear and terror at its power, majesty and grandeur. He seemed so small and puny and environment so vast and overpowering. He was awestruck by the seemingly remorseless sequence of cause and effect, and the apparently un pitying process of an unfeeling mechanism. These were the necessary deductions of an immature mind with surface understanding only and an extremely limited experience. Under the circumstances, the conclusion was inevitable that man was a slave.

As man progressed and developed, his crude emotions, passions and selfishness developed a social order wherein definite religious, political and social ranks and caste were created; and gradually this continued relation of ruler and ruled or master and slave crystalized from traditional habit and custom into established institutions. The ruling classes combined to hold the masses in subjection, and to this end made use of every available agency with which to enslave and bind the mind of man. A patchwork of superstitions sufficed for man's science, philosophy and religion.

The result of the political and social dominance of superstition was first the assumption and then the established belief that man's governmental institutions were replicas of divine conditions, and that the potentates of earth were endowed with heavenly privileges and powers. It was inculcated and believed that rulers and masters were so by divine dispensation and destiny, as were also those who were ruled and slaves; both were always to be what they then were!

These conceptions became ingrained through long centuries of custom, habit and tradition, and they were then confirmed by historical fact and experience. It became the accepted belief of man that escape from these conditions and relations was impossible. The established religions comforted those who suffered most in this existence by the promise that they would receive proportionate recompense hereafter; and this came to be regarded as so basic a belief that great numbers of people even imposed additional voluntary suffering on themselves in order to increase their quota of expected heavenly reward.

The dominant institutions of political, social and educational life echoed and reinforced these conceptions. It became the general belief that man was the slave not only of physical environment, but also of human environment. Fate, destiny, predestination,—the "Will of God"—were accepted as fundamentals. Man was a worm of the dust, a slave of environment, a servant of tradition! Moreover, the reactions of the Universe all confirmed these beliefs, for they always accommodate themselves with wondrous exactness to each and every individual and racial conception.

Man had established definite relations with the Universe; and human laws, customs, traditions and habits of thought all confirmed the compact he had made. Man accepted the terms of his renunciation as final and conclusive. He agreed that he was and must be a slave; and all freedom of thought or action was self-inhibited. With atropied brain and mental vision rigidly confined by voluntary blinkers, no ordinary evolutionary development proved sufficient to free man from his self imposed bondage. However, at long and recurrent periods, the accumulated reactions of repeated limitations and repressions culminated in critical points of human development, and revolutionary outbursts shattered for a time man's self imposed bondage.

Man has now attained mental development and spiritual unfoldment that no longer permits him passively to accept these traditional limitations. He refuses to continue the obsessions that have been handed down to him through the ages. His clearer vision pierces the fogs of ignorance and clouds of ancient superstition. He recognizes that his chains are of his own making and he proposes to release himself from his self imposed limitations.

If man has the powers heretofore ascribed to Deity alone, but has neither knowledge of them nor belief in the Self, he will continue to evidence the character of a weakling who is

devoid of power. But if, in addition to possessing these great powers, man has knowledge of them and faith in the Self, can he then direct his life to suit his purpose, alter his conditions and circumstances, change or neutralize his karmic inheritances, and determine his fate?

That cause and result are correlated and inseparable requires no argument. It is equally indisputable that action and reaction are equal and from opposite directions. It may be conceded that in the non-conscious realms there is no possible escape from the mathematical results of causes, and that if no new direction be given to a cause its correlated result is inevitable. It may even be accepted that in the spiritual realm cause and result are one, inseparable and instantaneous. But deeper than all this lies the heart of the problem to be solved.

The real question for solution is the ability of a selfconscious Soul to so influence causes already set in motion that results will manifest differently from what they would if not so influenced. If it be conceded that man has this power, then it is all-important to determine or at least to indicate the extent to which he may exert it. Is man to be freed by Principle, or is he forever to be bound by precedent?

(To be continued.)

PRECIOUS STONES

BY BETH YOUNG

By the roadside lay a stone
To passerby its worth unknown.
But hidden neath this garb so mean
A brilliant diamond lay unseen.

Within my little body plain
Another precious stone is lain
God gave it to me at my birth
And He alone can know its worth.

For like a miser God himself
Hides carefully this greatest wealth—
Many there are who live in sin
And never guess this wealth within.

And when my mortal life is done
This precious stone will still shine on.
And ask you what this stone can be
I'll answer " 'Tis the soul of me! "

Theosophical Talks

LETTERS THAT MAY HELP YOU

NUMBER 9

As our knowledge of the "Ego" (of which I gave some data in my last letter) is not so extensive (or intensive, unfortunately) as that of the animal-man we call human beings, I shall endeavor to throw yet more light on the entity, the God, that has the misfortune to be tied to and who has to re-incarnate life after life in the animal-man.

That which we call "man," is an entity which is (or more correctly, *will be*—when his evolution is completed) the result of *seven* streams of Life. These seven streams are different from each other, and at different stages of development. If you think of seven builders combining together to build a building, each contributing his special kind of work—one attending to the foundation, the second to the framing, the next to the walls, and so on, the result being a finished edifice, a new creation—you will have an illustration—however crude—to help you understand it more clearly.

First of all there is the design, the plan—of the Great Designer. Then a body (1) (invisible to our eyes) "projected" by entities of a previous evolution (Lunar Pitris—Moon Fathers) as a model, so to speak, or matrix on which entities (Earth-spirits) build a (2) physical body which is filled with a Life-principle (3). This is the "lump of clay" H. P. B. spoke of in my last letter. It is, at this stage, an entity made up principally of desire, the characteristic of the "Moon-Fathers."

At this point (5) the entities known as "Sun-spirits" (Manasa-Putra, Sons of Mind) enter the scene; they give "Mind" to this "man" now in the making. These "Sun-spirits" are the "Egos" we have been speaking about. Having been out-distanced by their fellows in their own particular evolution of a previous era, they, to complete their development, have to incarnate in this new entity—"man"—so as to learn by contacting these lower planes of matter via the animal-man, the knowledge they failed to learn in their own previous evolution.

Now these entities, these Egos (Sun-spirits, Sons of Mind), through this immersion in and connection with the animal-man (identifying themselves with the animal-man), have become, as it were, *dual* in their nature; a higher and lower mind; or, as it is put in theosophical literature, Higher and Lower Manas

(Manas meaning mind). The upper part being in touch with, and informed by the Pure Spirit (a Ray of the Absolute) "ATMA" in its vehicle "Buddhi" (Spiritual Soul); the lower part affected by the lower animal-man.

The "upper" part of the Ego (Higher Manas) is what is called the "Human Soul"; the lower part being the "Animal Soul."

Just before these Sun-Spirits (Egos) incarnated in animal-man, the division into sexes (male and female) occurred. This happened in the Third Race on the continent known as Lemuria. With this separation of the sexes came the critical point of evolution; man became "opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and negative, of the male and female. He now reached his human form, "gigantic and ape-like," he evolved "the vehicle of desire Kama-Rupa (Kama, desire; rupa, body), taking on, in his progress, animal passions and physical organs, thus entering the field of struggle in which he is to "become as Gods, knowing good and evil, thus acquiring the knowledge without which perfection cannot be." This was about 18,000,000 years ago. These "men" were mindless, do not forget; the Egos had not yet incarnated in these forms.

When the time for their entering on the scene came, *some* (1) incarnated, others "projected the Spark" (as an old commentary puts it) (2); *still others refused* because they thought the animal forms not sufficiently developed (3).

This is not only an interesting part of the subject, but also one of the points of special importance to us as human beings.

The animal-men in whose forms the Egos refused to incarnate remained "mindless." Those mindless animal-men dwelt among the rapidly increasing lower animals, and in their senselessness they prostituted their newly-evolved sexual powers, *mat- ing with the brutes around them*, and breeding a "dumb race to keep the shame untold." To this "dumb race" is ascribed the origin of the anthropoids. (You can compare this with the Darwinian theory of man and monkey having a common ancestor; also read Genesis in this light).

Those "Egos" who had held back from incarnation saw the evil: "The Amanasa (without Manas-Mind) have defiled our future abodes. *This is Karma*. Let us dwell in the others. Then all men became endowed with Manas (Mind). They saw the sin of the Mindless."

In the paragraph above where I have marked (1) "some incarnated"; etc: This 3rd Race divides itself naturally into three main groups, which I have marked (1), (2), (3). The

Sun-spirits who incarnated (1) *did not fall into physical generation*. These are the men who are alluded to in tradition as "demi-gods," "heroes," "third and holy race," who are spoken of as at the zenith of the race, "towering giants of godly strength and beauty, and the depositaries of all the mysteries of heaven and earth." These are They who constitute the Great White Lodge you read about in the books; the Guardians of the Holy Wisdom; the Protectors and Guiders of our Humanity. They constitute the "Living Wall" of Nirmanakayas, the Elder Brothers of Humanity, two of Whom, it is asserted, being the Masters behind the Theosophical Society, which was formed to bring the teachings of the Holy Ancient Wisdom to the attention of Humanity in our day.

The group marked (2) above are now the average humanity—ourselves—now fighting its way upward; while the third (3) who were "not ready" are now the backward and lowest human races, the Australian aborigine, the Bushmen, the least evolved South Sea Islanders, all of which are more or less "mixed."

The group marked (2) were the ancestors of the Atlanteans. They are the root of our physical Humanity, of which the Atlantean Race may be regarded as the trunk.

As I said in my last letter, the effect of the incoming of the Sun-Spirits—or Sons of Mind, or Egos (keep these different names in mind)—on the animal-men of that time (Lemurians) was to develop them rapidly in pride and conceit of their (as they thought) own powers. Under the guidance of the first (1) group (Divine Rulers) they built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection. They were the builders of the Cyclopean buildings we discover every now and then; they were the "Cyclopes" of tradition.

As the centuries rolled slowly on, the Lemurians gradually drifted apart into two well-defined and marked classes, the Sons of Darkness and the Sons of Light, between whom bitter antagonism was developed. Here, you see, we have the development of the problem of "good" and "evil." This development became more marked as the race (Lemurian) merged into the new race (Atlantean) gradually being formed. Some of these Lemuro-Atlanteans, we are told, intermarried with the mindless race, and so entered on a path of rapid physical and psychical degeneration. As human development is inextricably bound up with that of the globe (Earth) it inhabits, you will see in this degeneration of some of the Humanity of those times the causes for the great seismic disturbances and cataclysms the globe went

through. Later on, the Atlanteans, ('endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical self,') developed pride and knowledge to a startling degree. They were the *Gibborim* (Gen: VI), the *Kabiri* of the Egyptians, the *Titans* of the Greeks and *Rakshasas* of the Indian Races. "There were giants in those days" as the Bible puts it.

With their immense knowledge of natural forces (which they got at first hand) they developed along the lines of material development, and also of evil; they developed "Karma" of a very heavy kind, part of which recoiled on them in the shape of cataclysms and seismic upheavals, one of which we have in the tradition of the "Flood" of the Bible.

We are those Atlanteans. The men of those ancient times (whom we call Atlanteans) now form the great bulk of our present Humanity.

ASEKA.

N. B. Many have the ambition to be "Invisible Helpers" on the upper planes of being. Those invisible helpers are naturally first helpers on this plane. See announcement over my name in advertising columns."

ASEKA.

Astrology

SIGNS OF THE TIMES

By GEORGE J. MCCORMACK

Relative to interpreting the influence of planets, perhaps none puzzles the astrosophic inquirer more than that of Neptune, the planet of mysticism, inspiration, illusion, sensation, reforms, intrigues, exile, crises, etc., and which, in its general nature relates to sensitive emotional feeling, whether concerned mentally, physically, or spiritually. The tenancy of this planet in the zodiacal sign Leo since the early fall of 1914, though more permanently since August, 1919, and continuing therein until June, 1929, is destined to become a salient feature concerning reforms, sensations, and regenerative processes, not only as affecting matters of the fifth principle in the world generally, but also as regards legislative problems of our own National Entity. The sign Leo covers the 11th division in the Horoscope of the United States, and therefore has dominion over our Congress. Observed effects of planetary transits through this sign leave no doubt of the fact that they exert an appreciable influence upon the legislative affairs of the country, considered as a whole.

It may be noteworthy to mention that, during the transit of Saturn through the sign Leo, from July, 1917 to August, 1919, our Congress at Washington devoted a greater portion of its sessions to seemingly useless investigations that seldom bore fruit of beneficial results. Investigations followed one upon the other until delving "Committees" took it upon themselves to penetrate the activities of each other. As Saturn's tenancy signified, favorable legislation was therefore hindered, and conditions at our seats of government were quite in keeping with the "cloud of Saturn," as expressed in astrological parlance. The conjunction of Saturn to Neptune during the summer of 1917 brought into focus the ultimate labor crises resulting from this apparent lack of favorable effort. There is no doubt of the fact that Neptune, in mundane as well as genethliacal figures for consideration, is the omen of crises which often come like a bolt out of a clear sky. In astrometeorology the influence of Neptune as a producer of squalls, gales, and cyclones, is well known. In the material sense, its action is quite similar, hence the reason why it is considered the most fateful of all planets.

In view of this Neptunian transit through the division of our National Horoscope having dominion over the body politic, is it any wonder that the waters are so disturbed, and conditions bordering on chaos permeate our legislative realms? Neptune's vibrations engendered where neither harmony nor balance exists are ominous of fateful trials, and being thus tenanted, it premises the reform element invading the interiors of our legislative sanctums, scheming and conjuring to promulgate their pet reforms, yet only serving to further disturb the peace and harmony of the country. Neptune's ingress into the sign Leo during October, 1914, gives hint of the period when these sensational enthusiasts gained their initial foothold in our legislative domains.

Jupiter, the symbol of finance and religion, having entered this sign of the Lion during August, 1919, now joins force with and supports the emotional Neptune, and will remain in close proximity thereto throughout the early spring. Inspirationally, this combined influence will greatly benefit those who are capable of responding to the higher vibratory forces of Neptune. The powers for regeneration should display remarkable progress under the auspices of this configuration. Remote from congested centers, and close to nature itself, conditions are more suitable for the aspirant who seeks perfect balance and harmony, and who is eager to take regenerative steps. To such, the large cities can afford no attraction during the next few years to come. In congested cities the pressure is ever increasing, being otherwise hastened by antipathetic aspects between Saturn and Uranus. Throughout the country, during this spring, will follow an orgy of extravagance, and a stronger expression of religious enthusiasm or mania than heretofore. Even music, fashions, plays, martial affairs, schools, art, and matters of finance, are already becoming obsessed with the vibration of the times, though one may have the advantage of choosing between two extremes. It will be wise to avoid all undue excitement and maintain a strong control of the will lest one be drawn into the aura of detrimental influences. The force of his planetary combination even invades seats of government where measures covering enormous financial appropriations will be worthy of critical observation. But this condition should not cause reflection against the president, who has long since been crucified—so to speak—by his own friends. Indeed the surrounding forces of Neptune have been so strong as to find their way even into his Cabinet. From an astrological viewpoint, at least, there is good reason for his apparent silence, and efforts to hold

down emotion. At the proper time the truth, when made known, will doubtless do otherwise than reflect against his prestige. There is much to be learned in the axiom that "The greatest of souls are tested by severest of trials."

"Religious "drives" for funds, and to promote the reform movements, are quite characteristic of the conjoined Jupiter and Neptune. That some of the reformers are using religion as a cloak, and are also receiving substantial support from those prominent in finance, this conjunction bears a confirming testimony. Indeed Neptune is usually a potent feature where commercial combinations, and promotion of expansive enterprising schemes are concerned. But the combined influence of these two planets in the speculative sign presages that all matters or things under the signature of Jupiter are now approaching a grave crisis. And since Leo bears signature of the heart of things—the fifth principle as related to the twelve parts of any whole—and also governs the rostrums of things, we are not at all surprised to hear so many of those in executive authority complaining that they are victims of intrigues, and leading principles in sensational episodes. This obtains to seats of government, and their respective departmental heads as well.

A result of this combined Jupiter-Neptune vibratory force may be observed in the expressed enthusiasm of the lay minds concerning spiritualism, ouija boards, activities of commercialized religionists, and also in enthusiastic evangelists aspiring to prophecy. Even scientists are becoming obsessed with the idea of inter-communication with other planets. But to those whose inner consciousness responds to this vibratory force, some pleasant and remarkable experiences are to be anticipated.

The Neptune influence of itself is such as must necessarily sensitize all motive centers, whether reflecting through the individual mentally, physically, or spiritually. And it is quite safe to venture an opinion that all experiences resulting from its vibratory force will ultimately benefit those who can control the power of their will, and avoid excitement and indulgences which are liable to result from an excess of enthusiasm or attraction for sensation.

Excitement and extremes of enthusiasm may do more to disturb the balance of things than otherwise while this force remains operative, for it causes the masses throughout the whole world to be easily swayed by circumstances toward either extremes of the point of balance. As it is, the whole world is drifting with a strong emotional tide. Those who

give way to abandon are apt to be caught in this tide and swept over the dam. We have only to observe the effects upon other nations which have lost their balance and are now passing through the Valley of Chaos. Our own domestic condition may be likened to this rising tide pressing against a dam, the key of which is held and controlled by our legislative government. Something must be done, and done quickly, to restore our equilibrium before the dam gives way under too great a pressure of higher costs, profiteering, commercialism, and financial abandon. I would sincerely advise everyone to put a damper on unnecessary expenditure and extravagance. Let the head of every department of government and of business enterprise be guided by his own conscience, and work conscientiously with a view to restoring harmony and public confidence, and avoiding an inevitable crisis, which must otherwise come.

Nothing happens but what is written in the stellar scroll. Uranus symbolically interpreted, denotes the "Awakener." During the month of May and fore part of June, Saturn, which has dominion over our internal interests, will form an opposing angle thereto. And Saturn bears signature of organized labor and consolidated interests.

During September of this year, Jupiter, having entered the sign Virgo, will oppose Uranus in the heavens. Its consequent effect upon matters pertaining to religion and finance is therefore obvious. Reverting to the ephemeris I find that the last time this configuration occurred, was during the late spring of 1907! Following the retrograde motion of Jupiter both planets will again attain this opposition in the late spring of 1921, both also squaring the radical place of Uranus in the United States Horoscope, and thus marking this as a very critical period for the interests of the country. These are signs which should be worthy of more than passing notice.

BOTH ENDS OF THE REPTILE

BY EDWARD BROOK WARREN

(Concluded)

During the transits of the Dragon's Head through any house or sign we acquire; and during the transits of the Dragon's Tail through any house or sign we discard and eliminate; if willingly the latter is our ally and benefic, if

against our will, he is a robber and malefic, and we berate him for stealing some dear source of sorrow.

Whenever the Dragon's Tail moves into a new house in our natal chart, it is notice that it is time to bury some old bones from that particular department of life. If we cooperate with the law at such times we will feel a relief, not unlike that of a married man when the spring house-cleaning is done. But if we resist the law, and try to retain the useless junk that has accumulated in that house since the deliverer made his last call, we will discover just how the Dragon's Tail got the reputation of being evil.

Let us not postpone this process of elimination, for procrastination puts many flies in the ointment, not the least of which is loss of memory. Memory being a record of mental observation it is very important that these pictures show some finished product; some work well done. This is impossible when any particular house or work-shop is cluttered with neglected business that has been thrust aside by more recent events. The memory records resulting from procrastination are always a confused composite of what is and what might have been; preserving no clean record of either. The disturbing intrusion of these useless records tends to blur the entire memory and make the record of details indistinct. Therefore it is well to finish our lessons promptly and have the chips in the garbage can when the eliminator calls at each house of our horoscope.

Much of human unhappiness is the result of having too many irons in the fire at once. So let us attend diligently to this house-cleaning process whenever the Dragon's Tail is in a house to help us.

While the Dragon's Head is bringing in something new at the front door of one house, the Dragon's Tail is making off with some worn-out garment through the back door of the opposite house. Thus the D. T., where ever he happens to be, is busy preparing a chamber for a new guest; making room for some new blessing. It is useless to hold up our cup to receive a blessing as long as it is filled and slopping over with undesirable things. So let us welcome the junk man whenever he enters a house to remove the refuse and make clean the inside of the cup.

Life, from the mollusc to man, is largely a process of selecting, using and discarding. When we learn to discard freely and promptly we develop an intelligent capacity for selecting and using.

The chief lesson of the Dragon's Tail (and of death) is

to teach us scientific elimination. When the processes of elimination are in any manner obstructed our progress on the three planes of human expression is interfered with. The M. D. sees it in the physical and calls it constipation; the moralist sees it on the spiritual plane and calls it selfishness; the student sees it on the mental and calls it conservatism; and the victim sees it on all three planes and calls it bad luck. The good, like Noah's dove, is always hovering near seeking a place to alight—but often finds the perch so filled with buzzards that there is no room for him.

On the shelves of memory Character stores its library of comparisons garnered from ages of experience. How necessary it seems that the harvest be gathered promptly when it is ripe! Then we can store away the grain of each lesson while it is fresh, and let the tares and straw of mere events be buried and forgotten. Even the harvest from the sweet field of Friendship should be gathered when at its best, lest the grapes of gladness wither in the sunlight that ripened them and we lose their soothing aroma in the chalice of memory.

O for the habit of casting out from our possessions each and every object that does not suggest good!

A friend had a dainty china cup from which she drank at meal-time; yet ever when she gazed at it there came into her face an expression of resentment, because it recalled days of unhappiness. Finally, I induced her to break it and throw it where she would never again see a fragment of it, and replace it with a little old metal mug that just bubbled over with mirthful memories of a summer camping trip.

Speaking of material possessions: let us haul out from their hiding places every inanimate thing we possess and put each item through the third degree; then retain only such articles as recall gladness and inspire kindly and constructive thoughts. Thus may we cooperate with the Dragon's Tail on his visits of elimination. When the D. T. enters a house he goes about his work in the most disinterested and impartial manner, and proceeds to gather whatever is ripe enough to pick.

There is more or less of the bull dog in us simple humans. We are always ready to get our teeth into something new, but we pull back when the time comes to let go. This is a reason why we welcome the transits of the Dragon's Head and resent the transits of the Tail.

Any annoyance that we feel during the transits of the official eliminator through any house, is the direct result of our mental attitude of resistance at the instant we slip or fall. These little physical mishaps are the guiding hand of Provi-

dence trying to attract our attention through *involuntary muscular action* to some destructive thought we were entertaining at the moment the accident happened. When we trip, or burn our fingers, let us take a backward glance at our thoughts at the moment and we will see something we are, or should be, ashamed of. As long as our thoughts are constructive and fearless we will have no accidents, because The Guiding Hand has no reason to interrupt us. This rule of accidents holds good all through life, but is more pronounced while the Dragon's Tail is terminating some cherished mistake. As we become more responsive to these hints we notice that even the most trivial mishap like the dropping of a pencil or the blowing off of our hat, invariably occurs at the instant of our unprofitable thoughts. There is a scientific basis for this law. All physical accidents are the direct result of awkward, ungraceful or misdirected muscular movements; but graceful movements of the body are the involuntary result of kindly thoughts, and are protective, even against the arrow and the bullet.

The most favorable time to discontinue some old habit that is injurious to the health, is when the Dragon's Tail is transiting the sixth house. The will to eliminate unhealthful habits is stronger at this time. Surgical operations for the removal of abnormal growths or diseased tissue, or other treatment for the removal of bodily ills of long standing will be more successful if performed while the D. T. is transiting the sixth house (the house of health). The truth-seeker will feel inclined to make a clean sweep of all health-obstructing habits during this transit; while the law-breaker of the conservative type, who always learns unwillingly, will give the D. T. a bad name because the evil effects of his habits are then accentuated. The Dragon's Head being in the twelfth house at the same time, often brings new sorrows to these unwilling pupils in life's school.

New habits of life for preserving and retaining health will be more successful and far-reaching if inaugurated while the Dragon's *Head* is transiting the sixth house. During this transit the native feels optimistic concerning his health, and the very joy of living closer to The Law assists the Dragon's Tail which at the same time is delivering us from some old sorrow from the twelfth house—if we work with him—or blinding us with tears if we rebel.

From the sixth house we are served *by* others; from the twelfth house we render service *to* others. Sometimes this service is in hospitals, or with the Red Cross, in which case it gives us pleasure because it is voluntary; or we may serve

unwillingly under restraint—as in prisons. Nothing promotes eternal progress like loving, self-forgetting service to others; but our own hearts must dictate the time, place and quality of the service. Without the full cooperation of our own hearts, an act of kindness may degenerate into what the other fellow calls an unwilling duty—the most degrading motive that ever polluted the heart of man. If the service we render to others through the twelfth house is of our own volition it brings us joy; but if we put a bridle on and let Nero drive us on another's errands of mercy, we are apt to find the twelfth a house of sorrows.

At one time the writer was connected with a so-called occult school where the Divine Law of Service was construed by the management to mean loving, self-forgetting obedience to incompetent supervision. Now the motive that took me to this place was to study their philosophy, therefore it was very consistent that I made my escape while the Dragon's Tail was transiting my ninth house. Another, who came seeking health, had the D. T. in her sixth house at the time of her departure. It is written of the Master that He once said "Let thine alms sweat in thy palm until thou knowest to whom thou givest."

When the Dragon's Head transits the eleventh house we may expect to make new friendships or renew old ones, but we terminate friendships when the Tail transits the same house. The importance and joy of these friendships depends upon planetary conditions, natal, progressed and transiting. The pleasure or pain these friendships leave behind indicate our progress on The Path.

Good is of God, and comes whenever we eliminate something to make room for it. It comes to fill a vacuum (sometimes called prayer.) When the Dragon's Tail transits a house he makes it a house of prayer by taking away something we have out-grown; thus creating a vacuum for the blessings introduced later by the Dragon's Head. The spendthrift usually has the water to keep the wheel turning, because he always keeps the tail-race open.

In every department of the School of Life there is one point in particular that seems to be eternally emphasized; learn flexibility! We must learn to move gracefully among all obstacles without barking our shins or elbowing the other fellow off the track. Flexibility is a Divine attribute and implies ready and cheerful adjustment to any and all changes. The only way to acquire this quality of adjustment to changes is to have changes suddenly and frequently thrust upon us. By anticipating the transits of the Head and Tail of the The

Reptile, we may in a measure prepare for these changes and have our smile ready for the guest.

Concentration is all right while we are at our lessons, but when the school hour is past let us throw down our books and laugh. Intensity without the relaxation of mirth implies a burden, and if we don't take it off our back occasionally it will wreck the nervous system—and put barnacles on the liver. Any human activity that will not permit one to relax and indulge in peals of joyous laughter is too conventional. Christian D. Larson says: "All things respond to the call of rejoicing; all things gather where life is a song."

The influence of the Moon's Nodes in any house is accentuated whenever the Moon transits their place; and the influence is particularly harmonious when a New Moon comes in conjunction with the Dragon's Head. At these times opportunity for new effort is less apt to pass by unnoticed. On the other hand if a Full Moon comes in conjunction with the Dragon's Tail, it is a typical harvest moon, and an auspicious time to garner the good, forget the evil and eliminate the rubbish from whatever may have matured in the house where the conjunction takes place. Another period when the influence of the Nodes is emphasized, is when they transit their original places in the natal chart, also when the North Node transits the original position of the South Node.

When the Nodes are transiting double-bodied signs they sometimes bring double changes; duplicate opportunities for new activities; or the removal of two interests at the same time; or two events of similar nature.

Rents in the Veil

"SPOOK STUFF"

DEAR AZOTH:

As counter evidence to the shoals of foolish Ouija communications rehearsed in the daily press, I offer the following which was received recently in my home.

M and B were seated at the board and when, after awhile, our interest was piqued by the matter received, I began recording.

The first words were very slow and halting, calling forth impatient remonstrances from M. The pointer then became more steady and wrote, "Circumstances are often against us." This at once melted away our irritation and brought about more sympathetic conditions.

As Ouija users know, the demand for the communicant's name generally puts an end to the messages of irresponsible entities, and so when our unseen guest responded promptly with his, "Ralph Nordstrum," we congratulated ourselves.

He volunteered "We are unnoticed but we take opportunity," evidently to gain knowledge—this was before I began seriously to record. Then, in elucidation of the foregoing, he said, "As some seek drink so we seek soul food." Rather good "spook stuff" that, is it not?

M asked in what particular studies they were interested (Ralph always using "we" rather than I, we followed his lead). He answered succinctly "After life." From this time on the answers came almost before the questions fell from M's lips.

M said, "Do you not realize you are in that condition yourselves?" and the reply was, "No. Less than all of you." He then explained at some length that he and his pals had derived much instruction from M's talks, readings and writings. M asked if he understood from these talks that their eyes were merely closed to their surroundings. Ralph answered "Yes" and M countered with—"Why not open them? Why not ask for a teacher on your own plane?" Ralph replied that they were seeking to open their eyes and when they had asked for a teacher had been shown how to "listen in" on M's talks. He said "We have found you good as a teacher, but we came over with little.

M then asked, "Who are 'We'?" Ralph replied, "We are X (10) boys." "Were you soldiers?" "Yes, War Babies."

M then assured the boys he would be glad always to help them, Ralph replying, "We understand you."

M asked if any of them had returned to visit their former homes. Ralph said, "You told some of them how." Now, this refers to a Ouija conversation of the very early days of the War. When asked if they had communicated with their "folks," the answer was amusingly laconic. "No—Methodists."

M asked why they did not read books without listening to him and the reply came, "Can we? We don't know how." M then laid out an open book, not looking at it, telling Ralph to try to see its astral counterpart. Ralph said it was misty, not clear. M suggested getting the focus as through field glasses but they could not. It was easy as soon as M looked at the book, but Ralph said that they saw through his thought not his eyes. M assured them it is possible to read a book on this plane from theirs and Ralph promised to try.

Asked how he "went West" Ralph said, I don't remember and have

been busy here since," a very sensible reply to a merely inquisitive question. He said he was twenty-eight and single. Then, being urged, he explained, "We are ten boys who decided to find out about death and help those who regret their condition." M interrupted to ask if there were many who do not know they are dead. Ralph replied, "Yes, but those are not the saddest. There are those who want to go back. But we are learning to speak of reincarnation and that helps some. *They don't figure how long it will be.*" M replied that it would probably be long but that they would develop over there. Ralph jauntily replied "We don't care" and when M regretted he could not help more Ralph said sagely, "You give as much as we are capable of absorbing."

Ralph admitted it was hard to work the Ouija and said he had learned how by watching and then *thinking* the words letter by letter. He added, "We are all X *thinking.*"

When the hour grew late Ralph said in parting "Just think of us once in a while." We asked for the names of all ten but Ralph said they preferred to be associated as a ten. M queried "A unit?" and Ralph said, "Yes, call us The Trying Ten." "Or," said M, "the Heavenly Squad." And then our soldier friend bade us "Goodnight."

Yours sincerely,

MABEL ELLIOT.

As a regular reader of your valuable and highly interesting magazine, I feel called upon to relate an occult incident that befell my mother, who has since passed over. You probably will relegate this tale to the department "Rents in the Veil."

I give you the story as I have often times heard my mother narrate it, and it is all the more interesting as she was a woman noted for her veracity, and being a member of an orthodox Christian sect had but a passing interest in things occult.

Shortly after her marriage to my father, she moved into a cottage which they had rented from a Mrs. R—. It was not a new house and it had been previously occupied by people who were total strangers to my parents.

For three nights in succession my mother was unable to sleep owing to a vision that appeared in one corner of the bedroom. This took the form of a rather striking-looking woman in negligee, occupied in combing her hair, which fell in unusual profusion down to her knees.

Upon arousing my father, the vision vanished only to appear on the second and third evenings with like results.

On the morning of the 4th day, Mrs. R— dropped in for a neighborly visit, and remarked to my mother that her bedroom furniture was placed exactly as Mrs. G—'s who had previously lived there.

Mother asked "Did she die in this room and did she have beautiful auburn hair to her knees?" Mrs. R— replied in the affirmative.

From that time on, the vision failed to appear, and to the day of her death mother's psychic qualities remained undeveloped.

Yours truly,

HAROLD E. MOYER.

TWO APPARITIONS AT ONCE

By M. B. TOVEY

We were the sole occupants of the house, I was visiting my cousin Mrs. R—. M—. in Philadelphia, while her mother (my aunt) was spending the winter with her sister Mary, (another aunt) in Hot Springs, Arkansas.

We were both fearless, not the least superstitious, and at that time had any one mentioned "Psychic Phenomena" to either of us, we would have no doubt displayed a genuine eagerness for knowledge of the subject.

My cousin was usually merry on this particular occasion she had received a letter that afternoon from her mother stating that she was having a delightful visit, so there was nothing to dwell on of an apprehensive nature, and we were as gay and happy with our friends as could be.

At eleven P. M. I decided to retire, how long I had been asleep I do not know, but I was awakened by the noise my cousin made in my room rolling a heavy dresser against the door.

"What are you doing Rose?" I exclaimed, alarmed at her strange behavior. "Hush," she whispered looking wildly at me, "I saw two strange looking beings or burglars in the hall standing at the head of the stairs, as I ran in here they glided back into Mother's room." I did not wait to ask any questions but sprang out of bed and ran to the window where we both began screaming frantically for the police; there were hurrying footsteps on the pavement, and two policemen appeared on the scene, Rose threw them the key, they entered the front door and went through the house from attic to basement; nothing had been disturbed, and not a trace of burglars could be found.

We were too nervous to sleep much after that, but I must have been dozing when Rose grabbed my arm saying, "Oh Bessie, something terrible has happened." I assured her that she was "only nervous" and finally we both quieted down.

Our spirits were revived somewhat when morning came; at the breakfast table Rose relating her experience said, "At twelve o'clock I bade my friends goodnight, I fastened the front door and turned the light off in the hall, coming up stairs I was startled at seeing two figures in white standing at the head of the stairs, the one in the lead turned its head so that I could see its features distinctly and the resemblance to my Mother was so striking I called to her; when I spoke they both glided back into Mother's room; the other figure stood back of Mother and I could not see it plainly, but I thought it was aunt Mary." While Rose was telling me this the door bell rang, she answered it, leaving me to finish my breakfast, I heard her scream and ran into the hall to find her supporting herself against the wall. "Read this! oh read this!" she cried handing me an open telegram sent to her from uncle D— of Hot Springs, (aunt Mary's husband)).

"Your mother found dead in bed this morning. Wire me what to do."

Two weeks later, after Rose had returned from her mother's funeral at Hot Springs, we recalled that dreadful night, Rose wondered at what hour her mother died, and whether her spirit appeared to her before she departed this earth or afterwards. Why did she bring another spirit with her? Who was it? What did it mean? Rose said, "It stood back of Mother, so that I could not distinguish its features, but somehow I felt that it was aunt Mary and if she had passed away too, I would say so now." While we were talking the door bell rang I went down stairs to answer it, and was no little astonished to see the same messenger boy standing on the step, he handed me a telegram addressed to Rose. I ran back up stairs almost afraid to give it to her. "I wonder" she said, as she tore it open, "what bad news this contains." It was from uncle D— saying,

"Mary died this morning at three thirty."

WAS THIS THE SUBCONSCIOUS?

In reading AZOTH, I find you are interested in the psychic experiences of different people. Mine has been rather remarkable I think as five years ago I had not the slightest interest in things spiritual, nor did occultism mean anything to me whatever. When the war broke out I was living in Sydney, Australia, and had a friend, a former English army officer, who had served through the Boer war, been wounded three times and retired from the service. At that time he was dramatic critic and editor, of the *Sydney Times*. As soon however as the war with England was declared he offered his services to the Australian government, was given a commission and sailed for Egypt. Later I came to America to visit my people in Maine, to wait for the end of the war when Captain Wilson and I expected to be married. His battalion was the first one to land at the Dardanelles in April, 1915, and he was shot in the head; in due time I received the news that he was dangerously wounded but that was all. Just at that time some one gave me a ouija board, a thing I knew nothing about and although very skeptical I soon found I had great mediumistic powers: having plenty of time I decided to make a study, of the to me, remarkable philosophy of spiritualism, as up to that time I had never knowingly spoken to a medium. They told me, via the board, that Capt. Wilson was in hospital in Alexandria, which did not seem possible to me but when I received letters later I found it was true as he was taken there from Turkey, where he lingered four weeks with a rifle bullet in his head, but never regained consciousness. As my life's plans had so suddenly been changed, I determined to devote my life to helping humanity and immediately commenced to develop my powers in every way I could. Captain Wilson's first message was that he was all right but was a "bit dazed at first." A band was formed around me, of which my father's cousin, the Hon. Josiah H. Drummond of Portland, Maine, seemed to be the leader. He had passed out some years before. I was put through every phase of mediumship, beginning with automatic writing, healing, lecturing, message giving, etc., until I read there was a higher phase where you needed no band. I began to ask for that, until finally my band dis-integrated and last week, two years since I first asked that the highest teachers should be sent me, I was told that from now on I must do no more message work, as something in the writing, of greater help to humanity would be given me soon. A year ago Captain Wilson had written a book through my hand, which Miss May Flower James, whose story you have just published, typed for me, but which has not been published. You can understand that it was given me inspirationally, when I tell you that although I have never written a word myself for publication, I would get 3,000 words through in a sitting of an hour.

EDITH L. SOLLET.

The Caldron

DEAR MR. EDITOR:

In yours of March appears a letter from the pen of Aseka under the headings of letters that help you. In common with many I hope, I am sure I can say it does not help me. I beg leave to remark that if Aseka had seriously thought over "Letters that Help You" he never would have made such an overwhelming objectionable remark, as to say Jesus Christ never lived. It is a sweeping assertion, it is as soulless as senseless *qui Bono!*

Even if Jesus never trod the shores of Galilee, nor wept at the tomb of Lazarus. If that divine spirit never trod this earth which is not so. The beautiful portrayal of that inspired character has an uplifting effect on all true seekers after spirituality.

MARIE FURLONGE.

DEAR CALDRON:

(1) We find reference to Jesus the Christ, in "Patience Worth," "The Sorry Tale," "Letters from Julia," "The Abolishing of Death," "The Worlds and I," "Raymond." They do not allude to him as a mythical character.

(2) The Four Gospels, the "Acts of the Apostles," and letters of Paul and of Peter and of John, and the Book of Revelation give us a reasonable account of Christianity in its early days. First came the preaching of John the Baptist, calling the people to repent and reform, and prepare for the coming of the long promised Deliverer. Then the appearing of the Christ, and his ministry, and crucifixion. Then the work of his disciples, spreading his teaching, and gathering believers into little groups, which later became large enough, in some places to have places of their own for worship. Then the consolidation of these groups, and Christianity becoming a power in the political world, and becoming corrupt, etc.

(3) That, according to the records which the Christian Church has preserved, is the way in which Christianity started and grew.

Roman historians show that at first Christians were bitterly persecuted, but that later this persecution ceased and Christians were placed on the same legal footing as believers in other religions.

(4) Now, ask Aseka, who regards Christ as a mythical character, to give a reasonable account of the way in which Christian Churches started, and Christianity grew.

(5) It seems to me no more than fair to Christian believers that he should do this. As he makes such assertions he should give his reasons for rejecting the evidence which is furnished by Christian documents. It is not enough to make general assertions that the whole thing was worked up by designing men for political purposes. (6) A religion that calls for so much self-denial, and that provokes the enmity of people who wish to lead immoral lives without condemnation, would never have been originated by the class of men who some think are responsible for it.

Yours truly,

WM. S. BROWNE.

ANSWER TO WM. S. BROWNE

I was in somewhat of a dilemma regarding this letter, for the questions put me in mind of a child arguing in favor of the reality of Santa Claus, and quoting "Jack & the Beanstalk," "Hop-o'-my-Thumb," "Mother Goose," etc.,

to support its argument. I must confess I was at first inclined to give a list of books which my critic should read before entering this field of controversy, but as it is my sincere desire to help seekers of the truth, perhaps a more extended answer is in order.

(1). Occultists refuse to accept these books (and all others of a similar type and origin) as "authorities" on *spiritual* matters; by mentioning these *maunderings* in this connection my critic shows his lack of knowledge and lack of discrimination. He might as well quote "Dick-Deadeye" stories or other dime novels as quote the books he names. Sincere students of the Ancient Wisdom and occultists do not go for *their* information to spiritistic mediums or ouija boards.

(2). It all depends what my critic is willing to accept as "reasonable." First: The *only* evidence that the church has to offer is the 4 gospels; if these gospels are forgeries, *as they have been proven to be*, (3) then the church has no evidence in support of the existence of such a man as Jesus Christ.

The Rev. S. Baring-Gould ("Lost & Hostile Gospels") says: "It is somewhat remarkable that no contemporary, or even early account of the life of our Lord exists, except from the pen of Christian writers." Rev. Robert Taylor ("Diegesis") after a most thorough research of every known document concerning the Christians of the 1st century, says that he cannot so much as *find an allusion* to such a man. Hermos, one of the Christian fathers of the 1st cent.: whose writings have come down to us, nowhere alludes to such a man as Christ. Athenagoras, an Athenian Christian writer, in his "Apology to the Emperor Marcus Aurelius" (176), uses Hebrew scriptures without even a mention of such a man as Christ, or of Christian writings. Dr. Reich, speaking of the writings of the 1st cent: names Strabo, the elder Pliny, Plutarch, Arion, Dion, Chrisostomos, Seneca, Quintius Curtius, Philo, and then says, there is not to be found in the writings of these men as much as an allusion to such a man as Christ, or to Christianity. *The writings of these men cover every event and every man of the slightest importance at that time.* Strabo wrote 17 books, his 12th book being devoted to Palestine and the Hebrew religion. Seneca's works treat of the very things comprised in Christian ethics, and not a mention by any one of them of Christ or Christianity. "It must be admitted that we cannot determine the exact year of Christ's birth; that about 4 B. C. is, by most critics, fixed as probably about the time." (Ency. Brit.) Renan informs us that, among the early fathers and others of the church who had made this matter a special study, *there were 132 different opinions as to even the year in which Christ was born!* An obscure monk (580 A. C.) Denys, or Dioysius Exiguus, fixed the date, but it was not adopted until the close of the 8th century, when the Venerable Bede induced the church to accept it; the church has since repudiated this adoption. Three Christian sects (Docetes, Marcionites, Marchacans) denied the gospel story of the conception, birth, and the 30 years of Christ's life, asserting that he first appeared, fully matured, on the banks of the Jordan, created by omnipotence (Gibbon).

For at least a generation after the death of Christ, no attempt was made to reduce to writing any record, however brief, of his life or teachings. Oral traditions took the place of writings, and from such the gospels were written. Finally, the Council of Carthage (397) sanctioned, for the West, our present gospels, made from: First, the neutral Alexandrian text; second, the written text brought to Rome from Syria; third, a non-written pre-Syrian text called Alexandrian; that the first text underwent numerous changes up to 200 A. C., and that the 3rd, or Syrian text, was modified up to 350 A. C. "There were numerous versions of the New Testament, and parts of them were picked up

all over the Roman world, all taken from tradition, and made up in the 2nd, 3rd and 4th centuries. The gospels were completed about 388 A. C., and the whole New Testament soon thereafter." (Chambers Ency.) In "Lost & Hostile Gospels," Baring-Gould says that until the settlement of the canon, every church had its own gospel and knew no others; that the first gospel of the Hebrews, in a crude form, was written in the interest of the Judaizing Christians about the middle of the 2nd century.

The great modern Tubingen School of Theology was founded by F. C. Baur. A more profound scholar Europe never had. He was author of numerous works, mostly of a theological character. Speaking of the gospels and other sacred writings of the Christians:

"The *Epistles to the Colossians* and to the *Philippians*, as well as the *Acts of the Apostles*, are spurious, and were written by the Catholic school near the end of the 2nd century to heal the strife between the Jew and Gentile factions; and the 4 gospels owe their origin to party designs; our present gospels are not the earliest documents of the kind found by the church. Before them existed a primary cycle of evangelical traditions, known by different names, as the Gospel of the Hebrews, of St. Peter, of the Ebionites, of the Egyptians, etc., *These gospels are spurious*, and were written during the 2nd century, and no list of the New Testament books was made until 360 A. C. For two and a half centuries we had no Bible; the canon as it now stands was fixed by decree by Pope Innocent I., (405)."

D. F. Strauss followed Baur. He reached the conclusion that the 4 gospels are but legendary romance, *that the names of their alleged authors are forgeries*. He treats the whole Christian story as a myth, a work of mere fiction invented by the fathers of the church.

Next in order of these great scholars is I. Bruno Baur, a theologian. He says: the Gospels, Acts of the Apostles, and the principal Epistles of Paul were wilful forgeries, written during the 2nd century. He became so convinced of the fraudulent origin of Christianity that *he deemed it the duty of the civil powers to suppress it*.

These men, in point of learning more especially in ecclesiastical research, have no superiors, or even equals, in Europe. They have agreed that the Four Gospels (giving the Life of Christ) were not written by their alleged authors, that they were not written till the latter part of the 2nd century, that they were made up of scraps and oral tradition to suit the wants of the church, consequently the gospels are myths and frauds. This conclusion they reached as to several of the other Christian sacred writings.

This verdict has been approved and accepted by most (practically all) of the ecclesiastical historians of England and Germany.

(4). Rev. Robert Taylor, one of the ablest ecclesiastical scholars and writers of his time, in his "Diegesis," says: "The resemblance between paganism and Christianity as taught in the 1st cent. was so absolute as to deceive the most learned student of the two mythologies." Mosheim admits with reluctance that even in the 3rd century the more intelligent of the Christians could not see any difference between the two. Eusebius (Bishop of Caesarea) known as the father of ecclesiastical history, and whose history forms the basis of Church history, (Eusebius, whom so many of his fellow-churchmen denounce as a liar, forger and a fraud) was accused by Emperor Constantine (after he became a quasi-Christian) of deceit, fraud and forgery as to the gospels. Eusebius himself confessed to forging the writings. This bulwark of the Church admitted that the *writings of Philo* and the *gospels are one and the same*, that Christianity did not take its rise with Christ, that its doctrines are but the natural outgrowth of all good men. He also said:—"Our

Gospels are none other in substance than the sacred text used by the school of Philo." Says Rev. R. Taylor: "The early Christians so closely followed the teachings of Philo as to copy verbatim very much of his writings." Philo lived and wrote before Josephus, and at least fifty years before the first Christian writings, and when Christ (if such a person ever existed) was not over ten years of age. Again the Rev. R. Taylor:—"Here then we have in the writings of this philosopher and historian (Philo) of unquestioned veracity, living and writing up an already established religious system more than 50 years before the earliest dates that Christian historians have assigned to any Christian documents whatever, a complete system of ecclesiastical polity, its bishops, its hierarchy of bishops, its subordinate clergy, the self-same scriptures, the self-same allegorical methods of interpreting these scriptures, the self-same doctrines, ceremonies, festivals, discipline, psalms, epistles, and gospels; in a word, *everything and every iota of Christianity.* * * * Philo, while partly following Plato, taught the immortality of the soul, the doctrine of the Trinity, the manifestation of a divine man who should be crucified, and the eternal rewards and punishments of a future life." Philo, who had borrowed Plato's allegorical system, enlarged and somewhat modified it, belonged to the school of Pharisees. *This allegorical system of Philo was in full operation at the time of the alleged birth of Christ.* Origen taught the allegorical character of Christianity. Plato and Philo, with a theoretical religion almost identical with Christianity, rested their scheme on *an ideal man, not on a person.*

It is a significant fact *that* the Roman Catholic Church does not base its authority on documents (historical), nor on the New Testament; on the contrary, *it asserts that the Church is the infallible custodian of Divine Truth which has been divinely revealed to the Church.* (See Encyclicals of Popes Pius X, Leo XIII, and others.) The Church asserts this because the heads of that Church know there is absolutely no historical basis for their claims.

(5). If a man asserts that the Moon is a chunk of Limberger cheese, the burden of proof of that statement rests on his shoulders; others who disbelieve his statement are under no obligation to prove his statement false. So with this fraudulent thing called "Christianity": it is up to the Christians to prove their statements; something they find impossible,—as I have shown by a few, *very, very few* of the available data.

(6). Really, when I read this paragraph I did not know what to do. Whether to laugh, or feel sorry that a man in these days should display so much ignorance of the subject. Why, Christianity is the most immoral religion that ever disgraced humanity to my knowledge! Both in its teachings and in its exponents. In every age Christianity has been the foe of liberty of thought and conscience; it teaches the inferiority of woman to man; intolerance; slavery. My critic hails from a section of this country where the New Testament was freely quoted by ministers of that Gospel to uphold slavery in this country. The teachings of "Jesus Christ" of the gospels are not up to the moral standard of today. They are contradictory to start with; they exhibit an imperfect sense of justice; they teach the duty of submission to wrong. He was a false prophet. He taught his followers to love their enemies, but he himself used such terms as "fools," "hypocrites," "vipers" and other abusive epithets. Being hungry, he went to a fig-tree, *when the season of figs was not yet come*, and because there were no figs on the tree, he caused the tree to wither! The sapient gentlemen who grace the pulpit tell us that Christ is the Savior of Mankind. In Mark IV, 11, can be found the following:—"Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not under-

stand; lest at any time they should be converted, and their sins be forgiven them." Apparently it was only the "few" who were to be saved.

And speaking of saving mankind: If there is a more immoral doctrine than the Christian I will thank my critic to inform me. It teaches that a man can go through life living a life of evil, but, by a repentance at the eleventh hour, that man can have his sins washed away, his soul made whiter than snow, and he can sit at the right of God the Father in Heaven. If that is not putting a premium on sin and evil-doing, I am much mistaken. Christianity was founded on fraud and ignorance, it grew up on deceit and oppression, it developed through debauchery of the vilest description and used its power to try to prevent intellectual progression and scientific inquiry, it has grown up to maturity as the exponent of the greatest hypocritical farce the world has ever been cursed with. If this statement seems exaggerated, look at the world of Christianity today, and show me, if you can, any part of it that attempts to put the alleged Christian teachings into practice.

My critic ought to stop asking foolish questions, and read some of the numerous books on the subject. "Conflict between Religion and Science" and "Intellectual Development of Europe" (both by Draper), "History of Civilization" (Reich) "Warfare of Religion & Science" (White) "American Cyclopaedia," "Chambers' Encyclopaedia," Encyclopaedia Britannica, Decline and Fall (Gibbon), and such like books. If, through some reason or other, those books are not available, he should get "Commentaries on Hebrew and Christian Mythology" (Judge Ladd) a cheap condensation of the authorities; also "A Handbook on Freethought" (Truthseeker Co., N. Y.)

ASEKA.

P. S. Everybody interested in this subject should get "The Patriot's Manual" (Free Press Defense League, Fort Scott, Kansas) so that they may see how one big exponent of this Christianity is putting the teachings into practice. It costs, I believe, 50 cents.

MY DEAR MR. WHITTY:

The discussion between you and Mr. Gilmore, in regard to Christian Science, has interested me much. Inasmuch as I have myself worked to harmonize Christian Science and Theosophy, I should like to add a word, if you will give me space.

Christian Scientists seem to me strangely loath to admit that any students not identified with their cult have caught glimpses of their own cherished Truth. It would seem eminently "scientific" to look for points of contact, and to rejoice to find them. But they are most unwilling, in my experience, to commend any resemblance in other beliefs, and I have even heard one of their honored teachers call theosophy "a clever counterfeit of Christian Science, the more dangerous on this account."

It is my belief that you and Mr. Gilmore are much nearer together in thought than either one of you thinks, but you are looking in different directions, and your ways of telling your thought are wide apart as the two poles. The truth seems to be that Christian Scientists speak two languages, one in terms of the Absolute, one in terms of the relative. In the one parlance, the universe and man, are perfect, in the other they are frankly not so. Theosophists understand the latter, but the idioms of the former are not so easily translatable, and it cannot be said that Christian Scientists know how to approach the theosophical mind. Their methods are distinctly antagonistic to it.

That Mrs. Eddy, distinctly denouncing theosophy in her text-book, "Science and Health," nevertheless set forth some of its cardinal teachings, was plainly unknown to herself, and is unknown to her disciples. Her belief

in an evolving universe and an evolving mankind are clearly shown in the following extracts from the text-book.

Page 224: "As the crude footsteps of the past disappear from the dissolving paths of the present, we shall better understand the Science which governs these changes, and shall plant our feet on firmer ground." Here is evolution expressly admitted. In a perfect universe there can be no crude footsteps, no better understanding, no firmer ground.

Page 254: "The human footsteps *leading to perfection* (italics mine) are indispensable. God requires perfection, but *not until the battle between spirit and flesh is fought, and the victory won. Imperfect mortals grasp the ultimate of spiritual perfection slowly.*"

Page 225: "You may know when first Truth leads by the fewness and faithfulness of its followers." How so? In a perfect world, are they not all faithful? How can they be few?

Page 225: "The despotic tendencies inherent in mortal mind and always germinating in new forms of tyranny must be rooted out through the action of the Divine Mind. Men and women of all races are still in bondage to material sense, ignorant how to obtain their freedom.' But it is self-evident that nobody can be ignorant, nobody in bondage, in a perfect universe.

Page 173: "Human reason and religion come slowly to the recognition of spiritual facts."

Page 174: "The footsteps of thought, rising above material standpoints, are slow, and portend a long night to the traveller."

Page 240: "Mortals move onward toward good or evil as time glides on. If mortals are not progressive, past failures will be repeated until all wrong work is effaced or rectified. If at present satisfied with wrong doing, we must come to loathe it. *Remember that mankind must, sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome.* In trying to undo the errors of sense, one must pay fully and fairly the uttermost farthing, until all error is finally brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul."

I have quoted this last selection at length, because, with the change of one or two words, it is such splendid theosophical teaching! Theosophists like to speak of illusion (Maya) rather than error, and would divide between lower and higher Mind, rather than "sense and Soul," but they know what Mrs. Eddy means, and believed just what she is teaching. This is our doctrine of Karma. I could quote definitely from Mrs. Eddy, to show that she believed we come slowly to a demonstration of perfection, and that we are at present, racially and individually, ignorant of much Truth.

To anyone but a Christian Scientist, such statements are tantamount to saying man is not yet perfect. How is a man perfect, if he is ignorant? Perfection demands fulness of wisdom as well as of moral attributes. Perfection is the ultimate, the Summum Bonum, beyond which there is nothing further to attain. Every Christian Science church edifice, every publication, every reading-room, every practitioner, is an eloquent proof that Christian Scientists believe there is something unattained, and they are trying to attain it. Such is their language of the relative, and it is like that of theosophy, and of other people.

Now we come to their second language. In this, they identify man and the universe with the perfection of the Absolute. It is this language that is not understood by the man in the street, and that requires patient explanation to all not in the Christian Science fold. The archetype in the Mind of God is held up to us, and we are told we are it, if we only

know it. As I understand it, by gazing persistently on this archetype we more and more find ourselves conformed to it,—a wonderful and inspiring teaching. The way to attain perfection is to look at perfection, to the exclusion of its opposite. But even while we speak of it, we find ourselves lapsing into the language of the relative, for such words as *shall*, *become*, *more*, *grow*, and the like, can have no place in a perfect world. There is no past nor future in such a world; no more nor less; all is completeness, in an Eternal Now. The relative finds it impossible to talk about the Absolute, in any language at his command.

You, Mr. Whitty, have said, with a certain truth, that nobody can know what is in the Mind of the Absolute. This is where theosophists run into danger. Despairing of knowing the Absolute, they give all their attention to watching the process of evolution, positing a goal too distant to be discerned. It is so distant, the ordinary mind finds little incentive to work for it, and pegs away trying to undo bits of its old Karma as they get in its way. It looks at the ground, not at the skies!

Christian Scientists, on the other hand, score at this point, by hypothecating what *might* be in the Mind of the Absolute, daring the assumption that we are at least on the road to seeing that Mind when we fix our attention on everything highest and best we can think of. Asserting that in this Mind there is a picture of man and the universe free from spot or blemish, certainly not less than our highest ideal, and presumably more, they make this their steadfast mental image, and by contemplation of it claim to realize it, in the degree in which they are capable of concentrating upon it. That their claim is not without foundation nobody can deny who has studied the results of their work. They can point to fruits that theosophists have never been able to show. They have transformed life, both physical and mental, for multitudes of human beings. They look at what may be called the upper surface of Truth, theosophists at the under surface. Both are right, but each needs the other. The solid earth, which bore us, is no less necessary for our growth than the skies toward which we climb.

It must be said that Mr. Gilmore's way, which is the authorized and customary way, of presenting Christian Science is irritating to some of us, as it refuses to account for the obvious duality of its own mental state. Explicitly denying the existence of evil, it implicitly asserts it, and then denies that it has done so. It calls error in, to account for suffering, and then says that error never came. It introduces mortal mind as the cause of error, and then says mortal mind has no existence. Its appeal is made to those who are careless in the use of words, and who have given little thought to the analysis of metaphysical ideas. But we theosophists should be big enough to rise above an irritation caused by a faulty presentation of Truth, and realize that we and Christian Scientists have hitched our wagon to the same star, whether they know it or not.

M. ELMA DAME.

THE SUBCONSCIOUS

DEAR SIR:

A short time ago my attention was attracted by an editorial article in the March number of the "Azoth," which purports to be the exponent of occultism in America.

The thing that I was particularly interested in was the fact that you led your readers to believe that you are a follower of the advocate of spiritism and a believer in the power of incarnate man to communicate with disembodied spirits. Also, that you disclaim the theory of a subconscious entity residing within man.

May I take this opportunity of expressing my hearty disapproval of the theories which you support and expound. Your arguments and the arguments of your co-advocates of spiritism display the utmost ignorance of scientific research. It is the custom of children and people of incapacitated reasoning powers to attribute to supermundane agencies that which cannot be explained by an investigation of a very superficial nature, on their part, and in a great many cases no investigation at all.

You, like your fellow-believers, see these phenomena of the mind, and because they are strange and seemingly inexplicable you reason thus: "This seems supernatural; therefore it is supernatural." And you immediately come to the conclusion that it must be the voices of spirits. It is as absurd as the old time Salem Witchcraft and your conclusions denote lack of reason and thought.

May I refer you to two books written by Dr. Thomson Jay Hudson an eminent experimenter along the line of psychic phenomena. The books are "A Scientific Demonstration of a Future Life" and "The Law of Psychic Phenomena." In the latter book Dr. Hudson, with the aid of his characteristic, unerring logic, formulates a hypothesis which I challenge you to tear down by any legitimate process of reasoning. He proves conclusively that there is a subjective mind in man and in his other book he goes on to show that it is in this subjective mind that the divine part of man is situated. Dr. Hudson makes the statements that there is no "valid scientific evidence" that disembodied spirits communicate with the living.

All the phenomena which you adduce as indubitable evidence of supernatural agencies are explained by the hypothesis embodying the law which governs the subjective part of man's mental make-up.

Surely when we are called upon to choose between a theory which is entirely plausible and which comes within the realm of science and a theory which is based on nothing but conjecture, we are more likely to accept the reasonable than the unreasonable. Spencer's words are applicable here. "It is not a matter of probability but of conceivability."

Now then, I would like some acknowledgment of this letter. If I have exhibited a lack of knowledge of your side of the case I would be glad to have you enlighten me.

Yours very truly,
EUGENE E. SEUBERT.

ANSWER

DEAR SIR:

I am sorry that you "heartily disapprove" of my theories, and consider that I display the "utmost ignorance of scientific research" and "am suffering

from incapacitated reasoning powers." May I suggest that you take a great deal for granted, and that a little effort of reasoning power in yourself might have given you pause in jumping to such conclusions.

For example, I would recommend that you read again what I have written. If you do this you will find that I agree with your authority, Thomas J. Hudson, that there is a subconscious or subjective mind in man, but I disagree in his and other's attribution of all psychical phenomena to it. In the editorial in question I cited three books, which are very difficult to explain as emanating from the subconscious minds of the amanuenses. Of course you who criticise so easily have not read these or you would have understood me better. I wonder how much you know of this class of phenomena, or what experiences you have had which prompts you to such downright denial?

Will you kindly inform the readers of Azoth how much the subconscious mind had to do with the following case as told in Voices from the Void by Mrs. Travers Smith:

She and another, sitting "*blindfolded*" at a ouija board, received a message from one calling herself Alice Franks. She told them that she had just recently died, that notice of her death appeared in a certain local paper, that she lived at—(a suburb of London) and the cause of her death. No such person had ever been heard of by any of the sitters present, but when Sir Wm. F. Barrett investigated the matter he found every detail true.

If you can satisfactorily explain this as coming from the subconscious minds of the three sitters, the readers of Azoth will be greatly interested. If you cannot do so, I would advise that you display a little more modesty in your assertions and make yourself better acquainted with the subject.

MICHAEL WHITTY.

Reviews

"The Mystery of Space." By Robert F. Browne. E. P. Dutton & Co., New York.

This most recent enquiry into the possibility and nature of a fourth dimension, is termed by its gifted author: "A study of the hyper-space movement in the light of the evolution of new psychic faculties and an enquiry into the Genesis and essential Nature of Space." The purely scientific critics have already passed it liberally in review and we cannot pay a higher tribute to the intellectual attainments of the writer than to quote three or four of the leading authoritative dictions concerning his work. A writer in the *New York Evening Post* says:

"The ordinary mind follows on the track of the curving rays of light into a new universe entirely, in which thought no longer goes straight on and on and on through space until it comes upon insanity and nothingness, but curves back upon these mercifully deflected rays of light so that the whole universe, like this earth, is curved and round and unified and sane. Children should be told of this, to lay that horror which children have—that horror which comes from thinking, 'If there were nothing, what would there be?' In fact . . . 'It is chiefly in the field of philosophic thought that this change will be felt.' *It will give us a new way of thinking about space, which is worth vastly more to most of us than knowing the exact distance of the stars, or having our starlight reach us undeflected.*"

William Stanley Braithwaite in the *Boston Transcript* has called it: "An epoch-making book . . . the product of a poetic and visionary mind with mathematics as the symbolic forms through which it becomes expressed. The results in human knowledge and understanding attained by this book are to leave life possessed of one indubitable fact that embraces both the finite and infinite—this fact is time . . . The two elements that continually face each other . . . are the ageless time of the world and the unending spirit of man."

The *San Francisco Argonaut* said: "Robert T. Browne is perhaps the only author who has made the subject of space attractive . . . Space is that part of chaos that has been sown with suns and worlds. Beyond space lies a still uncultivated chaos . . . It is interesting, indeed fascinating. It deals with all those super-normal . . . faculties associated with modern psychic research. It does this without an appeal to superstition, without demands upon credulity. It is one of the most notable and most inclusive presentations of a complex subject that is now before the world," while

Benjamin De Casseres writing in the *New York Sun* observes: "Space is the Original Sin . . . We are caught in the lines, circles, tesseracts, rectangles, polyhedrons and lozenges of Satan's metageometrical imaginings . . . All the mystics have tried to get us out of this fix . . . Scientists have tried to untangle us . . . This is one of the most fascinating, stimulating and remarkable books on the subject of Space I have ever read . . . Over the garden walls of the stars is Chaos, nothing; and the material universe is an evolving point of matter entirely surrounded by nothing at all . . . As consciousness evolves, other spaces will evolve with it . . . Mr. Browne suggests the continuous absorption of one form of consciousness in another until the final and supreme Consciousness is manifest . . . And the end is not silence, but more consciousness . . . Mr. Browne has written an epoch-making book in which gravita-

tion and "bent light" theories are mere gew-gaws—that is, if you measure epochs by vision and consciousness and not by time instruments."

No process of description can convey any notion of either the beauty of the subject or the masterly manner with which its author handles its manifold intricacies, conveying his readers into such utterly new realms of speculation, that he has been almost compelled to create a new vocabulary of terms the precise meanings of which must be absorbed before the voyage is undertaken. The result has been clearness, however and we are compelled to hail the advent on American soil of a thinker and penetrator of Nature's mysteries as profound as Plato or Newton, while at the same time as circumstantial and personally interesting as the most refined taste of our own age could demand of any teacher.

Many of us know the personality of this writer better than the great outside world, who will acclaim him with the conventional deference due to genius without ever stopping to think of the manner of man who has done this work.

Can it be conceived that the mantle of Alexandrian scholarship has floated unattainedly over the heads of a million Caucasians to settle upon the shoulders of one of the most remarkable examples of racial evolution known to this great American "melting pot." The grandson of the brave Tecumseh, Chief of the Six Nations, on the one side, and of a Soudanese ancestress on the other. It is true that this most brilliant Theosophist, a man of marvellous individual magnetism and commanding presence of Christ-like sweetness of character and manliness beyond reproach, is utterly unlike the millions of his compeers of the academic grove, but the differences are all to his advantage and we perceive in him one of the first and an altogether unmistakable fruit of the coming intellectual race.

F. C. H.

The Proofs of the Truths of Spiritualism. By the Rev. Prof. G. Henslow, M. A., with 51 illustrations. 254 pp. 1919. Dodd Mead & Co., New York.

Professor Henslow sets out in this book to give proofs of the truths of Spiritualism by what he calls "Experimental Verification."

He brings together such a mass of evidence,—particularly spirit photographs taken under the strictest of test conditions, gathered in a long life of careful investigation by himself and by a well-known Spiritualist, the late Archdeacon Colley,—that it is difficult to conceive of any sceptic who, reading this book, would not be convinced that life after death and communication with the spirit world are thoroughly well established. The only alternative to such a conviction is that the author and Dr. Colley are lying and the numerous photographs simply frauds.

In reference to the division of opinion in the Church of England towards Spiritualism, Dr. Henslow says:

"The solution of the problem seems to be vital to the continued well-being of the Christian Church, and therefore the best friends the Church possesses today are those who, for the time being, may be derided but are working to supply the unanswerable proofs which will hurl the materialist from his pedestal and give a new and irresistible impulse to the spread of spiritual truths."

Sir Oliver Lodge said in one of his lectures recently that the evidence for spirit communication is cumulative, that it does not so much depend upon one or two instances but becomes of overwhelming strength when the mass of it is considered. One cannot read through Dr. Henslow's book without feeling the force of this fact.

Some of the cases of spirit appearances on photographic plates are most remarkable, instructive and interesting, especially that of the photograph of a little girl on page 136. Some pictures of most extraordinary psychographs are reproduced, taken as a rule on plates in the middle of a packet of plates *which were not even opened* until the time came to develop them.

Unbelievers and other prejudiced persons are fond of saying that Spiritualism is responsible for much insanity. This statement has been refuted many times and it has been shown that religion is much more responsible for mania than Spiritualism, but will not the following terrible statement account even for what few Spiritualist lunatics there are, because there are many *Doctor Massies* among us:

"The following appeared in *The Sunday Times* (England) September 9, 1917. Mr. T. Massie, M. B., wrote: 'I have had twenty years experience in investigating the mental condition of some 2500 alleged lunatics. From such persons I have heard many statements assuring me of the presence of spirit forms. I have never had any hesitation in certifying such persons to be fit for an asylum treatment.'"

Such books as this are welcome at his time, the facts given are startling but in the light of much corroborative testimony must be convincing to all unprejudiced minds.

M. W.

Myself and Dreams. By Frank Constable, M. A. Cloth. 358 pages. Dodd Mead & Co.

The author analyses "Myself" in most precise and scholarly fashion, and displays exceptional abilities both of analysis and synthesis. He has a lofty consciousness of "Myself," and develops an exalted conception of the Ultimate as the "Accomplished in Accomplishing." In "Dreams" he makes many suggestions that are of peculiar value at the present time; and throughout his book the student will find much that will interest him.

E. D.

The Human Form Divine. By Genevieve Brady. Cloth. 153 pages. The Four Seas Co., Boston 1920.

"The purpose of this book is to stimulate a greater interest in the mind of man to claim his Divine birthright in physical expression of the oneness of spirit and matter in external evidence. May the great purpose be fulfilled, and may our children's children become higher and higher types of that beautiful and blessed trinity of the three parts, the spiritual, the mental and the physical, blending into a perfect whole of Divine Oneness."

The Author provided perhaps the best review of this book in its Foreword (quoted above) and in its concluding paragraph (given below), the body of the book giving the how, why and wherefore of the process of attainment:

"When the plumb line of the universe is found by all, when the sustaining, uplifting universal-life principle of the arch is sensed by all, when the radiating circle of spirit flows through all, then the golden cadence in speech will vibrate upon the ears of childhood; the beauty and the mystery of motion will interest the eye of manhood; the spiritual life will flow from out its own reality of the selfhood, and, blending each in all, in practical ideality, we will reveal the evidence of the godhood manifesting himself in spirit, and in truth, in 'The Human Form Divine.'"

E. D.

A Story of Creation Embracing the Origin of Life. Written and published by P. F. Halferty, Aberdeen, Wash.

This little book is an attempt to answer what the author calls the Seven Fundamental Questions: Who or What is God, Who or What is the Devil,

What is the Spirit of Man, What is the Soul of Man, What is Life, What is Death, What is the Destiny of Man after Death?

More than half of its seventy-eight pages are given up to a theory of the method by which Stellar and Solar Systems are dissolved and reformed. After positing an Immutable Principle that is both Creator and Destroyer, the author strangely begins his evolutionary survey with the dissolution of a System, after which he traces the manner of its reconstruction. No hint is given of the cause or mode of its original Creation.

The book is evidently addressed to those who have never thought about evolution at all. The writer does not claim for it any further authority than that he believes it appeals to reason. The work is full of crudity, and lacks logical continuity, but may prove a stimulus to thought in those who have never studied anything but the Bible.

M. E. D.

A Dweller on Two Planets or the Dividing of the Way. By Phylos the Thibetan. 423 pp. Poseid Pub. Co., Los Angeles, Cal.

This is a new edition of a book published first in 1894, which has been out of print for sometime. It purports to have been written by one Phylos, an adept in occult wisdom, through Mr. Frederick S. Oliver, who received both instruction and the dictation of this book orally. Mr. Oliver writes in his preface that he was but a little over seventeen years of age when this began and asserts most positively that he is not the author.

The story is the life of Phylos, who was then named Zailm, in an incarnation upon the lost continent of Atlantis, as well as an account of a temporary visit to the planet Venus and later a more prolonged residence thereon.

As a romantic story it is extremely interesting as well as wonderful, the accounts of the Atlantean's airships and the numerous marvelous inventions which put our modern aeroplanes, dirigibles, wireless telegraphy and telephony, electric transportation and other things hopelessly in the shade, are or may be very suggestive to our scientists. How much of it all is truth and how much fiction it will be impossible to say, but several admirers of the book point to a number of predictions and descriptions of energies and substances which modern science has since discovered, and one would be foolish to believe that any of the Atlantean inventions described are too extraordinary to be materialized in our modern days.

There is in the story a deal of occult teaching which, in its terminology, is distinctly Theosophic—such words as Devachan and Karma being used frequently, and on page 380 long extracts from "Light on the Path" are given without reference to that source, a plagiarism which seems to call for some explanation from Phylos.

Phylos, whoever he may be, has written a really good story, based upon what may or may not have been the experience of his Atlantean incarnation, but he has evidently had much more modern incarnations and shows a decidedly Christian orthodoxy as well as a more than passing acquaintance with the "Secret Doctrine" and "The Story of Atlantis" both of which were written prior to his book. It engenders a little doubt, to say the least, of the validity of this story as a true one, when the people of that country, existing hundreds of thousands of years ago, have an epic of the Garden of Eden, Eve and the forbidden fruit story, as well as prophecies of the coming of the Christ, ignoring other great dispensations like that of Krishna, Zoroaster and the Buddha. This feeling is accentuated when we read that the inhabitants of Ancient India are stated to have called God *Yeovah*.

A Dweller on Two Planets is recommended to the attention of AZOTH readers. It is at once instructive and enthralling.

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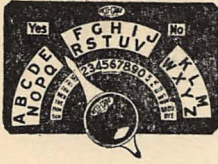
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