

typewriter print
ead Page 7—Symbology of the Christ Blood

Volume Seven

JULY, 1920

Number One

The Occult Magazine of America

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



KEY TO TRUE HAPPINESS

Michael Whitty

SYMBOLGY OF THE CHRIST BLOOD

Frederick K. Davis

THE ETHER OF SPACE

William W. Weittling

THE PRINCIPAL OF LIMITATION

Elsie Gibbs

THE RULING SIGN OF THE UNITED STATES

John H. Mc Whirt

FOR FULL CONTENTS SEE FIRST PAGE

AZOTH PUBLISHING COMPANY, Inc.

COOPERSTOWN, N. Y.

Hamilton Square Bldg.

Broadway at 137th St.

New York City

10 per year

35 cents per copy

\$2.00 six months

is Pending for Entry as Second Class Mail Matter at the Postoffice, Cooperstown, N. Y., under the Act of March 3, 1879

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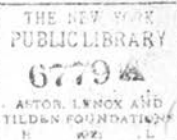
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Published by the AZOTH PUBLISHING CO., Inc.,
Subscription, \$4.00 per Year in U. S.; Single Copies 35 Cents.
Canada, \$4.25; Foreign, \$4.36; Single Copies, 40 Cents.
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VOL. 7.

JULY 1920

NO. 1

Editorials

The Key to True Happiness

In its last analysis the desire for happiness is an expression of the force of the Divine Spirit urging man on his evolutionary course. It is the cause of growth, the root of desire.

Happiness may be defined as that which gives pleasure and the ideal desired may therefore be of the senses, the emotional nature, the mind or the spirit, according to the development of the individual from the mere animal to the highly spiritual man. Such ideals of happiness are simple at first but become ever more complex. From the gratification of passion, appetite, or the acquisition of wealth, which are purely selfish ideals, to love and possession of others, to achievement of honor and fame, and even to a comparatively unselfish devotion to others, the pursuit of happiness goes ever on, a universal search for greater expression in which practically the whole of humanity is engaged. Yet, *the only way to true happiness is not to seek it.*

This is the Great Secret which should be no secret as every great Teacher and every great religious system has proclaimed it to the multitude. It is the one and only key which will unlock

the door to bliss, which is the apotheosis of happiness. "He who loses his life shall find it." He who desires nothing for himself, who seeks only to do the Will of the Father is the one who will know true happiness.

Let anyone look back over his life; if he is honest with himself he will find that all his desires have been for self, that when they have been attained the pleasure has been but fleeting, with no permanent happiness therein. He will have had periods of happiness, some more, some less, but never unmixed, unalloyed with some disturbing element. Happiness is but comparative and is but one pole of a pair of opposites between which man is ever oscillating, the other being unhappiness. In seeking happiness for ourselves we are trying to find something which has no real existence. We may be comparatively happy or unhappy, but real unmixed happiness for us is impossible. It can only be achieved by forgetting ourselves, by desiring nothing for ourselves. In personal desire there is only disappointment. In impersonal desire is the only happiness.

It is only when this truth is realized that we shall ever approach true happiness, and before it can be realized it is necessary to acquire knowledge of what we are, our relations to the Source of all life, and an understanding of spiritual law. Man is man because he has achieved self consciousness, the realization of himself as soul, not body, and later still another and final realization that he is neither body nor soul but a facet of the All Conscious. Then and then only can he enter the Kingdom of Heaven on earth.

Those who cannot grasp such an ideal as this must continue to pursue the Will o' the Wisp of happiness, they must go on through trials, disappointments, remorse, until they do; until, purified by the fire of desire and the water of suffering, they find the point of reconciliation between Animal and God, Spirit and Matter, Good and Evil, which is *detachment, dispassion, desirelessness*.

This is the great lesson which the world's scriptures all teach us: "Sell all that thou hast and distribute unto the poor and thou shalt have treasure in heaven, and come follow me" said the Nazarene to 'a certain ruler.'

This also was the great message of the Buddha for the cessation of all sorrow; and in "The Voice of the Silence," which gives gems of His teaching, it is written: "Be like the ocean which receives all streams and rivers. The ocean's mighty calm remains unmoved, it feels them not. Restrain by thy divine thy lower self, restrain by the eternal the divine. For it is written

Teach to eschew all causes, the ripple of effect, as the great tidal wave, thou shalt let run its course."

And one of the qualifications necessary to be acquired by him who would reach Nirvanic bliss, is stated to be "Vairagya, Indifference to pleasure and to pain, illusion conquered, truth alone perceived."

Again, in "Light on the Path" this attitude of dispassion is practically the theme of the whole book.

"Before the eyes can see they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice can speak it must have lost the power to wound," etc., and again,

"Kill out ambition
Kill out desire of life
Kill out desire of comfort

Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness." Paradoxes which are easily understood if the words *for oneself* be added. Then, in the Bhagavad Gita, the great Hindoo scripture, the teaching is strongly emphasized.

"Perform action, dwelling in union with the Divine, renouncing attachments, and balanced evenly in success and failure; equilibrium is called Yoga."

"He who on every side is without attachment whatever hap of fair or foul, who neither likes nor dislikes, of such an one the understanding is well poised."

"But the disciplined self moving among sense objects with senses free from attraction or repulsion, mastered by the Self, goeth to Peace."

"Therefore without attachment, constantly perform action which is duty, for performing action without attachment man verily reacheth the Supreme."

And is not this also the great lesson of Christianity taught in the story of the Crucifixion and Resurrection? Does not the Christ within all of us have to suffer on the cross of matter and die to the world so that we can rise again and sit at the right hand of the Father?

Selfish desires and emotions are the root of suffering and unhappiness. Some call it love, but it is a love which engenders the jealousy of possession, anger and hatred. The less selfish love becomes the greater the happiness. Unselfish love, plus understanding, will make for true happiness which is neither happiness nor unhappiness, but tranquility, serenity, wisdom.

This is the keynote—Wisdom. In its application to our

daily lives we will be inspired by great ideals, we will be always optimistic because we shall know that no matter what the conditions may be everything is really working out for good. Disregarding the results of actions done with unselfish motive we shall have no anxiety. We shall have courage to face trouble calmly knowing it to be but evanescent. We shall have patience in suffering and pain knowing that we have earned it. Living in the spirit, we realize the personality to be but a little thing and so, understanding, we shall bear no resentment, feel no hatred, but accept what comes to us with indifference. Fear will be destroyed. We can face all things bravely, the same in cold or heat, poverty or wealth, health or sickness. Helpful, cheerful, strong, wise, serene, unselfish.

So, not seeking, we shall find—Peace.

SENSATION AND CONTACT

We have sincerely to apologize for having quite innocently and inadvertently published an article under this heading in AZOTH for February last, which was not original, as we supposed, but was one of the lessons given out by The Temple of the People, Halcyon, Calif., and later published in Temple Teachings and also in a book called "Beacon Fires."

When sent in to us we had no reason to suppose it was anything but original matter, or we should most certainly have given credit where credit was due.

Professor James H. Hyslop

Just as we go to press, the news comes of the passing to the life beyond on the 17th of June of this distinguished and well known investigator of Psychical Research.

Dr. Hyslop was the founder of the American Society for Psychical Research, the Editor of its Journal, and the greatest living authority upon the subject in this country.

Approaching the phenomena in a scientifically agnostic attitude, Dr. Hyslop, after prolonged and careful investigation, became firmly convinced of the truth of spirit communication and the continuity of personal life after death.

His loss to the cause is a great one.

—Editor.

Dr. E. W. Berridge

By ALFRED H. SAUNDERS

A letter from London informs me that the above well-known occult adept was advanced to a Higher Degree on the morning of May 13th. His demise leaves a blank and he will be sadly missed in mystic circles. Dr. Berridge was one of the foremost Homeopathic physicians in London. In his long and useful life he had acquired world-wide fame as a physician, as quite a number of men and women who were under his treatment, now living in America, Australia and India, can testify, and to whom the news of his passing the Veil will recall many pleasant memories. To them he was not only a physical but also a spiritual physician, one who placed his fingers upon and opened their blind eyes to higher occult truth while ministering to bodies diseased.

The passing of this great soul opens up to me many reminiscences, and I have been hastily running over, in thought, the past thirty years. It was my privilege, while interested in the Temperance, Vegetarian and Anti-Vaccination Societies of England, to meet Dr. Berridge at a gathering held by the late Dr. Anna Kingsford. At this meeting Dr. Berridge was deeply interested in the remarks of Dr. Kingsford, and on being requested, he elucidated some of the truths and principles of Hermetic Philosophy, exhibiting such deep, clear erudition that I was filled with a desire to learn more from him. At the close of the meeting I asked him a question of vital import to myself. His reply was, "My dear boy, wait until you are twenty years older and ask me the same question, and I will answer you if I am permitted."

I heard occasionally of his work, but did not meet him again until ten years afterwards when we met in Masonic circles and I learned of his great benevolence, his charity, and the great work he was doing to spread the tenets of Thomas Lake Harris, devoting his life and fortune to the spread of Truth; again, in connection with Alan Leo in the formation of the Astrological Society. Dr. Berridge was a foeman worthy of one's steel, and his knowledge of astrological lore made Alan Leo, Sepharial and others acknowledge his superiority. I have just been reading over the volume of Modern Astrology for the year '96, and all who read these articles cannot fail to recognize in him a master of the Science.

Before the twenty years had passed I came to America, and have just been glancing through the file of my correspondence with him, in which I put again the question asked him twenty years previously. This time I obtained a satisfactory answer.

Dr. Berridge was every inch an old-fashioned, courteous English gentleman who was available to anyone in distress or who had a question to propound. His purse and his vast fund of information were open to all and none went away unsatisfied.

Numerous societies, Medical, Astrological and Fraternal, will miss his aid and counsel. His was a noble life, well spent, devoted to the highest aims of mankind. His many scholarly books written under the nom de plume of "Respiro" will live long after him and stand as a monument to his memory. It is of such useful lives that we may say:

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

THE MEANING OF AZOTH

The title of this magazine is constantly exciting curiosity as to the meaning of the word. So insistent are the many enquiries we receive, that we think it will be well to print the following explanation in each issue henceforth:

Azoth is a mystical and Kabbalistic word used principally by the alchemists of mediaeval times.

It is made up of the first and last letter of the Latin, Greek and Hebrew alphabets, A and Z (Latin), Alpha and Omega (Greek), Aleph and Tau (Hebrew). In one sense it therefore signifies the beginning and the end, or that which is contained within these limits, otherwise "the essence of all things." In harmony with this it is used to denote "the Astral Light" and in Alchemy it signifies the philosophical mercury, the root of all metals, or that divine essence brought down into the operation, which it completes.

EDITOR.

Symbology of the Christ Blood

By FREDERICK K. DAVIS

Blood is one of the most vital factors in the Christian formula of salvation.

There lies before me a propaganda card, distributed by a Protestant organization. In the middle of it is printed the word "*Blood*" in large embossed red letters. Around the sides appear numerous Bible texts which are the basis of the Christian dictum that humanity can only be redeemed from hell by the blood of Christ.¹

The crucifixion was necessary, we are told, for without the shedding of the Christ blood there is no remission of sins.²

Blood is a distasteful subject to many refined people. It is naturally associated with slaughter and savagery. The sight of blood causes some sensitive people to become nauseated or even to faint.

A number of savage tribes use blood in connection with revolting religious practices. The blood of the battlefield and slaughter house attracts horrible astral vampires which are far worse than the physical parasites that draw their life from blood.

It is therefore startling to find blood inseparably linked with fundamental Christian doctrine. Plainly, Christianity is a blood religion. But what has blood to do with character-building, spirituality and mastery?

"Washed in the blood of Jesus" is a Christian shibboleth. The well-known hymn words it clearly:

"There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

As to being plunged into a fountain of blood—well, excuse me! It's a bit too grewsome. And if any sane person were soused in blood, or his clothes stained with it, he would promptly seek water and soap.

Isn't it really extraordinary—all this stress that is laid upon the redeeming blood? If you ask for an explanation from the authorized expounders of the Christian faith, and inquire of them why Christianity derives such solace from fountains of blood—you are politely (or impolitely) referred to the Scrip-

¹ 1 Peter 1: 18.
² Heb. 9: 22.

ture texts. But as for a spiritual analysis of the dogma, they have none.

The great religions of the world have been reared, clumsily for the most part, on the Sacred Mysteries. And one's heart aches with the realization that the great spiritual truths of the universe, known to the Brotherhood in all ages, have been so pitifully materialized and degraded.

To drink *human* blood is outright cannibalism. Yet we find Christians commemorating the sacrifice of Jesus by drinking His blood; or, rather, the blood of the grape is used as a substitute.

The Roman Church is very emphatic that the actual blood of Jesus is drunk. It is claimed that by the process of priestly transubstantiation the wine becomes the literal blood of Jesus. It would appear, therefore, that mass is a cannibalistic ceremony.

But what may we say, for the Bible is adduced as authority for the practice? Jesus is reported to have said: "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him."³

Literally, of course, it is ridiculous to conceive that we can dwell in some other *personality* or he in us. Yet Christians hold God and Christ to be personalities. Judging from the present time schedule by which the orthodox are progressing it will be another thousand years before they fully learn that the Bible is a largely mystical and occult book.

Blood was likewise a cardinal factor in the Jewish religion. Early in the Old Testament we are instructed that, "It is the blood that maketh an atonement for the soul."⁴

Similar doctrine has been held in nearly all parts of the world. For example, the ancient Peruvians sought atonement for their souls by sacrificing the blood of virgins upon the altar. In Mexico human blood sacrifice was frequent. Near the close of the period of the Druid religion, when their teachings had become materialized, they also made human sacrifice and sprinkled the blood on the altar and on the worshippers. Blood is used today in voodoo rites.

The Hebrews, however, regarded animal blood as sufficient to accomplish the desired atonement. It was commonly touched to the horns of the altar by the priest and poured in front of it. Before receiving the Ten Commandments a blood covenant was

³ John 6: 53-56.

⁴ Lev. 17: 11.

made with the Lord by Moses, who sprinkled the sacrificial blood on both the altar and the people.⁵

Nor might the Hebrews drink blood. It was held to be sacred because "the life of the flesh is in the blood."

At the consecration of Solomon's temple he sacrificed 2020 oxen and 120,000 sheep! It is appalling! In modern terms that would be 40 trainloads of sheep, if we assign 100 sheep to a car and 30 cars to a train. Estimating that each sheep yielded one quart of blood, we find that there were 600 barrels of sacrificial blood! Time forbids that we pause to calculate the barrels of ox blood.

Does any one imagine that 600 barrels of sheep blood ennobled one single character, purified one single heart, or brought spiritual illumination to a single soul?

At the time of Jesus the City of Jerusalem reeked with the pollution and repulsive stench of blood and burning animal flesh. The curse of blood was on humanity, and men's hearts and minds have not even yet cast off the thrall!

The Jews made the shedding of blood a religious rite and as a natural fruitage many Jews have been offered as a blood sacrifice at the hands of other peoples. And Christianity, embracing this old blood doctrine, and itself founded in blood and endorsing salvation by blood, has likewise reaped a harvest of blood! Its devotees have slain each other by the millions, and slaughtered the "heathen" as well.

Sow blood; reap blood! Thus works the Divine Law when spiritual truths are degraded into abominable literalism and these fearful materializations are enthroned in men's minds.

I have said that even mire-dragged symbols may have had a basis in spiritual truth. What then, may be the truth underlying the doctrine of salvation through blood?

Spiritual truth goes veiled. It has always in past ages been taught to the public in parables, by allegories, and by symbols. The Bible is no exception.

Physical things are a reflection of spiritual realities; humanity is a reflection of Divinity. So physical symbols may be used, through the application of analogy, to represent spiritual realities.

In a public religious ceremony objects must be used that we can see and handle. But if we mistake the physical object or ceremony for anything more than symbolism—then we are *heathen*, no matter if we term ourselves Buddhists or Christians or what not.

⁵ Ex. 24: 8.

Returning to the theme, let us once more inquire: What is the symbology of sacrificial blood?

Blood is the vehicle and carrier of the Life Force. The very Life Essence is in the blood. Blood builds our bodies. Blood, it is, that sustains them. It is the cleansing blood that flows from the fountain of the heart and washes away the bodily impurities.

It is the blood, the Life Fluid, that is constantly being poured forth from the heart for the purification and redemption of our bodies from death. To redeem means to *buy back*. And it is the blood that thus redeems the physical corruption and *buys back* our bodies to strength and vigor.

If it were not so, our bodies would be soon destroyed by impurities, inharmonies, disease and death. The *salvation* of our bodies therefore depends on the *redeeming* blood.

A man's body is a little universe all in itself. It consists of many parts and organs. These are in turn comprised of a countless host of minute lives; and the well-being or salvation of these myriad atoms is essential to man's well-being and salvation as an individual universe or body.

Our Life Fluid is faithfully poured forth through the arteries by the heart for the redemption from inharmony and death of these minute atomic lives. We are to them as a god in whom they live and move and have their being. Any that die or cannot be redeemed must be cast out of the body. Otherwise the pollution would spread and destroy our personal cosmos.

So we gladly give of our redeeming blood for the salvation of all these tiny lives, and the blood takes upon itself all their impurities. When it proceeds from the heart it is pure and crimson, but as it washes the body of its inharmonies (sins) it becomes defiled and blue. It then returns to the lungs to itself receive redemption from exterior agency and the defilement is reduced to gas and carried off into the air where the purification of this carbon dioxide in turn occurs.

Now that we have seen the significance of blood in man as a microcosm, we extend our consideration to our planetary system—a macrocosm.

The planets are the organs that constitute the physical body of our Planetary Logos. The Sun is the heart of the system. It is the projecting source of the Life Essence of the Logos.

Were it not for the Life Force which the Sun pours out unfailingly in definite waves or currents, no life could exist. This Life Essence (Prana) outflows from the Sun in rhythmic pulsions that correspond to the rhythmic beatings of a human

heart as it propels the Life Fluid through the body.

It is this Life Principle or blood of the Sun that integrates and sustains all life forms and bodies. Bathed in this blood of the Sun, we live and move and have our being.

Like the blood in man or the sap (blood) in a plant, this Life Force of the Sun is ever alleviating inharmonies, transmuting impurities, and redeeming all things from a hell of chaos and decay. It is the source of physical salvation. By its magical action even a vile compost heap is purified.

The Sun is the highest physical symbol of Deity—it is light, life and heat (love). But it is only a symbol. What the Sun is to us physically, Deity is to us spiritually. The Parsees do not worship the Sun as Deity, but simply turn to it as a symbol of God instead of using some much less appropriate object such as a crucifix.

So, then, it is by the sacrifice of the Sun of its blood or Life Force, the pouring out or shedding of its light and life blood for us, that humanity is saved from eternal physical darkness, death and chaos—hell!

In practically all the other religions except perhaps Judaism, Deity in manifestation is regarded as a trinity. An example is the Egyptian trinity of Osiris, Isis and Horus, or Father, Mother and Son.

In one physical sense, Horus the Son symbolized the Life Essence or blood of the Sun. He was called a saviour; was believed to have been virgin-born; and descended into hell. He was not a literal man or god, but symbolized a *Principle*. Regarded as the Life Blood of the Sun, Horus was of course virgin-born, descended into the hell of darkness and is the physical saviour and redeemer of all life.

In Christianity, Christ the Son denotes precisely the same thing. The Christ is not a man nor a god, but symbolizes a *Principle*. In a physical sense, the Christ or Christ blood is therefore the sustaining and redeeming Life Essence of the Sun, *the only force that can save humanity from a physical hell of chaos and death.*

If we do not indraw (drink) the life of the Sun; i. e., dwell in the Christ and He in us, then we cannot have physical salvation and there is no health in us. Death must shortly be our lot.

With the foregoing as the basis for our further analogy, we may make the spiritual application.

In the highest sense, the Christian Christ, the Egyptian Horus, the Hindu Krishna, etc., denote the Spiritual Life Es-

sence or luminous blood of Deity, which is the spiritual life of all the universe.

The Spiritual Life Essence of Deity is the *blended Life Forces* of the Divine Father-Mother; it is the Son, or third aspect of the Trinity. It is this Divine Son, the Divine Life Principle, that goes forth into manifestation for the spiritual sustaining and redemption of all souls, whether on the planet Earth or on the millions of other planets in the universe.

It is the Christ Principle poured out or shed for the spiritual purification, transmutation and salvation of God's children. Only by Deity thus sending Its Son, the Christ, is humanity being slowly, very slowly redeemed from a damnation of spiritual darkness and death. But this salvation is the monopoly of no church or creed.

Away then with the blood of sheep or goats or man—for it has no spiritual saving power and is a sacrilegious abomination!

The real Eucharist may best be celebrated alone, in the sacred silence of the Inner Chamber, where you in truth may feed with faith and thanksgiving on the ever-hallowed and eternal Christos. Then in solemn fact He will dwell in you and you in Him.

The impurities of your personality will be gradually washed away and your consciousness uplifted into at-one-ment with the Divine Consciousness, so that you can say, "I and my Father are one."

THE LAW

We grope in darkness—
Without apparent purpose—
Battering at the doors
Through which no one can see—
With our why? why? why?
We must be dreaming!
Sleeping—
Developing
Like a brown chrysalis
In a webbed cocoon—
To burst forth
Someday—
Into a gorgeous butterfly—
With gauzy wings—
On which our spirit
Fully grown—
Shall be wafted
To the Sun.

—*Adelaide Kennerly.*

Lacking Issues, Missing and Mutilated Pages.

At this time of initial microfilming the file is incomplete or imperfect as indicated. If any of the material is added at a later date, it will be found: 1) In its proper place; 2) At end of the reel concerned; 3) On a supplementary reel. In that order of preference.

As follows:

PGS. 13-20

A Protest from Beyond

BY A PSYCHIC SCRIBE

In a recent address, Dr. John Haynes Holmes, of the Community Church, New York, reviewed the work of Sir Oliver Lodge in the fields of science and psychical research, and paid a high tribute to the eminent scientist's efforts in the cause of religious truths.

"Sir Oliver Lodge," said Dr. Holmes, "has done much toward changing the attitude of scientific men on the subject of immortality. He has asserted that science has no right to deny anything that it can not disprove. It can affirm the things it has seen, handled, weighed and measured, but beyond that finds it impossible to go. Inasmuch as it is impossible to affirm things that have not been seen, Sir Oliver declares that it is equally impossible to deny them."

Dr. Holmes praised Sir Oliver Lodge for what he had done toward revealing the true nature of matter, energy and life, also for his declaration that it cannot be positively affirmed by science that life is unable to live apart from matter. Sir Oliver, he said, had also presented strong arguments in favor of the continuity of existence.

In reviewing the psychical researches of Sir Oliver Lodge, Dr. Holmes expressed a much less favorable opinion, and admitted that he attached comparatively little importance to them. There was no reason to doubt, he said, that Sir Oliver had witnessed the phenomena he has described in "Raymond," but that the scientist had failed to offer any convincing proof that the messages received through mediums had originated in the spirit world.

"If it is asked whether those messages prove that we are able to communicate with the dead," said Dr. Holmes, "it seems to me that the answer must be emphatically in the negative. Nothing is more certain than that we know almost nothing about the powers and mysteries of personality, what it contains, what its power is, and also what the capacities of the human mind really are. A new science has appeared—psychoanalysis—which reveals a thousand astounding spiritual phenomena resident within us, beneath the threshold of consciousness, of which we had no knowledge before. This science explains many things that we had not been able to understand.

"Here we have the explanation of the phenomena described by Sir Oliver Lodge. In the absence of definite knowl-

edge we must accept the rational explanation and say that the mysteries of personality are battling with the theory of communication from the dead for the position of being real communications, but the Society for Psychical research cannot distinguish between one or the other. Until that is done, however, no man has any right to say that any of those phenomena is proof that we are in communication with anybody who has passed into the unknown."

After hearing Dr. Holmes' address I resolved to see whether any comments could be obtained from the spirit world. A few days later, by means of automatic writing, I succeeded in getting a message. Although psychologists would probably describe it as a sub-conscious emanation, the remarks seem to be logical and very much to the point. The message was as follows:

THE OPEN ROAD

"Preachers who squeeze through the gate and escape from a theological field of dense superstition and intolerance usually end by reaching a reasonably decent pen further on the road, which is called 'Unitarianism.' There they rest and get over the effects of orthodox religion of the Presbyterian type. When they recover their senses and become alive to the truth in some degree, a few push onward to reach the summit of the mountain of 'Emancipation from all Dogma,' which lies before. Some are on the way already, and among them is John Haynes Holmes.

"He gave a much better address on Sir Oliver Lodge than the ordinary orthodox parson would have delivered, and one far more reasonable in its deductions, but all of his remarks on the possibility of communicating with the spirit world were tinged with a memory of his past orthodoxy.

"As the result of his religion, or his speculation, all that Dr. Holmes is able to see in the evidence presented by the Society for Psychical Research is a dense mass of baseless assertions and senseless messages. He attributes the alleged spirit communications to some mysterious process of mentality. Never once does he reason that all mental states are outside the purely physical, and therefore on another plane, and that a state of dreaming, such as a medium enters, is really a vision of another life in which all sense of earthly values is lost. The absurd revelations made by so many mediums is not the result of wilful deception, but a retention of earth ideas in a sphere where there are no equivalent objects to give form to mental sight, which allows a distorted image to be presented.

"Messages are delivered in the spirit world on the assumption that they will be transmitted direct, but the recording of them must be done by the association of ideas and other mental processes, and in these the brain acts as a receiver as well as a transmitter of energy. There are a lot of factors that interfere with the reception and delivery of a message, which reduce much of the original to a mixture of fact and fancy. There are also the personal beliefs of the medium to be considered, which unconsciously tincture the editing of the message.

"Dr. Holmes has no knowledge of these facts, and like all of his school he reasons from a false hypothesis. He does not reason as a seer, but as a material philosopher who must have material evidence to convince him of a spiritual truth. He means well and he does seek light, despite his materialism and his early training. He will find it in the end, and will do much for the release of mankind from the chains of decrepit ideas and false assumptions regarding life beyond the earth."

THE SELF

By BERTHA ELLINWOOD WALKER

I come to earth to learn the laws of the land from whence I came;
For the spark can only by contrast here, unite with its parent flame;
As the veil of eve more perfectly reveals the radiant star,
So veils of illusion are backgrounds here for things as they really are.

I come to do the will of the One who set me in time and sense;
The garment in which I am clothed is flesh, my tool is experience;
But the voice of the Spirit deep within is the voice of the only Real,
And the outer form but a mask through which I may think and act and feel.

I come to suffer the pangs of night to herald the dawn again,
For there is work for each soul to do in the shadowy world of men;
And I would help in the rendering back to the Maker of stone and clod,
In turning the lead of Man-Alone to the gold of Man-in-God.

Then let me live in the humbler ways of service and love and light,
That I may walk with humanity in attaining the greater height,
For we shall learn, when are laid aside the bubble and froth and foam,
All ways of pain and separateness are the Father's pathways Home.

Occult and Religious Symbolism

By DR. H. B. PULLEN BURRY

(Continued)

The 1 represents the vertical; but the projection is a precedent to the returning; and much is accomplished in the period of diffusion over the symbolic surface, intervening between the going forth of the wheel, the eternal symbol of the Spirit, and its returning. That which is done is performed by the Cherubim in the lower world of formation, where the four elements under the influence of the N. E. S. W. are symbolically brought into form.

The number 1 therefore symbolizes the Primordial Current of Creative will sent forth by the Creative Elohim at the command "Let there be Light," and "evening and morning were one day;" or light and darkness were the sum total of all things within that creative area. On the symbolic surface of that area the Cherubim manipulated the darkness into form by creating light and shade in the manifesting refined essence which was soon to become differentiated into the four elements.

This surface of the sphere was the plain upon which the Cherubim went and returned, upon four dimensions; N. E. S. and W. The radius of the sphere was the two dimensions upon which the spirit or wheel operated between the center and the circumference: the up and the down. Number 1 is the symbol of radiance.

(3) The Number 2.

The Number two is the number of polarity, the positive and the negative; masculine, feminine; right, left; up, down; heat, cold; dryness, moisture; and the whole vast category of similar syzyges.

Its first manifestation was the vertical-horizontal syzyge, represented respectively by the radius and the circumference of the symbolic sphere; and this is a masculine-feminine relation usually represented by a Greek Cross of four equal arms. The upright is the masculine energizing element of the pair, the horizontal line is not as is usually supposed a straight, but a curved line. A horizontal line is one that is parallel to the surface of the earth, for if prolonged it would circumscribe the earth returning to the point from which it started. This fact is not usually perceived by beginners in symbolism. A horizontal line is a curved embracing line, embracing the earth. In the symbolism of primal creation with which we are now dealing the

horizontal line symbolizes the surface of the sphere brought into form by the running of the Cherubim to the N. E. S. and W. with their respective wheels, and returning to the place whence they came by circumscribing the sphere. They did not turn about to return, but kept straight on, and returned by circum-ambulating the Yetziratic Sphere in the four directions.

Thus the first type of the manifestation of the number 2 is projection, and the reception of that which is projected, symbolized by the straight and curved line respectively; the circle is the most perfect symbol of the latter, and the straight line of the former. The more perfect representation of the forces of the Greek Cross would be a cross of three pairs of equal arms, two pairs representing the plain of the surface of the sphere, and one the up and the down. Every one of these three lines itself presents a polarity within itself, or a syzyge, all three differing from one another. The *North* and the *South* are influences of diametrically opposite natures; and so are the influences of the *East* and the *West*. The influence of the *North* is cold and dry, or earthy; that of the *South* is hot and dry, or fiery; they are both dry, but are opposed in the matter of temperature. The *East* is supposed to be warm and moist, or airy; while the *West* is cool and moist, or watery; they are both moist but are also opposed in the matter of temperature. On these accounts the *South* is positive to the *North*, and the *East* is positive to the *West*; warmth being positive to coolness.

For similar reasons the *South*, which is considered warm and dry, is positive to *East* which is warm and moist; both are warm, and dryness is considered positive to moisture. *North* is positive to *West* for the same reasons. But there is an intense opposition between *North* which is cool and dry, and *East* which is warm and moist; and also between *South* and *West*; the former being warm and dry, and the latter cool and moist. This last is to say that *Earth* and *Air*, and *Fire* and *Water*, are two syzyges, the members of which rush into each others arms with vehemence, and each kills the other. The third syzyge is the outgoing and returning rays of the primordial point, or of the spirit, as distinguished from the elements.

No. 2 is the symbol of the powers of polarity; whether represented by the Greek Cross of four equal arms, or by *Fire* and *Water*, the first two elements, or, by *Air* and *Earth*, the second two, or by the ascending and descending spirit.

(4) Number 3.

The principle symbolized by the number 3 is, polarity with a reconciler. The two sides of an isosceles triangle reconciled

by the base. Positivity and negativity in equal proportion reconciled by a third agent; fire and water reconciled in vapor. Let us apply this to the creative processes already considered.

The two sides of the triangle are the courses run by the wheel of the spirit outward in involution, and inward in the subsequent evolution; and the base is that plain whose formulation was symbolized by the courses run by the four cherubim; in other words the circumference of the symbolic sphere, which appears to be but is not. Thus is formed the triangle of life, the will of the Creative Elohim goes outward to the limit of the creative area proposed; staying there and creating a symbolic illumination it generates conditions in which the initial ray gathers experience, and then returns to its source with the wisdom born of that experience.

The secret teaching of the Tarot gives this quite clearly; which teaching is reflected by a symbol that is common to the Oriental School and to the Occidental one. This symbol is a cross standing upon a triangle, with certain additions elaborating the meaning in other directions. The Tarot explains this symbol as 12 vertical forces falling upon 12 horizontal ones in the form of a Greek Cross (a Calvary Cross is sometimes used for elaborative signification), standing upon 12 triangles, making 12 complete symbols; the number of members in a perfect council, which is presided over by a thirteenth. In this case it is the triangle of life presided over by light with its dual aspect of light and shade; the triangle being emanant will, and returning will, plus experience in manifestation.

However, the triangle symbolizes every triad whatsoever, when it is considered separately from its vehicle, as: Matter, Consciousness, and Force; Father, Son, Mother; Positive, Neutral, Negative; the two scalepans and the balance beam of Libra; the bar which joins the two crescents of Pisces; the crescent, cross, and circle of mercury; the three Yods of the letter Shin; Fire, Air, Water; Spiritual, mental, astral; spirit, soul, body; and above all *Chokmah Kether Binah*.

The third entity is Air.

(5) Number 4.

The fourth entity in the involving process is the vehicular principle: the outer principle through which the triad makes itself manifest on any given plane. In man it is the body through which the Spirit, Mind and Desire Triads manifest on the physical plane. In the astral world it is the Astral body through which the spiritual, mental and astral powers manifest in the astral world. In the mental world it is the Mental body

which in the great majority of human beings is only capable of manifestation in a Devachanic condition of subjective dreaming.

In physical lifeless objects, it is the gravitational substances which fill up as it were the design, or form; which possess positive and negative chemical, and physical powers; such as color, hardness, elasticity, and the like.

In two dimensional space it is the square, but in three dimensional space it is the cube; just as the 3 in two dimensional space is the triangle, but in three dimensional space it is the triangular pyramid, or tetrahedron. In space itself No. 4 is the third dimension.

There is a method of inscribing two tetrahedra within a cube, corresponding to the inscription of an interlaced triangle within a square. This latter is a representation in two dimensional space, of the same principles that the solid symbol puts forth in three dimensional space.

The Fourth Dimension. The Yetziratic stage is considered by occultists to have six dimensions as before stated; the Yetziratic stage of creation is the form giving stage, and the three dimensions of mathematics are these six considered as three pairs. A dimension is a measure of magnitude, linear, superficial, or solid; there are three, or six, and no others in the world of form; that which gives physical manifestation to Yetziratic form is not a dimension but something very different.

The idea of a fourth dimension took root in a mind that was illogical, and which was but half inspired with the importance of terminology. Professor Zöllner accepted the dicta of spirits who were as indifferent to the meaning of words as himself. In reading his work one can often ask one's self, what kind of poltergeisten are these that are having a joke at the expense of a professor? He swallowed and published the nonsense given him by spirits as an explanation of the physical phenomena that they pretended to be controlling; I say pretending to control advisedly, but in no sense casting doubt upon the truth of the occurrences, but only on the supposed controllers, which appear to be elementals, and almost definitely were so in some of his experiments, from his own accounts of the details. The real controllers were those who controlled these elementals; the fourth dimensional explanations were those from the common laborers, not from the engineers whose orders they obeyed.

The sophistry with which the professor put forth his fourth dimension idea has ensnared many equally illogical disciples.

Nevertheless the Fourth Dimension darkly symbolizes a

fact, the nature of which would have been at once partially disclosed if it had been called the Fourth Principle of Manifestation.

The first dimension is a straight line, whose negative end is the Primordial Point; which has no magnitude, being position without size. A line is length without breadth or thickness; it is a thing that can only be seen by the understanding, it has no objective existence; it is length, not a long mark, thread, or hair even; it is just length, with no other attribute whatever; our number 1 is a straight line. It is a line possessing but one attribute, namely straightness, but it does not possess visibility; one more dimension breadth is needed before visibility could by any means be expected; but even that fails us, as we shall see in a moment.

This second dimension is also a line at right angles to the first; the two multiplied together give us a superficies. It is something which possesses nothing but length, breadth, and position; it has no thickness, it is still imperceptible to any thing lower than the understanding. Let us, however, add the third dimension and it is still imperceptible to physical sense, although it now possesses solid form.

The Primordial Point represents Kether existence. The straight line represents Chokmic existence; and the curved line that of Binah; the combination of the straight, and the curved represent Briatic existence. The addition of the third dimension represents Yetziratic existence; and a form in this stage, is in the Kether of Yetzirah stage of involution. That which was before spiritual elemental essence, is now soul elemental essence in its highest form; and during its descent through the stages of Yetzirah the object receives those other attributes which will by the time Malkuth of Yetzirah is reached have reduced it to a fully detailed plan ready for full physical manifestation.

The Yetziratic object being now ready for material existence on the physical plane is awaiting birth thereon. This birth is essentially the addition of the appropriate gravitational elements to each and every attribute and combination of attributes that have been placed therein during the Yetziratic formation. Let the chemist and the physicist consider this matter bearing in mind atomic weight and atomic heat, molecular weight and heat, specific heat and gravity, crystalline growth, electric and magnetic stresses, latent heat, boiling and melting points; osmotic and other pressures; diffusion and solution; the periodic system of Mendeljeff; and all the other forms of molecular activity; all of which are essentially dependent on negative gravity, into an

ocean of which the Yetziratic object is symbolically plunged. But coupled with this consideration must be knowledge of the fact that ponderable objects have been created de novo by decarnate powers during the last 70 years, over and over and over again; and that these objects have varied from spots resembling fly spots on a paper, to full sized walking and talking human semblances; and include among other things, cups and saucers, boiling water, and fresh flowers galore.

The fourth dimension therefore is really gravity in its multitudinous aspects, and no dimension at all. The late W. T. Stead, who struggled hard to get a meaning out of this selfevident misnomer, humorously nicknamed it "throughth." He was fairly close to the truth, because the gravitationization of a Yetziratic intangible object into a ponderable one depends on the projection of appropriate gravitational forces throughout the form. How this is done is one of the most carefully guarded secrets of nature; it would be illegitimate to state anything about the operation until scientific investigation has advanced much further than it has.

The number four is the law of reproduction of species. First two vehicles bearing the concentrated positivity and the concentrated negativity of the species find each other, fuse their vehicles and by virtue of their combined interaction divide and divide until a new vehicle with a new soul of concentrated positivity or negativity is produced to repeat the process. The four are the Father, and the Mother, cells; the progeny of brothers and sisters; which in their turn repeat the process and die.

In the Ygdrasil the Scandinavian Tree of Life, this is shewn in the Y symbol, of dichotomous involution. In the Cabalistic Tree of Life it is shewn in the composition of inferior human souls in the Y, of which Yesod is the point of bifurcation, but in evolution. Four is the number of letters in Jehovah, Tetragrammaton, the principle of which is that upon which the whole of the foregoing remarks depends. The word vocalized means in Hebrew "it is, it was, it will be;" any one of these, any combination of them, even all three at once. It should always be read in the Bible "Law" instead of "Lord;" by this observance nonsense, and sometimes blasphemy, is often converted at once into common sense, and decency.

Twenty Messages

MESSAGE 9

In starting this Communication from the Guides, The Young Mother saw the following:

There is a wonderful field of wheat—oh a very wonderful field of wheat. It has only been cut and is ready to be garnered in. A very good crop.

The Guides continued, referring to this vision:

This is only symbolic of the many seeds you have sown. However, do not be content with this one harvest. Prepare your soil with care; sow your seeds in season; and then *know* that the *harvest* will come.

Remember, however, that not all soil will produce a good crop of wheat. Therefore, not only must you select your soil, but also you must use care in selecting the seeds.

To do this, pray in faith believing, and then know that the way will be shown.

We wish to enter upon the subject discussed earlier in the evening, regarding the power of healing:

(Note: Some of us had been discussing the manner in which the Christ healed.)

We would answer the question by saying: we draw near at such times, only to give a United Force. And, being free from the body, we can see and understand conditions better. So when the call goes forth, in faith believing, *we respond*.

Just as you dam up a creek in order to get more power, so we draw near and give this (power). And just in the proportion as your desire goes out, just in such strength do we respond.

As in building a dam, the *skilled mind* can calculate the Power of the Water back of it, so, as you progress along this Path, and reach a point along the Path where your Friends from the Other Side can communicate with you, just so do you learn to measure the Power You Can Demand.

Even from your Spirit Friends: *Never ask for more than you feel you are capable of using.*

Know, absolutely, to what use you are going to place that power.

Then ask freely, for enough to supply your need, and know it will never be withheld.

We perhaps can make this matter clearer to you, were we to say we are the reserve supply—we are an extra battery to attach.

If a Heavy Load is to be drawn up a Hill, the Expert Trainman calls for an Extra Engine.

When you are not climbing, or are only wandering idly about in the Valley, you do not seem to need any Extra Engine. But once begin to climb the Mountain, and soon you will realize you must call for an Extra Engine.

We are the ones who answer that call.

And no Mountain is too steep if you will but send out the call for more power.

We see in the mind of the Brother that this thought has not been entirely convincing. We do not ask him to accept it—we only ask him to go on with the good work he is doing, and some day—while on a heavy grade—the Engine will seem to not have power enough, and suddenly he will realize that each and every soul must learn for his or her own self.

We are glad we have been able to come here, this evening. We feel we have been able to bring more Light and Peace and Power to you. You have all been very harmonious. You have not taken from the Sister who has been ill, but you have given freely. And so we ask a Great Blessing upon you all. Good Night!

MESSAGE 10

The Older Sister asked a personal question:

Yes! We have heard, and we would say: Do not block your way with worry!

The only thing to remember is that for each and everything you do you *must* pay.

We would ask you *not to dwell upon the past*—that is gone!

But when the time comes to pay—do not complain. You are right in feeling that you will be *guided* by your guides, and helped.

But remember: never allow a thought of hate or jealousy to enter.

The Road has been very dark at times, and you have often had to *Pay!* But if you will lift yourself *high*—and send out only *vibrations of love*—you will find your path will brighten and broaden.

The dream: that was symbolic, and we give you these in order that you may gain the power of interpreting; of not applying the word—of not bringing forward some race superstition—but fitting it to your own surroundings.

We would only say: Watch and Wait! And by carefully

doing so, you will understand the significance of what we term "A Dream."

When you are in *higher vibrations*—when you are in the *vibrations of love—of peace—of harmony—no danger can come nigh unto your dwelling.*

When you say: "I am at peace with all mankind," then you will know all is well.

The seeds of kindness and love may be slow in taking root. But *no word of kindness is ever lost.*

We would ask you all *Never to forget the individuality of the soul*, and that *your measure and valuation—measured with the physical eye—may not correspond with the one measured from a Spiritual Standpoint.*

We might bring, for example, a Graduating Class: They have studied along the same lines; they have taken the same examinations. Years pass. Many of these have fallen by the Wayside. A few are quite up on the Mountain-side, and perhaps only one or two have reached the summit. And yet, at the beginning of the race, they all, apparently, were equally equipped.

So we say: The material eye cannot measure the true strength and value of the soul. Nor can they know its needs nor why it has been desirous to make this Journey.

One thing we would ask is that to those to whom you would bring the Light and Truth: seek to *help them become poised—balanced!*

There are so many who are struggling on through this Earth Plane, with an *unbalanced load.* Help them to understand the true value of *tune and rhythm.*

First, test them, to know how much Light they already possess.

Then, do not give them more than they can digest. You would not give a baby heavy food. So with one who is young in this development, do not over-tax their mental digestion.

So many try to make such a mystery of the most simple thing in the world—simply clearing away the Material Mind—that the *Light of the Soul may illuminate the way.*

Why make it mysterious? This is simply ignorance.

Read the life of Christ. So simple—so open—that even a Little Child can understand. And yet, He was the Greatest Teacher the world has ever had.

So—in helping others—all remember to make it very simple and open and honest. Let them feel that you are but a Brother or a Sister that helps them. Feel your *soul filled with this Christ love*, and it cannot do otherwise than radiate.

We were so pleased this evening to hear the Brother express his love for Little Children. There is so much work to be done along this line. They respond so quickly to the love and they understand far more than you credit them. They have not clouded their souls by so much of the material. Christ understood and taught this.

How much more noble it is to help these children, than to spend your time trying to find someone who will give you prophesies of some terrible disaster.

This only clouds the way, through fear, to the many who fear it.

How much better to live in the present—know that the Friends are *near*—feel that you are helping those about you—and realize that if the Journey ends tomorrow: the Friends will be near to welcome you!

So: Lift up your hearts! Know that you are in *tune and rhythm* and you then realize that no harm can come to you.

We are glad that you have made it possible for us to come to you this evening. And, asking the Richest Blessing of God upon you we say: Good night!

The Dream of Onan

By ANNA MCKINLEY

Onan dreamed a dream, and this is what he dreamt:

Journeying away in a distant land—a heathen country—he one day came on a little flower by the wayside.

A fair little flower it was, and it smiled sweetly into his weary, dustworn face as he stooped to gaze on it. Then it spoke to him on this wise:

“O weary traveller in a strange land, the flower on which thine eyes rest so tenderly is only a garment, fair though it be to look upon. Tomorrow or the day after, I shall shed my beautiful robes; they shall become as dead things, scattered to the four winds of heaven, or trampled under foot of men. But the life that is in me, which is God, shall gather to itself new, and more beautiful robes through which to manifest His Love. And when these are outgrown, they, too, shall return to the elements, and the life again be clothed in new form. And thus I live, O fellow traveller in this great God universe! through aeons and aeons of time, until the life in me, which is God, requires no longer to be clothed, but, in its nakedness and purity, merges, and is lost in the vast ocean of life, which is also *God!*”

Then Onan awoke and, behold! it was a dream.

Occult Story

THE BROKEN VOW

BY LILLI MYO

"Magic is a science—to abuse it is to lose it, and it is also to destroy oneself."

Before knowing anything whatever of the meaning of the Magi, and at least four years before the events here related, I came as a guest and comparative stranger to the house with which my story is concerned. Upon my arrival, my hostess gave me the choice of two guest rooms, but let it be evident that she hoped I would select the corner room. The rooms were equally attractive but it was with a reluctance I could not then analyse that I followed her wish. The hour was early afternoon and the weather clear yet when I found myself alone there, a cloudiness seemed to envelop the room,—a blue-gray veil of mist slowly settling over everything and there was a portent of mystery which filled me with dread. It was so indefinite that I was unable to fathom its meaning, but my usual powers of relaxation failed me, and I could only stare half expectantly at doors, walls, and windows—waiting for something which did not happen.

I remained three days and passed sleepless nights watchful and alert. When I went away, I had the feeling of having escaped from prison walls.

It was four years later that I came again to this home, and although in excellent health, I became so nervous at the thought of again occupying that corner room that I made bold to ask if I might have the other, saying that since it was nearer my hostess' room, I would feel less lonely. She acquiesced with much amusement saying most people preferred the large room.

When night came, I retired calmly passing the closed door of the corner room with great relief that I was removed from its atmosphere. I was soon asleep, but about midnight, I was awakened by something striking me. My wee night lamp was burning dimly, but the light was sufficient to reveal the features of a very dark man of oriental type who was bending over me. With great effort I suppressed a scream. I sat up and exclaimed, "Who are you? How dare you come here?"

"Listen," he said, as he raised his hand to silence me—"I will not harm you though I have ruined your friends in this house. I have been waiting for you—you are the one to help them and to help me. They broke their vow, and a vow is a mighty thing—it contains a law which disregarded goes on and fulfills itself in spite of everything. If one keeps the vow, its positive forces bring realization—if one breaks the vow, its negative forces bring destruction. I have not of myself ruined them in revenge. They became victims of their own broken faith, but having become bound through me, their teacher, to obey the law, I have been a victim too. I acted as a servant for the enforcement of the laws of the broken vow, so a weight has been placed upon me as one having influenced souls to pledge themselves to something they lacked the faithfulness and courage to evolve. Invisible laws are absolute and therefore seemingly cruel in their relentlessness—only fidelity would prove the blessing of the discipline in self surrender, the giving up of ego-mind to spirit. Over the years I have waited for someone to come to this house who would understand, and ever since you first visited here I have endeavored to out-measure space and dominate your vibrations so I could speak with you. I command you to pronounce the Holy Name nine times within my room, and to draw a Circle of Good around the house after you have spoken the Word of Divinity to this family. I shall come no more, neither disturb you more. Rest ye fearless."

I slept no more that night considering how to secure proof of this strange information. I had known nothing of the past of the family, and had only partly surmised that a financial struggle was in progress at this time. What was very evident however was a most unfortunate estrangement between the husband and wife.

But the powers unseen were to aid me, for the next morning at breakfast my hostess suddenly opened a conversation which explained by experience to me. "Why do you suppose," she asked, "that my position of competence and great prosperity should have slowly changed over the years to one of poverty? Forty years ago my husband and I owned some of the most important real estate in this city, and we had very profitable business projects under way, then, without warning a break came, and steadily one thing after another slipped away year by year entirely beyond our control. Just before things began to go wrong, I had a wonderful experience, otherwise I should have felt we were under a curse, as misfortune came so

strangely. Medical specialists had given me a verdict of speedy death—I was suffering from a growth which they said could not be successfully operated. Shortly after I was cured without an operation by a young woman physician who had studied medicine because she had discovered, when a girl, that she possessed the gift of spiritual healing. It was about that time that she formed a society of which she was president, and I yielded to her desire that I become a member of it. It was a secret society, and we held all our meetings in the corner room where you slept upon your first visit here. I removed all the furniture except a table and some chairs. The society was called some Order of the Magi.—I've forgotten the name. Through the president some teachers were supposed to instruct us, and we were all given a secret name as a magnet and a flower as a symbol. My home was chosen for the meetings because my currents of radiations were said to be so strong. We had a ceremony and a vow,—each member was pledged to hold a silent service daily, repeating the secret name and holding to the light a colored drawing of the symbolic flower. In this way we were supposed to unite our rays to the Central Light, the Sun, the All-Creative Power, which was to fill us with inspiration and wisdom—counsel for our daily living was to be the reward for the devotion. I continued it for a while, but the necessity of every day going through that ceremony first annoyed me, then bored me, and finally became ridiculous, so I withdrew from the society and it finally disbanded. I have only told you a small part of the ceremony, for other instructions were secret and I would never think of telling them to anyone. It is strange though—I've often thought of it and wondered if it had any significance, for our change in situation began at that time and has continued ever since.

"Do you know whether any unhappy changes in fortune came to the other members?" I questioned.

"No, I do not, in fact I have not continued my relations with any of that group excepting the young woman who had the gift of healing—the physician who cured me, and her life has been remarkable in good deeds and good fortune."

"Do you know whether she continued to observe the vow and ceremonies?"

"Oh, yes, she has always adhered closely to all of the earliest counsels and teachings."

"Would you again resume connection with such an Order?"

"It no longer exists, but even if it did exist, I would not

identify myself with it—I think such cults are solely of the imagination and I believe it is wiser to work things out with our own intelligence.”

“Have you ever thought that that broken vow might have had some bearing upon your loss of material prosperity?” I asked.

“No, I’m sure it could not have influenced us—still I have frequently questioned why the former president has so often said to me, ‘There is but one law—the Higher Law. I wish you would learn it and obey it.’”

I found an hour during the day when I could go unobserved to the corner room; there I carried out the instructions of the Magi teacher.

THE LOVE TRIUMPHANT

By CERUS (900 B. C.)

(Received automatically)



There is a road to higher love, a road from self to save,
But wrong was wearing, hate was tearing a road to love's own grave:
By love a road is growing, a road to love's own life,
When brotherhood shall be men's code and lighten all their strife.

By love a road was growing around the love to rend,
And all that love bestowing a wrong on those who spend:
Right was a road to loving, wrong was a road to hate,
But all the arts of loving were arts of gain and bate.

By arts of love of man for man the arts of hate shall cease,
And love of man shall be a ban to all the foes of peace:
By arts of life for arts of death the love of man shall be
Triumphant o'er the powers of hate when truth shall set men free.



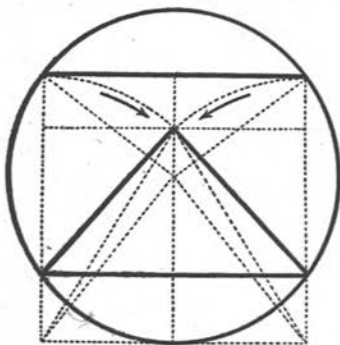
Ancient Craft Masonry

MASONIC GEOMETRY

IV

FRANK C. HIGGINS, 32° A. A. S. R.
Past Master, Ivanhoe No. 610, New York

The figure, which we are now about to examine, is one of the most striking of the entire series to come under observation and, at the same time, one of the most instructive, as demonstrating that all given figures in cosmic geometry are, in effect, metamorphoses of preceding figures and capable, in turn, of conversion into still other divine thought forms. The characteristic triangle of the Squared Circle of equal perimeters, which constitutes the vertical section of the Great Pyramid of Cheops at Gizeh, is here defined, by the relation of the center of the circle to the base of the square, but, as has already been pointed out, the proportion of the Square contained *within the Circle*, constitutes an oblong of *three by four*, dimensions which we have, already, and must again, frequently bring under discussion.



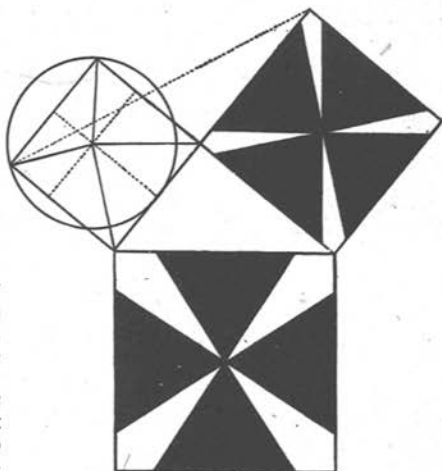
When we turn the side lines of this figure, inwardly, until their upper extremities meet in the center, we find that we have produced the triangle of next greatest importance, that of which the base and vertical axis are respectively the side of a square and the radius of a Circle of equal *Area* thereto. Constructing a third triangle, from the meeting point of these two side lines, to the base of the Square, we find

ourselves, also, in possession of a side plane of the same Great Pyramid, another link in the chain connecting that stupendous monument with the cosmic science of Antiquity.

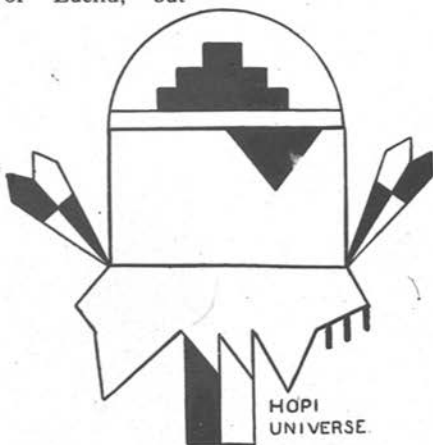
The mutual relations of Pyramid triangles, are that the axis of the side plane is equal to one side of the vertical section. Therefore in the triangle of the Squared Circle of equal peri-

meters, will be found the common factor between the Pyramids of Egypt and those of America, as the vertical section of the former and side plane of the latter.

The practical evolution of these pyramids from the proportions in question is wonderfully illustrated by a figure which at first glance appears to be the conventional Forty-seventh problem of Euclid, but



A curious application of the Euclidean principle



Preserved by Barbarian Hands

which is really based on a right angle of *four by five* instead of one of 3×4 .

The square of four defines the length of the common base line, which triangulated to the centers of the remaining squares supply us with correct patterns of the antipodean Pyramids. The fact that the smaller of the two is unknown to Egypt, while the Egyptian form is



Egypta Masonic Emblem

equally present in Central America, is seeming proof of an intelligence between the ancient priesthoods on both sides of the Atlantic Ocean.

This assumption seems to be corroborated by a curious figure surviving among the Hopi Indians of Arizona and New Mexico which has been classed by the *savants* of the Smithsonian Institute of Washington as a "Bird figure."

Closer examination will show that this is really a Circle described upon an oblong, the long sides one of which serves as a diameter, being *fourteen* and the short ones *eight* parts in length. Such an oblong is equal to a Square, 11×11 , while the diameter multiplied by $3 \frac{1}{7}$, is as *Pi* to the circumference of the Circle and the Circle equal in circumference to the Square. The presence in this figure of a characteristic Egyptian Pyramid, placed base to base with a *Teocalli* or Mexican Pyramid both of which are founded upon the *Pi* proportion, speaks for itself. This same problem is profusely repeated as a symbolic figure, all over the *facade* of the great Temple of Hathor at Denderah, Egypt.

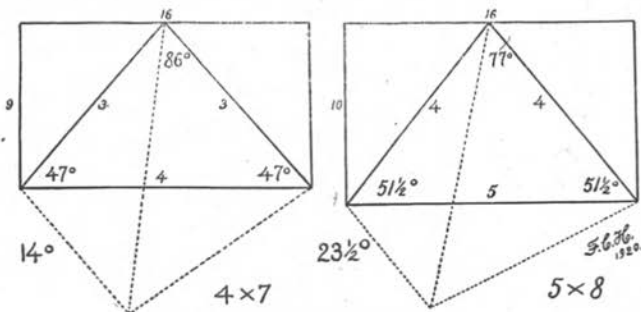
Furthermore this oblong of 8×14 , or in simple terms 4×7 (which so closely approximates 9×16 as to be confounded with it in ancient superficial measurements) produces our "Equal Area" triangles, as the oblong of 10×16 does that of "Equal Perimeters."

The same peculiar property of reproducing itself four times when embodied in a Keystone is shown by the Area triangle as we have observed in its fellow and innumerable specimens of both dimensions have been discovered by the writer, as found in Chaldean and Phoenician tombs. In fact the dissimulation of these two basic geometrical theorems in the guise of religious symbols, architectural *motifs* and amulets of one kind and another, is the most interesting and convincing evidence of the one time universal community of thought, on this subject, to be found in the world. They are found in the most unusual and unexpected places but wherever they are encountered one may be sure that the Square and Compasses, in the hands of our ancient brethren, have been applied to the mysteries of cosmic law.

The casual reader may be frankly advised that the subject matter of these papers will not be understood at its full value

unless studied for the express purpose of mastering its intricacies. It is because Freemasonry is really based upon this ancient learning that so many Masonic charlatans have found it easier to deny the lofty inspiration of the craft, than to attempt to cope with its intellectual exigencies.

The writer and some of his fellow students of these cosmic marvels have found one of the easiest ways of becoming familiar with their various elements, to be to cut from stiff cardboard, sheet celluloid or metal, a series of templates or angle measures, involving the principal dimensions. These can readily be applied to photographs and drawings of ancient architectural details, symbols, religious and mystical objects and natural forms and so employed will reveal a world of meaning little dreamed of by the narrow minded.



The Two Ancient "Keystones"

The intelligent Freemason will, by this means suddenly find the apparently boastful and pedantic language of our ancient ritual, which many of his would-be leaders prefer to insist upon as having little or no meaning at all, full of splendid significance and an importance transcending his most sanguine expectations.

No simpler or better examples of genuine Masonic Geometry could be presented than the development, here exhibited, of the two Circle Squaring triangles (Base and Radius) from their respective oblongs; 9 x 16, approximating 4 x 7 and 10 x 16, approximating 5 x 8. The further development of these figures into the *two* Keystones of Ancient Craft Masonry is also exhibited. Only the second survives, today, in the Mark Master degree of the Royal Arch Chapter but examples of the former are found, not only in ancient architecture but as Amulets, a

favorite manner of displaying the two keystone proportions being to combine them in a single figure.

The great *Gopurams* or Temple gateways of Dravidian architecture in Southern India, are gigantic figures of this sort, buried under masses of sculptured embellishment.

Their specific angles of 77, 86, 96 and 103 degrees will be found to be those of the sloping *Pylons* of Egyptian temples and to, at once, account for the curious individuality of this particular school of construction.



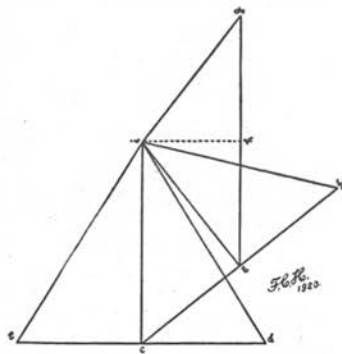
The Zeus Otricoli of the Vatican Museum Rome

bolizes "Time" and the other "Space" is too pointed for controversy and that the ancient Keystone, embodying both proportions symbolized the divine union of both is equally presumable.

We find this same geometrical occultism carried along from *Amun* to Jove, whom the later Romans identified with him. The angle of $23\frac{1}{2}$ degrees is expressed on the countenance of the latter by parting the hair on the face to express it.

Throughout the entire body of symbolism great and small of the ancient civilization of the New World, we shall find these basic forms repeated.

The famous entablature on the grand temple of Abydos representing the Pharaoh *Seti I* offering to the gods *Amun* and *Ra*, shows that monarch between the seated figures of the two gods, each of whom bears a Nile-measuring staff in his hand. Drawings usually treat this detail carelessly but photographs show that the staff of *Amun*, the Ram-headed god inclines to the perpendicular at an angle of twenty-three and one-half degrees, while that of *Ra* inclines at an angle of fourteen degrees. The crown of the latter god is also a symbol of the 4 x 7 proportion. The inference to be drawn from this, that one of these gods sym-



In the American Museum of Natural History, New York, are to be found fabrics which once formed the robes of the Sun priests of the Peruvian Incas. On a number of these, one remarks peculiar bird figures which seem altogether freakish until one grasps the idea that they are really intended to display by their fan like tails the specific dimensions of the "Perimeter" and "Circumference" triangles, the dimensions of their bases being given in tales on the tails and of their vertical axis, in points on the birds' crests. The same manner of displaying geometrical dimensions have also been observed in the figures of fishes and human beings. The subject is almost inexhaustable but enough has been said and exhibited to carry conviction that no mere coincidences can be claimed to account for so many examples in complete accord.



PROGRESS

By Adèle Chester Deming

He who would raise one faint protesting cry,
Or place one little stone upon the path
Of Progress—is by self condemned, and hath
Proclaimed his laggard's place with wills that try
To check Life's forward trend. Shall such deny
To those of larger view and keener sight,
Their cherished vision and the sacred right
To reach the goal on which their hopes rely?

Behold the powers of Dark and Light have fought,
And Light, triumphant, speaks for lasting peace.
Earth,—shall thy slain be mocked and set at naught?
Let yelping hounds their foolish discord cease—
Snapping the heels of Time. They voice the past,
Bid them be still. The future's mould is cast.

Higher Thought

KARMA—THE LAW OF FREEDOM

II—THEOSOPHY

By EUGENE DEL MAR

"He—dying—leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it:

"No need has such to live as ye name life;
That which began in him when he began
Is finished; he has wrought the purpose through
Of what did make him man."

—EDWIN ARNOLD: *Light of Asia*.

The Law of Karma plays an important role in theosophy, which embodies the profoundest of religious and ethical conceptions. As with all other religions, there are contrasting phases of both esoteric and exoteric interpretation, the former leading to spirituality and freedom and the latter tending toward materialism and slavery.

The Law of Karma is a law of nature. It is no more sacred than any other law of nature, each of which embodies a statement of conditions rather than a command, and is enabling and not compelling. It assumes a universal interrelation, any disturbance of which necessitates a readjustment. The activities of this constitutes the karma of the disturbance; and having a given origin, adjustment must be made through a reaction to that point. Wisely, intelligently and equitably, karma adjusts each result to its cause, tracing this back to its producer. It always restores harmony and preserves the balance of equilibrium.

A beautiful conception of karma is outlined by Edwin Arnold in his "Light of Asia": "Each man's life the outcome of his former living is. *That which ye sow ye reap. *Ye suffer from yourselves. *Ye are not bound. *Stronger than woe is will." Theosophy depicts a more detailed and intricate working of the Law.

There are three kinds of karma: (1) the whole mass of unexhausted results which still wait to be worked out, (2) the particular parts of these to be worked out in this incarnation and (3) that which one is making constantly in this incarnation. It is said that "nine-tenths" of one's karma is simply the outcome of his mistaken action or foolish attitude in his present existence. The particular karma to be worked out in this incarnation is either "ripe" or "unripe." When the point of saturation has

been reached, and the next thrill of the soul in response to a stimulus means action, then the power of choice is exhausted and result from such a stimulus is "inevitable;" otherwise it may be avoided.

According to theosophical teaching, only a small and specialized portion of one's karma is inevitable, and then provided that the required final stimulus is forthcoming, without which even ripe karma may not manifest. It may even be that one has but little ripe karma, and therefore that few results of inevitable character overshadow his present existence. Karma may be accelerated or retarded, and even the "Sword of Damocles" is harmless as long as it is held aloft if only by a single hair.

Moreover one does not return to existence under the exact conditions in which he left it previously. According to theosophical conceptions, one reincarnates only after more or less lengthy and eventful periods of assimilation and transmutation on the astral and heavenly plans; during which time freedom of choice is more restricted than it is while here in the flesh. Indeed, the workings of the Law of Karma will be but poorly understood unless the activity of the Soul in the non-physical condition be studied.

The conception may be simply and briefly stated this way: Aspirations and desires in one incarnation become faculties in another, repeated thoughts become tendencies, dominant tendencies reappear as innate qualities, the will to perform becomes the capacity to achieve, experiences become wisdom, thought builds character, actions make environment, and the ideals of one life become the circumstances of the next.

The changelessness of Karma is not the inevitability of effects but of Law. One is not in the grip of an iron destiny imposed upon him from outside; he is in a world of Law, full of natural forces which he can utilize to bring about the conditions he desires. One can manipulate, hold up, oppose, and circumvent karma; and he may modify or change impending events by taking away or adding causes.

Evolution is an essential conception of theosophy, and karma is the guarantee of man's evolution into mental and moral perfection. Self-conscious evolution involves a continual "interference" with karma; and in the only sense in which one can interfere with a law of nature, he is perfectly at liberty to do so.

One cannot undo the past nor destroy it, but so far as its effects are still in the future he can modify or reverse them by the new forces he brings to bear as causes. He may even work with the certainty of the scientist who balances one force against

another. One may inhibit or neutralize the action of forces coming out of the past by bringing against them forces equal and opposite. He may interfere with karma as much as he likes, and should interfere with it when the results are objectionable.

There is no interference with the Law of Karma when we modify its actions by knowledge. Without power to modify or direct, circumvent or interfere with results, evolution would be impossible, "and no way were of breaking from the chain." The chains that bind one are of his own forging, and he can file them away or rivet them more strongly; the house he lives in is of his own building and he can improve it, let it deteriorate, or rebuild it as he will.

One comes into the world encumbered with fetters of his past making; but the mind forges each fetter, wears it, and while wearing it can file it through. One can neutralize the ill results that would follow from some ill deed by bringing to bear a corresponding force for good; he can meet and shatter a malignant force with the force of love and compassion.

When one knows that he is free his fetters will crumble away from his limbs, and according to the measure of his knowledge will be the illusoriness of his bonds. One is always himself the free Soul, in the midst of his prison house, and he can hew down the walls he himself builded. There is no need for him to wear out slowly the links of chains he forged long ago; he can file them swiftly through and be rid of them as effectually as though they slowly rusted away to set him free. He has no goaler except himself.

One's only limitation is his ignorance, and perfect knowledge must mean perfect power. The more one knows the greater is his ability to direct and determine conditions. The cause of sorrow lies in our ignorance and not in the nature of things; it lies in our blindness and not in the life. The deeper the ignorance the greater is one's subjugation to limitation, but one may "burn up his karma by knowledge."

Such is a brief theosophical outline of the great Law of Karma and of its workings, by a knowledge of which a man may accelerate his evolution, by the utilization of which a man may free himself from bondage, and become, long ere his race has trodden its course, one of the Helpers and Saviors of the world. Nature cannot enslave the Soul that by wisdom has gained power, and uses both as love. In the identity of the Divine Will and the human will, and in one's realization of that identity, is perfect freedom. (TO BE CONTINUED)

To All Who Aspire to Wisdom's Plane

SAKE D. MEEHAN

Under this heading will appear a series of articles of great practical value to all who are seeking "the way, the truth, and the life," and who are sincerely trying to qualify as servants of the Most High.—*Editor.*

Wisdom's plane, or the universal consciousness of Good, is arrived at by aspiration, the force of the awakened mind. On the ascending Path in consciousness, the forces of the awakened, energized mind, exerted through the will or choice of the seeker to know Truth only, and directed by the voice of the soul's intuition, are the means of advancement.

The will to advance in Truth consciousness is the spiritual will, or the will to wisdom.

Through the development of the spiritual will, man comes into the use of his higher faculties of mind and soul, and being in good will toward all men, becomes an instrument in the hands of those farther advanced upon the Path than himself, or Beings in higher consciousness, and is permitted to assist in the work of advancing the Day of Realization upon the earth.

Through every available channel, the Masters in wisdom's plane are seeking to bring more clearly and forcibly to our minds the opportunities and responsibilities of the present time. Just at this immediate moment transcendent powers are being poured forth without stint or measure upon the earth to assist men in coming into the possession and use of the spiritual forces now at their command. The New Era is actually here, and that all men should come quickly into this realization, it is essential that every lover of truth, every student, thinker, seeker and experimenter, should so far as he is able, contribute his share toward the Great Awakening.

Looking forward, as many have, for centuries, to the second advent, or coming, of an outward, visible Saviour, men have not yet risen to the consciousness of the Indweller, the Veiled One, the Sacred Heart, the Divine Ray, that Inmost, who is now to become, through the will and acts of men, again visible, in majesty and power, to rule the world. Only when men understand and know that the Lord is come, when they wait upon and acknowledge Him in thought, word and deed, will the Millennium truly begin. The Golden Age that is now beginning upon the earth, the opening of the vast store-houses of divine supply, is but a forerunner of that which is to come when again an evolutionary step is taken in man's upward progress toward his spiritual goal.

The powers latent in man which he may now easily develop and use for his own glorification in truth are stupendous, and viewed in the light of the past and his very limited achievements in the spiritual realm, are beyond belief. To come into the understanding essential to develop these powers and use them wisely, men must be willing to part with old beliefs, to seek truth boldly, and to share with all who come the riches of the kingdom.

The truth is freely open to any and all who seek. But to apply the truth rightly, to use that which is ours, to have control and mastery in wisdom's plane, or the universal consciousness of Good, is the task of the future which has so rapidly and miraculously become the present. That men may be led to apply their hearts unto wisdom, they must be shown the results, the manifestation, the rewards, that accompany the spiritual adventure. It is no longer enough that we have knowledge; we must show to the world the results in the practical application of that knowledge.

If you would, then, avail yourself of the opportunity so freely offered to rise in consciousness to mastery in wisdom's plane through service to your time and race at a critical moment in evolutionary progress, seek first to establish right desire—the desire for truth only; that inner truth of being which is manifested in every human soul. Look within, and be not content until the veil is lifted, the barriers of ignorance and unbelief swept aside, and the currents of divine love and wisdom flow harmoniously, rhythmically through every part and atom of soul, mind and body. It is the enriching of the whole nature that is sought, the bringing together in mutual service of the various elements and principles of being that are called the House of Life, and placing the whole freely within the Law of Good, the will of God, in good understanding, and in a high vibration, or intensity of love and desire for truth only.

By establishing the necessary balance and harmony in the House of Life, drawing together in the spiritual vibration all the forces and powers of body, mind and soul, true concentration is accomplished, and thus centered, focussed, upon one desire, and that rightly placed in the law of love and service, the heavens are opened, the barriers of sense are swept away, and the possibilities of advancement and usefulness are unlimited.

Theosophical Talks

LETTERS THAT MAY HELP YOU

Number 10

By ASEKA

DEAR FRIEND

Picture to yourself—in your mind's eye—a vast number of bits of LIFE having no more individuality than the (shall we say) general mass of undifferentiated life; sparks, as it were, from the Central Source of LIFE; bits of the Universal Spirit.

(If we take sunlight (as an illustration) the bits of light forming the rays would be a rough analogy.)

Let us call them *units*, or *Monadics Essence*—to use the term in the “books.”

Take a piece of writing paper, and, starting from the top, draw a straight line through the middle down to near the bottom. On that line, about one-third from the top, start the left-hand curve of an oval (as if you were drawing an egg) until it meets the straight line near the bottom of the paper, then, taking an upward course, draw the right-hand curve, (of your egg) but make it longer than the left-hand curve, and finish the top of the curved line *above* the spot where you began the first curve.

If your drawing of the curves is not mathematically exact, it does not matter. The rough diagram is meant merely to elucidate what follows.

Taking the point at which you started your curved line as representing the position when these bits of LIFE started on their evolutionary journey, we may call that spot “The Spiritual Plane.” Now imagine these bits of LIFE coming down that curved line into coarser and yet coarser matter until they reach the bottom of that curved line; then crossing the straight upright line, they commence the ascent of the other and longer curved line, keeping on until they reach the top point of the right-hand line *above* their starting point.

That, in diagrammatic form, represents the journey those bits of LIFE travel in their evolutionary development from what one might call the “undifferentiated” to self-knowing, self-reliant Gods.

If you draw two horizontal lines across your diagram so as to divide your egg-shaped figure into three spaces, those three spaces can, roughly, represent the worlds, planes, or kinds of matter those bits of LIFE travel through. Mark them, beginning at the top space: “spiritual,” “astral,” and the lowest space,

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"physical." Keep this diagram, because we shall, later on, further sub-divide those three spaces; but for the present those three simple spaces are sufficient.

Now those bits of LIFE started out on their evolutionary journey milleniums on milleniums ago; how many milleniums I cannot say for I do not know. Such knowledge is immaterial at this stage of the exposition. (No pun intended).

Think of this universe as being constantly in motion, a to and fro, an "out-breathing" and an "in-breathing;" then it will be apparent to you that "spirit" and "matter" are merely two aspects of the same POWER; two opposite poles as it were. "Spirit" is attenuated matter; "matter" being crystallized spirit. Then comes the next thought: If everything is "motion," then that motion must be of various and different speeds; different rates of "vibration." We find that this is so, for the higher we go, the greater the rate of vibrations.

It will be obvious to you that when those bits of LIFE started their evolutionary path into coarser matter, that coarser matter must have been in existence at that time, otherwise those bits of Life would be like the chap in the song—all dressed up and nowhere to go. That there were worlds or planes of coarser matter further shows that there were other evolutions of other bits of Life in existence. Indeed, the teaching says that ALL is LIFE, even the so-called "in-organic" being alive with Life. The bits of Life composing those other evolutions were of a different development from "our" bits of Life.

Next, think of a stream of those bits of Life going through the evolution represented by our curved line (not once but many times), gaining at the end of each journey ("Rounds" as they are called) a little more knowledge of the other matter (or kinds of Life) they have contacted, and you will have, in brief, the general idea of the evolutionary process. I may remark here that before anything can e-volve, it must first be in-volved. So we have the bits of Life "in-volving" into coarser matter, then "evolving" out of it. Involution and Evolution.

The bits of Life composing the planes of matter through which "our" bits of Life were to travel in their descent into matter were not so far advanced in development as were "our" bits; hence the striving against them brought out the inherent energy in "our" bits of Life, and, gradually, through the stress (some persons call it "pain") consequent on that striving developed consciousness which was the beginning of self-consciousness or individualization. A commonplace illustration is the infant sucking its thumb or toe. One day it *bites* instead of suck:

that thumb, experiences pain instead of pleasure, and so becomes conscious that that particular thumb is a part of itself; develops just that much self-consciousness.

The very first matter the bits of Life contact is that of a part of the spiritual plane, which may be called "spirit-matter." *When that bit of divine life is clothed with that spirit-matter, it is called "The MONAD."* (This sounds a trifle paradoxical because "monad" means "one," but on reflection it will be seen to be correct, because before it was "undifferentiated" or not-separated, whereas it is now a separate bit,—a "one," a unit.)

As this exposition is a very, very brief condensed statement, please re-read it until you get the main facts clearly in your mind, for these facts apply not only to an atom, a man, a race, a humanity, but also to worlds, solar systems, universes.

Now as those bits of Life we are talking about came down into coarser matter, they clothed themselves with "bodies" (*vehicles* would be a better name) made of the matter of the planes they travelled through (so as to get the knowledge of those planes via the bits of Life composing those planes;—by feeling the impacts of the consciousnesses of those other bits of Life).

When "our" bit of Life (which we will now call the "Monad") came to the next plane downward (intellectual,—*divine* intellectuality remember, not what we call intellectual—human intellectuality) the combination forms the *Trinity* which is the basis of every known religion, and which, in the debased Christian *exoteric* teaching, is the Father, Son and Holy Ghost" of the creeds; a gross materialistic anthropomorphic travesty of a grandiose abstract conception. Please note this, because it is one of the clues or threads which will lead you out of the maze of the *exoteric* materialistic accretions into the light of the Truth—the *esoteric*.

Then the MONAD contacts the so-called Astral plane (more properly the *passional* in which the bits of Life belonging to that plane like vivid and sudden changes. Gradually the monads descended still farther (the instinctual), and yet farther (semi-corporeal) and finally into the grossest (physical) matter. When they arrived at the bottom of the curve and started on the up-curve, they found that the bits of Life composing those planes (and the bodies in which the monads were imprisoned) resisted them; *their* in-volutionary path was downward, (also in development they were far behind the monads) whereas the monads were striving upward.

That is one key to the problem of "good" and "evil."

St. Paul says: "For I know that in me, that is, in my flesh, dwelleth no good thing. . . . For I delight in the law of God after the inward man;" (the divine man, the trinity—A.) "but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." Romans VII, 18, 22.

If you think of the monad as a seed in the ground (matter), that seed sprouting, forces its way up through the ground toward the source of its (higher) life—the sun—and grows into a tree. If it doesn't, it will rot and die.

Now, possibly, you will see the force of the theosophical statement: that "man" *must* contact the various bits of life in order to acquire the knowledge that that contact alone gives (for all knowledge comes from experience); that he *must* force his way up through those planes of coarser matter to attain to the planes above, and to the knowledge those upper planes contain (the kingdom of heaven is taken by force); that *he* (helped by Great Beings—the Gardeners so to speak, who are looking after him and aiding him in his growing, his development), *he must do his own growing himself*. By the very nature of the case, *no other*, whether he be a Christ, a Buddha, or any other entity, *can do his growing for him*.

Paderewski to become a piano virtuoso had to do his practicing *himself*, his masters couldn't do it for him. His masters told him *how*, showed him *how* to do it; but they didn't do the studying, the *practicing*, and then tell him to go ahead to the concert-room and create a furor. Hardly! So with this "monad" which is developing into a "MAN," (he is about half-way, though you might not believe it to look at him nowadays), and which will eventually develop into a "God." This "man" has been shown the way by *his* Masters (the Christs, Buddhas, and other Beings evolved ahead of us), *but they cannot do his living, his growing, his developing for him; he has to do that himself*.

Now, possibly, you can see what part of the story of Jesus Christ plays in this teaching. The story, which is an outline of what "man" must go through during the last stage to full "Manhood," shows us *how* to attain;—Jesus (or more properly *Jehoshua the initiate*—the type from whom the "historical" Jesus was copied) being the "first-fruits" of our Humanity to so attain.

POSSIBLY MORE THAN 1
SIGN RULES THE U.S.

Astrology

THE RULING SIGN OF THE UNITED STATES

By PROFESSOR JOHN H. MCWHIRT

Most American astrologers in studying eclipses and national affairs take it for granted that Gemini is the ruling sign of this country. I wish to dispute this and say flat footedly, that CANCER is the ruling Sign which governs this United States. First, the Boston Tea Party started in Pisces, which gives us the 4th of March as the Inauguration date, then comes July 4th as the date of the Declaration, and these two are TRINE. Uranus never tears down when in the First House, but always from the Twelfth, so that he can build up better when he comes into the First. The Sun receded up out of Pisces into Aquarius about the year 1898 or 9. Hence when in January 21 to 27, 1914, when the Sun by recession, or by the Geo-Centric method was in that Sign Aquarius, and during those dates there were about fifty conjunctions, parallels, and other strong aspects formed, then commenced the uprooting of all Piscean affairs, in preparation for the Aquarian reign which was started from the Heavens then, and broke out on Earth on August 1st, 1914.

President Wilson would never have been elected President of the United States if He had not had Cancer on his Mid Heaven.

I am not like many people who when they hear some statement made, swallow it, bait, hook and all, at one swallow.

From the time when some English Astrologer said that the United States was ruled under Gemini, the majority of students in Astrology have swallowed that hook and bait at one gulp, without any investigation whatever.

It is true that sometimes Uranus does not tear down all the unworthy things of a Sign, when he is in the 12th house, and has to do a little more cleaning up after coming to the 1st, before the rebuilding can be thoroughly accomplished.

No sign of the 12 can be more prolific than Cancer, nor has there been shown any country under the Sun, where greater progress has been made during the last 300 years, than in this American Continent, and especially in the United States. This embraces the prolific upbuilding of every thing under the 12 Signs, not merely that one Sign, which is its main ruling Sign, so I think this ought to answer that question very satisfactorily.

When the EYES of the world are fully opened to the transpiring conditions, of this world war, and the transiting

Planets in the signs, they will then begin to see what is to be in the near future, viz: the elimination of all things established under the Sun in Pisces, and those unjust things which were established when the Sun was in any of those other signs prior to Pisces.

The royal rule of Kings, the Jews as a chosen people of God, the Priest craft of the world, and the Money lords of same, the present Priestcraft system of the Christian *Pisces* religion, together with the wicked invention of WHISKEY, which is the wrecker of both soul and body, are all doomed to an absolute destruction, before the Aquarian Millennium age of purity and justice, and the true Brotherhood of Man can become a fact. When Uranus comes to the star Aldebaran on his next transit, the end of all past powers of the things mentioned will be near.

The present sub-cycle, of the grand cycle of time, commenced with the Sun in Taurus, the *Sixth* period has been passed, which is the detrimental period in all Cycles. We are now at the beginning of the last lap of this the *Seventh* period, which is the rebuilding, after the time of debilitation or sickness.

In this sub-period of the grand cycle of time, we are just entering with the Sun in the last portion of the Sign Aquarius, and this is the period of restoration after that of debilitation in the Sixth period. The Sun must circle the Zodiac SEVEN times to bring the world to any other such period in time. As the sidereal time of the Sun in making his transit, is 27.788 years, and 7 times that amounts to 180.516 years, the world could never have been just such a period as we are experiencing at this present time, unless we went back that many years, nor can another just such a period occur, until that number of years have been passed. Under such conditions, is it strange that we of today are having such strange experiences. There is certainly something here for deliberate consideration.

The Caldron

DEAR EDITOR OF AZOTH:

Your stately editorial in April AZOTH voices what all may have felt in times past—what each may now feel, in his moments of retrospection—namely that humanity has progressed only slowly on his heavenward journey. One grants that as one goes "into the streets, the stores, the street cars, the factories, the homes, or wherever men and women gather in this great country," one finds humanity "narrow, selfish, material, suggestive, immoral, self seeking," pursuing "the gratification of personal desire, or the getting of something rather than giving." This is all true.

And yet, my good friend,—you who through your magazine with your colleagues are doing so much to uplift and regenerate the thoughts of man,—may we not consider the other—the brighter—picture for one moment,—for each will also admit that by the contemplation of the positive, the bright, the cheery and helpful things of life we bring these into our environment by spiritual attraction; we heighten our vibrations; we lift the vibrations of others; we bless instead of depress; we spread harmony instead of gloom. So let us contemplate this picture for the moment:

It is a picture of Individualized Spirits, seeking the downward Involution into and through matter, for the sake of experience, that (once this was had), they might "be as gods,"—as Christ Jesus declared and as God Himself planned. Then came the Evolution up from and out of matter; through the perfectly natural stage of *Individualization* (the general condition noted in your editorial) or, in other words, that Individualized Spiritualization which denotes the gradually increasing freedom of the individual to gain his sense of individual liberty. This accounts partly for the increasing unrest everywhere; the sparks that seem to fly from most everyone; the positively-minded *individuals*; the seeming selfishness, be it expressed in whatsoever form. But this is merely a phase of progress, as we all know. The Spirit expresses itself first as the Individual—later, it merges its will in the Universal Will and if there be those on the road who are sufficiently advanced to see the day and the advancing humanity which will later express this self-less-ness, then theirs is the privilege of recording to others, for their comfort in an hour when all, otherwise, seems dark, that the time is coming (and that not far away) when the lion really shall lie down with the lamb; when men shall seek their own in another's good; when altruism will be the rule and not the exception; when the Great and Universal Brotherhood of Man shall rule in the hearts of men and hence shall be the prevailing "Government upon His Shoulders."

Dear Humanity! Let there be no questioning as to the progress of Mankind. I was asked only today: "We seemed to be of the feeling, during the war, that great good would ensue. But what has come out of it? Nothing! Not even spiritual advancement, but retrogression, as far as we can see." Nothing of the sort! The reply that came was: "That is only on the surface of things. In fact, we advanced, as a Humanity, more in that four years than we might have done in four hundred. Everything was quickened. Unrest seems to prevail! Yes! But that unrest is the healthful sign of quickening—the forerunner of progress—the mate of Spiritual Live-li-ness. We need always to look below the surface—we need to view the Present in the light of the Past; we need the Spiritual Patience to view Humanity's progress as God views it, or as nearly that way as our feeble vision permits us to."

You say, Friend Editor, "such a one (one with a vision) is the leaven that will leaven the mass." True! And we can by painting always the picture

before ourselves and others, keep more and more in our minds the ideals for which we are working, leaving behind us those drab paintings which do not encourage. We have nothing in common with discouragement. The fact that men are obscene or indecent or obtuse is not our concern. The real point at issue is: Do we, each day, hold our light so high and burnished and steady that The Universal Brotherhood of Man exudes from every pore in our beings—so that even the animals, to say nothing of the human-kind, drink in from us the atmosphere of love and brother-li-kind-ness?

Now let us apply this to the conduct of a magazine, without taking any too great issue with any magazine in particular. Suppose we as individuals, and its writers, and as editors, and as readers were all—*now and for all time*—to lay aside strife and contention and dissimulation and fighting. In that most excellent and beautiful little play now running on Broadway, with Miss Jane Cowl, there is an opening scene which you may have witnessed. Two dear mothers are standing in Heaven, watching their little ones on earth. One has a beautiful girl on earth; the other a beloved son. These two love each other, but a hard-hearted uncle keeps the lovers apart, and the Heavenly Mothers exclaim: "Oh, if those on earth would only forget their little troubles and see them as we see them, in the light of our larger perspective." The words are not theirs, but the idea is the same as that in the play. It often occurs to one to harmonize his own thinking with this same thought, by trying to view his present difficulties as the Angels would view them, only to come to the conclusion that to the Angels his greatest troubles would probably not appear to be specks of dust on the horizon.

Dear Friends, who edit and publish AZOTH: can we not—we who believe we have seen some glimpses of truth on earth to herald the Coming of Christ (and please let it be understood that I am prophesying nothing and inferring nothing about this Second Coming being Immediate, but rather that the Second Coming will be when a sufficient number of mankind shall so live His commands in their lives and hearts that His Second Coming will be possible)—can we not, I repeat, so contemplate our foibles, and quibbles, and troubles, and fancied grievances (likewise our discouragement) in the light of the Angels and Arch-angels thereby watching our differences fade into insignificance! What are the odds if Annie Besant, or Mr. Leadbeater, or Aseka, or Miss Penn, or you or I differ as to our views—is there enough difference between us (in the light of a Divine Perspective) to warrant the drawing of one single breath that could waste our time from the contemplation of such examples of Brother-li-kindness as would see the standard for those of our Brothers and Sisters who are now, about, for the first time, to take up *Azoth* magazine to see what manner of people we are?

Good Friends: Let us away with discussions and strife, and seek by the contemplation of the things that are worth while in life, to set our Brothers and Sisters that example of Christ-living which shall begin to pre-figure the dawning of a better day, at which time (when enough of us shall have done this one, simple, little thing) we shall not need to have the sad and true commentary on us that caused Good Friend Whitty to write about us, as a whole, that he wrote in the editorial under contemplation.

The Aquarian Age, as our AZOTH readers realize, is dawning o'er the earth, and with it will come Altruism and all the attendant qualities which make for the benefit of the Races—the elimination of Race Lines—the amalgamation, through love and unselfishness, of the Hearts-of-Men. Let us live those doctrines for which the Real AZOTH Magazine so nobly and proudly stands, and let it be said of us *first*, that all of us who treasure AZOTH in our

libraries are proud to say that we are living examples of the Faith for which AZOTH stands and that AZOTH itself has no word in it which is not in keeping with the Altruism which is the Key-word of the Coming Age.

Ever sincerely yours,

CARL H. PIERCE.

A SCIENTIFIC ATTITUDE TO OCCULTISM

Editor's Note.

The position Mr. Sleeth has taken in the following letters is not only a sensible one but typical of the attitude of many others who are interested in Astrology, Palmistry, etc. We know that his difficulties are easily solved and trust that some of our readers will come to his help.

Editor AZOTH:

SIR:

If the curse of science today be its materialism that denies the occult, is it not important that the presentation of the ancient lore be at least scientific enough so that it escape the charge of superstitious guessing?

Is it not as fatal for the astrologist to lay down a dictum unsupported and unprovable, as it is for the agnostic to deny all outside the rim of his microscope?

I think so, and I think the greatest foes of occult progress are those mystic minded gentlemen and emotional ladies who twist and writhe in occult hysterics, and who present only rhapsody when we need logic.

If God be Buddha well and good, but he should be demonstrable to me as Buddha without my attaining an oriental adeptship; truth is universal, and universally to be perceived.

From general to particular: it is the contention of astrologists that the signs and portents at birth fix not only the course of the human destiny; but in feature and in palm line write the story. It is contended that the lines of the hand follow the lines of the heavens as the birth hour dictates.

It is assumed, but is it known on evidence?

My child's lines run as do my own, but my child was born in October, I was born in February.

If the stars determine the palm lines then we can get a working theory, but if the lines of the father, or the mother, determine, then all relation between the planets and the human is lost, so far as palm lines or facial lines, or bumps, depressions and red moles on the great toe are concerned.

I think this is fundamental; that in this occult disposed age we base our theories on evidence rather than assertion.

How silly to go on year after year taking palmistry seriously if there is nothing to it but the pleasing guessing of various handy guessers.

And how easy it is to prove by investigation whether the planets or dad determine these palm creases and tracks; these stars and crosses.

But has such evidence been gathered, or are we going on the ancient faith of pre-historic writers, who wrote before there was a scientific and rational and provable method of such things?

I am ready to believe anything, except the unsupported and unproven statements of my fellows.

And if the occult, from base to key stone, cannot build itself on the granite of our inner perceptions, cannot ring true to the human tests, if it hides behind ancient mss. or gets proud and prates of the unknowable, then the occult will again become dust and ashes.

The chief attraction for me for many years has been the almost uncanny appeal many theosophical writers have had for my inner perceptions; it just naturally sounded right; but when I come upon a premise as easily proven as the one mentioned might be, and discover not even an attempt to prove or disprove it then I begin to wonder.

Very respt.

VANCE SLEETH.

Editor AZOTH,
New York City.

DEAR SIR:

Having spread half a dozen thousand miles behind me in the last few weeks I have been out of touch with AZOTH and do not know whether or not you published, as you indicated your desire of doing, my recent letter to you; nor whether, if you did publish it, any discussion was had regarding it. I have the April issue at hand, by a lucky chance, and discover no allusion to the matter.

All that is incidental, but my letter's text of the necessity of a proven scientific basis being had for occultism is more than incidental.

And this I would like to consider a bit more, especially as it has recently been my good fortune to come in intimate contact with some of the eminent physical scientists of the country, and to get an insight into some of their recent discoveries and conclusions.

And, frankly, when I contrast the sublime cocksureness of certain pseudo occultists, with the most human diffidence of the investigators who have spent a lifetime really digging into the eternal fundamentals, I tremble for occultism, for there is too much dictum, too much pleasing phrase, too much dogma and too little sincere digging after facts.

I spoke in my former letter about the lines of the hand, and raised the simple question of whether heredity, or the stars, fixed these lines; a somewhat fundamental question. I said that the hand lines of my child followed my own, though our birth dates and our characteristics were entirely diverse; since then I have viewed mother's hand and I find it, in its main lines, like my own and like those of my child; and neither mother, the child nor myself have much in common as to traits, temperament nor the rest.

When, for instance, a "professor" of palmistry solemnly states that the branches from the line at the base of the index finger indicate the number of your children, reasonable minds are likely to scoff, and justly.

Fact experience, reiterated age on age; that's the basis of any theory that can stand up and fight for itself; what has occultism done in this regard?

And yet I have personal experience of cards run in an idle hour. These cards foretold certain things, in the future deck; things that were intimate, that were not based on any subconscious mental workings, because they were outside expectation, and experience, and reasonable surmise; and this running of the cards, within four months, worked out to the last detail.

So I am not unsympathetic, I hold an open mind; but when I read some of the spurious, piffing chatter that some of our esteemed occult leaders spew forth, and detect the absolute asininity of it, and find within it its own refutation, I wonder why some keen occidental mind doesn't get busy and put some of these so called occultisms on a real scientific basis; make them prove themselves, or refute themselves, and end it. Fewer fine words and more facts; less fancy writing and more data; this is what we need, and finally this is what we must have if occultism is to attain a place of importance in this western world.

Superstition is ever the same, it makes faith the basis, rather than facts. Occult phenomena is as capable of proof as any other if it be true; God does not work in any mysterious way His wonders to perform, and reason doesn't have to

quit at the threshold of eternity; indeed I hold that without reason there can be no eternity.

And if this is not suitable for publication I would like to have your personal idea on it anyway.

Sincerely yours,

VANCE SLEETH.

DEAR FRIEND ASEKA:

Am taking the liberty of writing you for information, feeling that perhaps you are able to help me obtain the truth.

I have been a student of so called Occultism for nearly thirty years, started with Spiritualism, Theosophy, Christian Science, Yoga Philosophy, New Thought, Unity. Now all of these were stepping stones to me until I had learned that its followers did not understand the deeper truths, so I left them all, but always knowing that there was more truth if I could only find it. I did not read any of those books you refer to in February AZOTH, owing to lack of funds and lack of knowledge, but have since improved and have a good library. When Mr. Heindel visited here and started his first class I joined and got my first information that satisfied my longing, but about two or three years ago I felt as though I did not want any more to do with them, but did not resign yet, and have since found a key to the Bible which opened my eyes, and have gotten some books which have been a Godsend to me, in disclosing the inner meaning of the Bible, and yet not fully enough, as there are so many words, the meaning of which I cannot grasp.

Therefore, I have been searching for the real order that is safe, and through whom I could get such help as needed from time to time without any fear of being misled. You see, I have a class that I have been teaching nearly five years and like yourself have also been warning against the practice of black magic and showing its existence through these various cults and isms. At present have read most of Steiner's books, and while I found a great deal of good in them, yet I always felt as though there was something wrong. About a year ago a friend of mine told me that Steiner was not to be followed. Now most of my findings in the Bible I never see alluded to by anyone else, for I just use the regular national Sunday school lessons, (I teach a Sunday school class at church) and always try to show what the lesson teaches as to our responsibility, and not that God does all our work, and also always forgives everything just because we have faith.

I was told by a friend from California that the real Rosicrucian order could give all the real knowledge that one needed, to learn the right path to travel, plus own effort and right living. By the way, I recognized that over twenty years ago and started to practice it as best I could, and believe have accomplished quite a good deal, for I have changed my habits very much, and am looked on as somewhat cranky, because I am trying to treat my fellow man as I would like to be treated.

Thanking you in advance for any information you may be able or see fit to give, I remain,

Sincerely yours,

A. R. MAYER.

ANSWER TO A. R. MAYER'S LETTER

Man at a low stage of development roughly carves the end of a piece of wood, sticks it upright in the ground, calls it "God" and bows down before it, worshipping it as the representative of that great Power whose manifestations he feels, hears, and sees around and above him. It is his method of trying to get in close communion with the Highest. It is, to him, the highest expression of

worship. From that undeveloped man up to the man who can grasp abstract concepts there are steps showing the various degrees of development at which various men are; also the methods by which *they* are trying to reach out to the Highest.

No sincere man looks down with contempt at the methods or expressions of those whom he thinks have not attained to the stage he himself occupies, for he knows that Humanity consists of strata—from the savage who can count only two, up to an Emerson, a Shakespeare, a Buddha,—and he isn't foolish enough to expect scholars in the primary or lower grades to understand problems belonging to the upper grades.

The occultist knows that the various stages of religious expression are the best fitted for those who are at those particular stages, and so does not find fault with either the methods or the users of those methods. The true occultist, it seems to me, does not find fault with any denomination or creed, nor with the believers of that creed, *if those believers find their particular creeds help them to live a better life.* Personally, I find no fault with a man *because* he is a Romanist, Protestant, Mohammedan, or what not; *if he is sincere and if his belief helps him to a higher view of life which he sincerely tries to live up to,* he has my deepest respect.

"All roads lead to Me."—so says the Gita.

My correspondent is, seemingly, a sincere seeker of the Highest,—which is Truth, and while I regret that he did not find in the theosophical teachings what he was looking for, it isn't anything to worry about. He says he has found what helps him most in a "Key to the Bible." If that "Key" fills his spiritual needs, I advise him to hang on to it, study it, and not trouble his head with Theosophy or any other "osophy." For twenty years I read theosophical books, old Rosicrucian tomes, everything in fact that I could lay my hands on, but only as a sort of recreation from my other studies,—as an amusement to pass time. I was in the depths of materialistic philosophy, hence I wasn't ready.

The main thing with any kind of "method" in spiritual development is: Sincerity. I know atheists who live nearer the theosophic ideal than any theosophist I've ever met.

Re: the query: "I have been searching for the real order that is safe" Is it not amazing that with all the reiterations that "the kingdom of heaven is within you"; that if a man will only devote himself to getting in touch with the Divine Spark within him he will get all the knowledge and truth he wants; yet, withal, mankind persists in seeking an "order," a cult, a society, a church, or what not!

It is like a man wandering on the outside of a home, asking the passers-by to help him in his search for Truth, when he has been told dozens, nay thousands of times, that what he seeks is inside his own house!

He complains that he is looked on as a "crank" because he tries to practice the Golden Rule! He ought to feel flattered and take it as a sign that he is progressing; because the Golden Rule is far from being fashionable nowadays, being considered absolutely impracticable.

Re: the (alleged) Rosicrucians: Forget them, my dear sir; the real Rosicrucians haven't any "order" that the public knows anything of or can join. The so-called Rosicrucian orders in the public eye are dangerous fakes, and meant to catch the unwary.

Try this: For a half-hour before retiring, put all physical plane matters out of your mind, sit down in an easy posture, then go back over your actions of that day, reviewing them. Note the slips you made, ill considered thoughts, hasty actions, etc.; note them and resolve to do better the next day. After which,

close your eyes, repeat the Lord's Prayer until you get to "... as we forgive those who transgress against us," and mean every word you utter. Stop at that point, because that is the end of the original prayer. Then fill your soul with a longing for the Highest you can think of, with a thankfulness that you are an essential part of all this tremendous, awe-inspiring manifestation of Power, calm conviction that you will receive all the knowledge you can absorb.

Some persons prefer doing the foregoing in bed, then the meditation is not Glory, and Wisdom, then go to bed with a strong desire for knowledge, and a broken by the undressing, etc.

Give this method a trial for three or six months, *every night* and, if possible, at about the same time. One thing is absolutely essential for success, and that is: *Your thoughts must be pure.* Don't attempt to approach your God with thoughts stained with desires of the lower nature. If you do, you will awaken and stimulate that lower nature, and instead of benefiting from the meditation, you will feel a detrimental effect. One cannot serve God and Mammon too.

If a man is truly sincere in his attempt to find TRUTH, he will by the above method, get all he can possibly absorb, and—as I have so often reiterated in these pages—he will need no books, no cults, societies or orders, no lectures, no parsons, ministers or priests.

ASEKA.

TO THE EDITOR:

"To you—Greetings—and we greet—Aseka"—

"The ways of God are stronger than the thoughts of men, and the Light for which the world is waiting is a new light, the glory that shall rise out of patient and triumphant suffering and the Kingdom which is to be established forever is a new kingdom, the royalty of perfect and unconquerable love." From *The Other Wise Men*.

Thou quoth Ramacharaka from Bhagavad Gita—"Fight, Arjuna, fight." Unconquerable love which we cherish most, we fight for, and a truth we may learn through Shelley. "Awake! Arise! or be forever fallen." Ramacharaka in "More Light on The Path" teaches this truth "Karma, which many call the essence of Action, is that principle of God's emanation which causes things to live, and move, and act, each goeth to that which is his Ruling Passion, and the Wise men make God their Ruling Passion." God is love, and from Tolstoj we gleam this truth "Where love is, there God is also."

Quoted from "Some Light on The Path," by Ramacharaka—"Before the eyes can see they must be incapable of tears; before the ear can hear it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound. Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart."

From the book, "The Voice of Isis," we are given these words—"Dare—Do—Keep Silent. When the pupil is ready the Teacher appears."

For every type of mind, there is a separate world, there is a separate sky, there is a separate faith—One God creates them All.

Am not a follower in thought with Annie Besant, but am with Yogi Ramacharaka. We think much of his Yogi teachings. May we ask thee to express thyself a little more freely with enlightenment since thou nameth Ramacharaka the same as "one Atkinson."

Δ

Answer to the letter signed with a Δ

My correspondent who instead of signing his name signs his letter with a triangle—the symbol of a chela, a disciple of a Master—says he thinks much of Ramacharaka's yogi teachings and wants some more information regarding my assertion of Ramacharaka being a camouflage for "one Atkinson."

Somewhere about the year 1907, the Yogi Pub: Soc.; Masonic Temple, Chicago, published a series of lessons on Raja Yoga, Hatha Yoga, Gnani Yoga, etc., by Yogi Ramacharaka. The real name of "Yogi" Ramacharaka is William Walker Atkinson, who is quite the opposite from what is usually termed "theosophist."

When a man takes the writings of another person (*Light on the Path*, by Mabel Collins) entitles it "Some Light on the Path," by Ramacharaka, allowing the reader to infer that "Yogi" Ramacharaka is the author, such a person as "Yogi" Ramacharaka cannot be considered by thoughtful, honest persons as being anything that even faintly adumbrates a theosophist.

When a man by labelling himself a "Yogi" gives the indiscriminating, trusting, or ignorant the idea that he is an *Indian* (from India), such a man not only shows that he hasn't learned the first steps in soul-culture, but labels himself as a fraud who is willing to deceive his readers into buying his books, most of which being made up of writings he has not paid for; as in the case of Mabel Collins' "Light on the Path."

In a book written by this man Atkinson he says: "Success in life depends largely upon our ability to interest, attract, influence and control our fellow men" (Thought Force, in Business and Every day life) and then he proceeds to teach up-to-date methods of controlling others by what he calls the "magnetic gaze," which is nothing more than using black magic methods.

I advise my correspondent to go to the fountain-head for his knowledge on "yoga" and when he wants to learn anything worth learning, he should buy "The Voice of the Silence," by H. P. Blavatsky; "Light on the Path," by Mabel Collins; "Ocean of Theosophy," by W. Q. Judge, and not waste his time on stuff on "Yoga" (?) by a New Thought writer. I advise him also not to use the triangle as a signature, unless he turns it upside down (point down); then it would be quite appropriate to a follower of Atkinson- "Yogi" Ramacharaka.

ASEKA.

To greet the sun, I raise mine hands, I breathe deep its magnetic rays
Of *Light* and *Power*, that in all lands are sent forth at the break of days
And as I breathe this energy I send out thoughts to all the race
That peace and joy and happiness may spread and from creation chase—
Envy and hate, deceit and strife, and every ill of every kind
That happiness may crown each life; love understand all hearts entwine.
I also inhale joy and health, for lines of force connect the thought
Short circuit stumbling blocks to wealth, know God is all

and worry—
NAUGHT.
—Dudley Dorn.

Reviews

"From Theosophy to Christian Faith" A Comparison of Theosophy and Christianity. By E. R. McNeile. With a preface by the Rt. Rev. C. Gore, D. D., 140 pp. Longman Green & Co., N Y

This is an important book, and one which should be productive of thought on the part of theosophists, if only to make them realize how much the present teaching of Mrs. Annie Besant and C. W. Leadbeater differs from that of H. P. Blavatsky.

In the "Preface," (by the Rev. C. Gore, late Bishop of Oxford) we find the following: "This book was first written, I think, at my suggestion;" . . . "Its special value lies in the experience on which it is based . . . She writes with the authority of experience about Theosophy. But the attraction which drew her into it did not avail to keep her there . . . When she came to examine the teaching she had received in the 'inner school,' she found its claims ill-grounded, its profession of scientific insight into nature unwarranted by any results, *its probable influence rather evil than good, and the mastery which it claimed over the minds of its disciples paralysing to all the instincts of freedom and impartiality.* So she passed out of it. And the void which Theosophy had left, she found to be more and more filled by the Catholic Faith" (Catholic in this case meaning the English Established Church. A.); "in which she has found her permanent home." (Italics ours, A.)

In the author's "Preface" she says: "In this environment he (the inquirer after Truth) gradually becomes a receptive and docile pupil; and if he perseveres, he sooner or later places himself under a mental direction so exacting that what he shall think or what he shall believe, on almost every subject, is decided for him by others . . . Up to the promulgation of the cult of Alcyone, which took place after I left the Society, I speak from first-hand knowledge of what is taught and believed among Theosophists." Farther on in the book she says: "It is stated that there is no dogma in Theosophy . . . In view of this statement . . . the claim . . . cannot possibly be made in the case of the disciples in the inner school, who are pledged to uttermost loyalty to the Head of the school (Mrs. Besant); and the statement is apt to be misleading when made, *with mental reservation*, before the general public, who are possibly not even aware of the existence of the inner school, and certainly not of its obligations." (This refers to the celebrated 'pledge' Mrs. B. exacted, and which was the cause of the big splits in the Society. A.) "I speak from experience. I have been admitted to the inner school by Mrs. Besant herself, and I do not think that anyone will contradict me when I say that *there is a considerable body of beliefs which no genuine and convinced Theosophist would dream of disputing*—which, indeed, it would be disloyalty to the Society (?) and to the *chosen mouthpiece of the Masters* to venture to call in question." She goes on to say, . . . "Mrs. Besant and Mr. Leadbeater, the most authoritative living exponents of Theosophy."

The book is in effect an indictment of the "Neo-Theosophy" of Mrs. Besant and Mr. Leadbeater; also it is a vehicle for displaying the author's ignorance of the simon-pure Theosophy as taught by H. P. Blavatsky. It is unfortunate that she did not go to the writings of the one who was the promulgator of the teachings in the western world (H. P. B.); for if she had, she would not have made so many false statements and implied other falsities, most of which the older students of Secret Doctrine and the other classics of the theosophical teachings will probably read with mixed feelings of amusement and sorrow.

It is most significant that throughout the whole book of 140 pages, *she does not quote H. P. Blavatsky once*; all her quotations re: the teachings being taken

from Mrs. Besant and Leadbeater! Something like quoting the comments of hack writers on Shakespeare without the trouble to read Shakespeare's writings.

Seeing that a disciple must serve *seven* years before being an accepted pupil of the Masters, and as Mrs. Besant was an inquiring pupil of H. P. B.'s for only two and one-half years, being set up as the Masters' choice for President wholly on the statements made by herself and Mrs. Russak (a tool of Mrs. Besant and Leadbeater, and an alleged clairvoyant), the statement made by this author that A. B. and C. W. L. are the "most authoritative exponents of Theosophy" will be hailed with shrieks of amusement by those older students who know the real facts of the matter. However, as our lady author spoke of "Theosophy"? as she found it at Adyar with its atmosphere surcharged with worship of Mrs. Besant, Krishnamurti, Devas; vibrating with the deadly miasmatic influences of law suits, charges of sex-perversion, Old-Catholic plottings, and the rest of the aberrations which have brought the name "Theosophy" into disrepute and dragged the "teachings" through the mire, we cannot altogether blame her for the distorted notions she has regarding the *real Theosophy*.

A few quotations will serve to show how little she has learned of the fundamentals of H. P. B.'s Theosophical teachings.

Page 9: "The *monad* or *divine spark*, clothed in vestures taken from the matter of the three highest planes, constitutes the *human soul*. . . This soul or ego . . ." It will be news to students of Secret Doctrine to be told that the Monad (which is the Higher Self, a ray of the Universal Spirit) is the Ego (Manas)! Quoting from Leadbeater's "Outline of Theosophy" to show the evolution of Man to becoming an Adept: "The end is absorption into the Divine Essence from which he emanated: 'the dewdrop slips into the shining sea.' . . . she says: "In such a system as this there is no room for the idea of sin. What seem like temptations to evil are really only the downward pull of the grosser material of the outer vehicles . . . Thus is the whole problem of evil summarily disposed of, or at least deprived of its moral aspect." As I showed in a recent article (Letters that may help you No. 10) one of the early exponents of Christianity (St. Paul) seemed to think otherwise (Romans VII, 18-21). Re: *Karma* she has this to say: "We ourselves alone are responsible." There is a terrible loneliness about this system by which each man makes and pursues his own solitary fate; no room is left for corporate suffering or corporate progress or, indeed, for corporate life in any form. (1) . . . 'Every one with whom we are brought into contact is a soul who may be helped,' says Mr. Leadbeater; but in order to say it, he must abandon the very doctrine of *karma* on which he and all Theosophists so much insist." (An example of the usual attempt of the feminine mind trying to function in the field of analytical reasoning, and . . . resulting—as usual—in failure.) She isn't honest enough to quote Leadbeater to show that her statement is a gross travesty on even present-day teachings. I do not agree with many statements made by Leadbeater, but common honesty demands that I can bear witness (from his books) that he constantly reiterates that 'brotherhood is a fact in Nature; that 'one of the first things the student must acquire is a spirit of helpfulness' not only to his fellowmen, but also to animals. I suppose that as she holds a brief for Christianity we must be not surprised at her bias even to the extent of implied falsity; again, the feminine controvertist is not, generally, remarkable for honesty; it would not be in keeping with her femininity.

She has occasion, of course, to speak of the "Coming Christ" aberration of Mrs. Besant. "The Order of the Star in the East was founded to prepare the way for the coming of the Great One, (the World-Teacher,—the Christ), and had a rapid vogue among Christians in England before it was understood that at the coming of Christ the young man Krishnamurti should take the place form-

erly taken by Jesus of Nazareth. . . . It is said that individual Theosophists are not obliged to accept the cult of Alcyone; but Mrs. Besant is official 'Protector' of the Order, and for the inner circle her pronouncement of the role assigned to Alcyone is all sufficient." A comparison with what H. P. B. said regarding the Christ and Jesus will show the student how very far Mrs. Besant has departed from the teaching of H. P. B.; the opposite pole, in fact.

In a chapter on "Theosophic Evidences," she takes the various "dogmatic teachings contained in its authoritative literature"—such as Comparative Religion, Scientific Research, and such like—and attempts to show that they have absolutely no value. Also: "The whole caste system is the very antithesis of brotherhood; and it is a very deplorable fact that *Theosophy* has given its unqualified approval to the principle of caste."

Perhaps she never heard of Colonel Olcott's work of establishing schools for the pariahs—the outcasts—as part of the work of the T. S.; perhaps, also, she never heard of Olcott's great work of unifying the Northern and Southern Buddhists, a feat comparable to unifying the Roman Catholics and the Protestants! In scientific research she is, apparently, ignorant that most of the scientific discoveries of today were postulated and predicted by H. P. B. thirty years ago; that in the Secret Doctrine can be found the most recent hypotheses of modern science, its 'vortex' theory, and . . . but it is easier to advise students to read the theosophical books which give those 'evidences.'

"The Theosophical Society deliberately adopts and encourages idolatry, and with it, perforce, gives its sanction to the utterly false ideas of the nature of God which idol-worship imparts. Up to a few years ago, images were to be seen" (she is speaking more particularly of phallic symbols!) "in prominent places in the Central Hindu College, and over the door of the private house occupied by the President of the Theosophical Society in Benares. There is no reason to suppose they are not there still." As the present reviewer has never been to Benares, and has no data regarding this statement, he must leave it to Mrs. Besant or others to refute (or admit) it. "These things have a very melancholy significance in India." Not only in India, my dear lady, but also—if true—in the hearts and minds of all sincere followers of the Ancient Wisdom.

"There is no moral appeal whatever. In fact, when the unfortunate case of Mr. Leadbeater came up, some years ago, it was definitely stated by the highest authority (Mrs. Besant) in the Society that morals had nothing to do with Theosophy. Can one imagine a Christian Bishop, accused of complicity in grossly immoral proceedings, being reinstated by the highest Church authority on the grounds not that he was wrongly accused, but that morals had nothing to do with Christianity? The low standard of veracity, too, that has from time to time characterised the proceedings of eminent Theosophists is another illustration of the absence of a moral standard in Theosophy." (No, not in "Theosophy" of the H. P. B. brand!) "The case is very different with Christianity." While it would be easy to show that the last statement is very far from the truth, (for starting with the fundamental immoral statement of a Jesus Christ being sacrificed to his immoral Father—Jehovah—for the sins of humanity, and proceeding through the long line of immoral conduct starting with the early Christians down through the Popes, monks and laymen to the present day when the Church is found ranged alongside privilege, the money-interests, and everything that makes for non-progression), the space at our command is not sufficient; besides, the thing we are most concerned about is the present degradation of the teachings of the Ancient Wisdom; a logical result of the policy of Mrs. Besant combined with the deadly influence of Mr. Leadbeater.

The only way to fully answer the statements in the book is by writing a

book, not merely a review. In her case I suppose it is now too late, but in the case of the seeker after the truth according to the Ancient Wisdom, the moral is indicated, viz: Avoid pitch so as to be undefiled; in other words, avoid Mrs. Besant's and Leadbeater's brand of "theosophy" (?) and read and study the books and writings of those who (at least) tried to LIVE the Life—H. P. Blavatsky and W. Q. Judge.

As the motto of the T. S. is "There is no religion higher than Truth" this book should be in the library of every theosophical lodge, if only to show the members what to avoid. ASEKA.

Mesloms Messages from the Life Beyond. By Mary A. McEvilly, 139 pp. 1920. Brentano's, New York.

This book consists principally of a series of messages from a dead son to his mother through the hand of the authoress. The son L states that his knowledge is gained from one Meslom who occasionally writes himself. The digest of the philosophy expressed is, Love God, and with all due deference to Meslom could have been written equally as well and with just as much information even by numbers of people still in the flesh. Nevertheless, there are some fine and helpful passages in the book. The idea of God of which or whom the whole book principally treats is the personal one although Meslom does concede It or Him as the all permeating spirit in every man.

As a whole the messages are reminiscent in their large generalities and somewhat vague doctrines of the average New Thought lecturer. For example "Try to understand Truth as an abstract quality and part of the infinite essence of God." How Truth, which is a statement of fact, can be also "an abstract quality, part of the essence of God" will be a conundrum which really clear thinking minds will find quite impossible to solve.

We really think it is time that publishers should employ trained occultists as advisers on these books written by spirit authors. The novelty of the source of them is, it is to be hoped, wearing off, and some standard of value should be set up. We believe that few of such books as this one would ever see print if the author was just an ordinary mortal.

It is fully time that it be recognized that Spirits generally, no matter by what queer names they call themselves or what claims they make, are no more to be relied upon for knowledge and instruction, and in many cases not as much as occult students in the flesh. If we judge this book as written by an incarnate person we should say, "Some erroneous ideas, some good teaching, helpful in many respects, but not particularly out of the common." M. W.

"The Tall Villa," novel, by Lucas Malet (Mary St. Leger Harrison). George H. Doran Company, New York.

An implicitly modern ghost-story, conceived with sympathy and written with distinguished skill—such is the offering with which the gifted author of "The History of Sir Richard Calmady" returns to the realm of fiction, after a silence of some years. And "The Tall Villa" proves itself worthy of a qualified welcome from all who desire to spread the knowledge that death is merely a gateway into another mode of life.

The book contains internal evidence that its author has not merely essayed a psychic novel for the sake of catering to a prevailing popular taste. Clearly she writes whereof she knows and deeply feels. There are passages in "The Tall Villa" that rival Algernon Blackwood in the subtle felicity with which language is forced to serve a purpose it is sadly ill-adapted for, the narration of experiences dependent for their perception upon a super-normal state of consciousness. Elsewhere the style is curiously uneven, frequently degenerating into the irritatingly

parenthetical and adverbial mode of English as she is spoke in Mayfair and at "smart" country houses.

On the first page we are informed that Frances Copley "dropped the stump of a half-smoked cigarette into her finger-bowl." By which token the author makes it clear that her new heroine is eligible to sit at the best dinner-tables in England. A common person might have coarsely used an ash-tray. The reader is informed several times that Mrs. Copley's eyes were "moth-like." Whether this means that they resembled the entire insect, or only its eyes, the phrase succeeds in veiling them with an eerie something which helps in a measure to create "psychic atmosphere."

The love of Frances Copley for the earthbound spirit of Lord Oxley, her gallant suicide kinsman of an earlier generation, although described as of a pure and exalted kind, lacks something in wholesomeness as a theme for popular fiction. That it should have resulted in the heroine's being drawn by her ghostly lover, at her own desire, from out the bonds of material life, seems quite logical under the particular circumstances. But that dénouement, although delicately written, is decidedly morbid. Let us hope that in her next novel Lucas Malet will manifest her apprehension of the truth that normal psychic unfoldment, as an incident of spiritual living, is perfectly consistent with enhanced health, usefulness, joy and will-to-live.

M. C. C.

"Seen in a Mexican Plaza." By "El Gringo" (Geo. F. Weeks.)

A series of twenty sketches of life in the little town of Cuatro Cienegas—"Four Meadows"—as seen by an American.

While it makes no pretence to being more than thumb-nail sketches, the little volume is worth while, for the characteristics and atmosphere of the Mexican small-town life is drawn with a virile yet tender (one might say, loving) touch. It is a book Americans ought to read, especially at this time when certain elements in the United States are more concerned in endeavoring to stir up trouble and enlarge the already wide misunderstanding of our neighbors than in drawing attention to their many fine qualities, many of which we could imitate to our advantage.

I envy the author (who has lived in Mexico for thirty-five years); he is still there, while I—I am stuck (in more ways than one) in New York City.

The book, which has some fine reproductions of photographs is published by Fleming Revell Co., N. Y., at one dollar.

I heartily recommend the book.

A.

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