

Who will be President?? See October Issue!!

Volume Seven SEPTEMBER, 1920 Number Three

The Occult Magazine of America

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



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Editorials

Psychic Development.

Half a century or more has passed since the Western peoples had the possibility of communication with the so-called dead brought before them through spiritistic phenomena, together with this means of demonstrating the truth of immortality or at least of the continuation of the personality in another state apart from and independent of the physical body. It is also about this lapse of time since the teachings of the great Eastern Sacred writings were translated and began to attract the attention of Western thinkers.

Looking back upon it we note a marked epoch in the history of our modern civilization: the culmination of a materialistic and mechanistic theory of life and mode of thought which, however brilliant in its physical achievements, was accomplished at the expense of loss of interest in and understanding of the laws of Nature as applied both to the Cosmos and man himself and which we may generically term occult science, with the inevitable consequence of a pride of possessions, a false standard of ideals, an inhumanity to others, a selfishness of attitude and purpose, which, in its totality, produced a social state and

a social consciousness which will go down in history as the Dark Age of our modern era.

With the coming of spiritualism and the Eastern philosophy began the change towards a wider vision, a recognition of other and more vital factors bearing upon the problems of life, some glimpse of realities giving a truer sense of values and a spiritual resurrection from the dead. Considering the tenacity with which old ideas stick and the difficulty of changing habits of thought, this spiritual leaven placed in the materialistic dough has worked with surprising rapidity. The bread is as yet by no means ready for the baking; the fermentation has only begun, but it has worked sufficiently to show that it will eventually permeate the whole mass.

The growth of this new spirit of life has several phases. At first, as is natural, the interest is absorbed in the answer to the question, *Do the dead still live?* When an affirmative reply is accepted, other and many questions arise which entail a study of one or more of the schools of thought, based upon Hindoo teachings, which supply reasonable hypotheses, satisfying to the mind and opening up vast conceptions which must react as stimuli to man's inner nature and spiritual impulses.

A further phase then presents itself where the mental appreciation is not enough, where the hunger of the soul for actual knowledge, for personal experience and opportunity for personal investigation, demands with an intensity of desire the development of the psychic senses by which it can itself contact the so-called dead, learn from higher beings, experience other states of consciousness and observe the processes of divine unfoldment for itself.

It is this phase of development which is making itself felt more insistently now. We are constantly receiving requests for information as to books to read or ways and methods for development of psychic faculty. It is being more and more clearly demonstrated that but little reliance can be placed upon the information given and knowledge claimed by spirit communicants through the various phases of mediumship. The conclusion is being arrived at, that the truth can only be known by going oneself to the spirit world and not by trying to bring that spirit world into the limitations and restrictions of this material consciousness.

If it be true that in every human being there lie latent the potential faculties of transcending this material consciousness; by leaving the physical body at will; by ascending into heaven or descending into hell; by the extension of our organs of sense

microscopically or macroscopically, and so being able to transmute belief into knowledge; then all who are interested in the spiritual side of life will feel, naturally, that this development is of the utmost importance, that it is the next step and instruction in method will be sought.

In this possibility of the extension of human consciousness lies the method of future scientific research into the realms of natural law which cannot be materially demonstrated. The human consciousness is the final and most perfect instrument for the demonstration of facts and things which can never be seen by physical eyes, heard by physical ears or measured or weighed by physical instruments.

It is written that the next step of the evolving human consciousness will be this psychic development and that in time the next world, the astral plane or whatever we like to name a condition and state of life of v now unconscious, will presently become so well im as to be part and parcel of his environment as a matter of course. It is, however, certain that such a general extension of consciousness will come very slowly and gradually, that it may be thousands of years before it is general or even well developed by a few, but in the prospect we find the encouragement that individually it is possible, by special exertion, to develop the latent sense organs far in advance of the normal evolutionary processes.

It is known, moreover, that the cultivation of such an extension of consciousness has been successfully accomplished, particularly by the Yogis of India; so that what is now required by eager students is definite and clear instruction how to do it and, characteristically, a short and easy way is demanded. To meet this demand there have sprung up many "inner schools" and courses of instruction, giving methods of meditation, breathing exercises, concentration on bodily centres, etc., adapted from the Hindu teachings such as Tantra Yoga, etc., all of which are more than likely to lead to undesirable results unless watched over by a competent teacher.

It must be borne in mind that such a development of psychic faculty is the entrance into another world, a more spiritual world, governed by other laws than those known here and differing widely from this in many respects. Before one is permitted to enter he must be fitted in strength of will and purity of purpose so that the powers conferred by such opening of the senses shall not be abused.

There are probably hundreds, possibly thousands, of persons in this country trying by various methods to acquire this psychic development, yet it is safe to assert that those who suc-

ceed even in a slight degree are but a small fraction of one per cent, and the inference is not so much that the methods are wrong but that there is deliberate prevention and interference from the higher plane, so that only the worthy may cross the threshold.

The psychic unfoldment to which we are referring is not the partial clairvoyance, clairaudience or clairsentience of the medium but an opening up of the psychic senses which makes a person fully conscious of the astral plane as it actually is, without illusion, and with the ability to leave the physical body and function there at will.

Such an extension of consciousness will give anyone possessing it immense power over his more material fellows, and it is therefore easily conceivable that those whose work it is to safeguard humanity from suffering too heavily for their own wrongdoing will jealously guard the portal, admitting only those of pure heart, unselfish purpose and spiritual aspiration.

So, all those who are striving to acquire this psychic development must realize that the first essential is character development. Pure thinking, pure living, a strong will, an invincible courage, a selfless purpose, are the chief attributes; and it is for such only that the door will be fully opened. It is useless sitting in meditation, concentrating on bodily centers, breathing in peculiar ways, unless the "feet have been washed in the blood of the heart," as Light on the Path poetically puts it, and then the Siddhis will not be sought as an end in themselves but as the Excalibur with which to overcome the evil of darkness and death.

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 in 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 an operation, which it completes.

EDITOR.

Masonic Geometry

A KEY TO MOUND BUILDER REMAINS

By JOHN G. KEPLINGER

In studying the remains of the ancient peoples whom we speak of as the Mound Builders we cannot help but be amazed at the remarkable geometrical designs they evolved in stone, in copper and in their earthworks.

Archaeologists know nothing of the meaning of these forms and there are some who even deny that the prehistoric dwellers of the Middle West knew anything of mathematical or geometrical science. The position, however, of the most advanced students is ably set forth in "The Stone Age In America," by its author, Prof. Warren K. Moorehead, who writes:

"When we realize the point of view, the mind, and the concept of the stone-age man fully, we shall, quite likely, understand the true import of the strange problematical polished stones so common in the Mississippi Valley. These stand for more than mere ornaments. The very name "ceremonial," which was afterward changed by that able archaeologist, Professor Holmes, to "problematical," is a confession of ignorance. These problematical forms are found in Wisconsin, West Virginia, New England, Louisiana, Ohio and Arkansas, and although varying through a multitude of shapes, yet apparently convey substantially the same idea. To the people who lived entirely in the stone-age times, these must have represented certain "sacred mysteries" unknown to white men and the later Indians.

If we compare these objects as Professor Moorehead suggests we are amazed to find that while they vary through a multitude of shapes they *do* convey the same idea and that idea is the squaring of the circle as to perimeter and area—a principle which lies at the foundation of the "sacred mysteries," not only of the Mound Builders but of all the ancient civilizations of the Orient.

To demonstrate this proposition we must refer to the Masonic writings of Frank C. Higgins, 32° A. A. S. R.,—without a doubt the ablest and most profound student and writer the Craft has produced since the days of Mackey and Pike.

In his brochure, "The Apron," Higgins shows that the ancient Oriental priesthoods expressed the squarings of the circle by two basic triangles—one having a base of five and two sides of four parts while the other had a base of four parts and two sides of three each as will be seen upon reference to figures 1 and

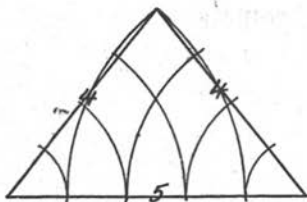


FIG. 1

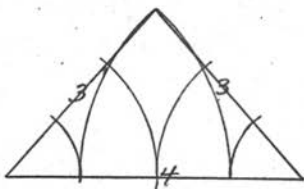


FIG. 2

2. The first figure, Higgins shows, is precisely that of the vertical section of the Great Pyramid of Gizeh. The altitude of this triangle is the radius of a circle whose perimeter is equal to the square drawn on the triangle's base as will be seen in figure 3 shown on page 246 of the April AZOTH. Another significant feature about this triangle is that its altitude and base lines form the Tau cross—the geometrical figure which represents the name Jehovah.

The altitude of the second figure is the radius of a circle whose area is equal to the square drawn on the base of the triangle.

Now let us draw the two circles with a common center. The result is shown in figure 3. Divide the diameter of the larger circles into ten parts. From its extremities lay off lines tangent to the inner circle. Mark off five parts on each of these lines as indicated and connect the extremities and we will find that the connecting line is also tangent to the inner circle and, if measured, will be found to be equal to six parts *exactly*. This is most significant for we

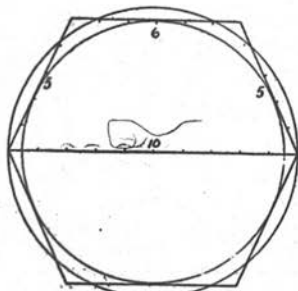


FIG. 3

find that we thus have 10 plus 5 plus 6 plus 5 or 26, which Higgins has shown us in a number of places, is the numerical value of the name Jehovah. If, now, we continue the lines drawn upward from the extremities of the diameter until they intersect we will find that the angle at the point of intersection measures exactly 47 degrees. The significance of this angle is easily perceived if we will but consider that one end of the diameter represents the position of the earth in sum-

mer while the other its position in winter. As the earth's axis inclines $23\frac{1}{2}$ degrees to the pole of the ecliptic the angle described by the earth's axis from the two positions is exactly 47 degrees. That the Mound Builders knew of this inclination of the earth's axis is evident from the gigantic earthwork forms of men which they have left behind them. One of these mounds is illustrated in Switzler's History of Missouri and shows the legs of the figure open at an angle of precisely 47 degrees and with a representation of the sun between the feet. This, however, is not the only evidence that the Mound Builders were adepts in geometrical science. There is much of it. In "Pre-historic Times" Lord Avebury states that Circleville, Ohio, obtained its name from a large mound in the shape of a circle which at one time occupied the site of that city. The diameter of the circle was *a little over* 1000 feet. Besides this circle was a square—each side of which measured *about* 900 feet. A little calculation will show that this circle and the square beside it were equal in area. In "Atlantis" also, Ignatius Donnelly informs us that at Hopetown, Ohio, there "are two walled figures—one a square, the other a circle—each containing precisely twenty acres." Donnelly was so impressed by the remarkable agreement in area of these two figures that he writes of their builders—"they must have possessed regular scales of measurement, and the means of determining angles and of computing the area to be enclosed by the square and the circle so that the space enclosed might exactly correspond."

On page 389 of Moorehead's volume 1, "The Stone Age In North America," he illustrates an object found on the chest of a skeleton in a gravel pit in Mercer County, Ohio. The original which is in the collection of the Phillips Academy, at Andover, Mass., is made of cannel coal and measures about nine inches. See figure 5. By taking the two holes as centers and following the arcs we get two circles which cut each other at I and J. If, then, we connect these points with the middle of each original arc we have two triangles I A J and I B J which are precisely the same as that of the vertical section of the Great Pyramid, and which gives us the squaring of the circle as to perimeter. Now, if we connect the points C D E F with the center of the figure we get two triangles which are precisely the same as the 3-4-3 triangle shown in figure 2 and which gives us the squaring of the circle as to area.

That the finding of these basic triangles in this figure is not a mere coincidence is proved by the fact that they are found in many forms ranging from the very simple to those which are very complex as will be seen in figures 6 and 7.

If we will turn to page 218, volume II, of Moorehead's work we will find a plate illustrating a number of copper crescents which are in the collection of the Wisconsin Archaeological Society. Two of these copper forms are of particular in-

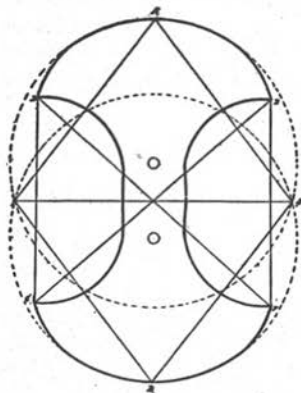


FIG. 4

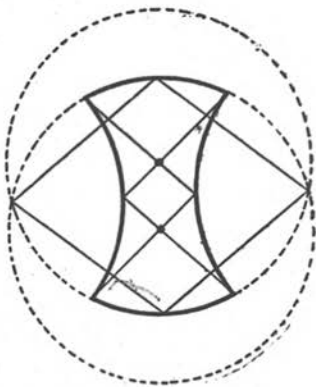


FIG. 5

terest and are marked F and E on the original plate. As each yields circles of equal perimeter and equal area we will use F—the better preserved of the two—for our demonstration. See figure 6. The distance between the points a and b is the radius of a circle whose perimeter is equal to a square drawn on the base c—a. The distance between c and d is the radius of a circle whose area is equal to that of the same square. If, now, we connect the centers of these two circles with the two lower corners of the completed square—

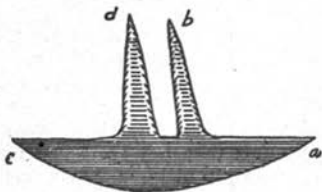


FIG. 6

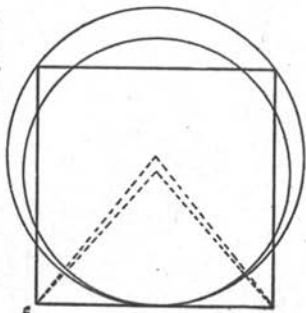


FIG. 7

figure 7 we will find that one of the triangles has a base of five parts and two sides of four each and that the other has a base of four parts and two sides of three each—thereby conclusively demonstrating that the copper crescents in the collection of the Wisconsin Archaeological Society, as well as many other so-called crescents found in Wisconsin and adjacent states, are the squares and compasses of the ancient Mound Builders—a people whose leaders were familiar with the geometrical science of the peoples of antiquity whether living in Yucatan, Chaldea, Egypt or India.

Realism

By LUCILLE VARIAN

The time is coming very soon when man will inquire into the knowledge of the world and determine that which is *real*, that which *is*, the Eternal. In the midst of illusion—by-paths which lead away from the source, man has been entangled within the meshes of a net so fine, so intricate, so closely woven that it has been a difficult task for the light to shine through and make known to him the difference between that which is real, and that which only seems so.

That which is real is that which lasts throughout all time.

That which is real, is the inner man, the spirit, through physical manifestation learning the lessons which the Great Directing Power has to teach in order that the soul may gain perfection.

That which is real, is the storehouse of experience which each soul is daily accumulating, gaining valuable instruction through this method of progress, making use of all for further development.

That which is real is the Invisible Power back of all physical manifestation.

That which is real is the Universal Law, unchangeable, forever rendering its just verdict, forever proclaiming truth.

That which is real stands alone, upon a rock—the foundation of which was before worlds were known.

That which is real is the Wisdom of the Ages, found in all philosophies, in all religions, among all peoples, the One Truth, tho' many interpretations.

That which is real constitutes the Soul of Man, the Divine

Essence of which he is a part, becoming through spiritual and physical evolution a perfect being like unto Himself.

That which is real is constructive, a force for the betterment and advancement of humanity.

That which is real is all power for good, in thought, in words, in deed.

That which is real, is the Light that shines through the souls of men who are messengers of His Knowledge and Power.

That which is real is the Universal Understanding, the consciousness which embraces all-wisdom, all knowledge, all truth, all power.

That which is real is the Selflessness of those glorying in their rôle of being cooperators in the Great Plan.

That which is real, is Service in His name—the cup of cold water.

That which is real belongs to God, all attributes of Him, the Great Intelligence directing and guiding every force of the universe into perfect harmony and peace.

The Master Builder is giving to those who seek, the knowledge of reality. Breaking through the blind doors of illusion, misunderstanding, the fake for the true, man is directing his evolution, becoming a master mind through conscious unfoldment, with the single aim of constructiveness in all his thoughts, words and actions.

The way is open; the path is straight and narrow. Light surrounds the path, light and wisdom. For all who desire, for those who are beyond the tawdry, superficial display of life's unrealities—for those who are awake, is the way made clear.

Distinguish for all time the real from the unreal, the true from the untrue.

Forms change—life is eternal. The physical body changes—every seven years you have a new one, but the spirit within can never change. It is the Real, the Eternal part of man.

T'was but a rose with broken stem
 Dropped in the mud by careless hand—
 Only that morn a bud pink-lipped
 With head erect by zephyrs fanned
 Had opened up a thing of joy
 Unrolled its leaves to heart of gold
 And given its highest for the world
 Its perfume rare from petals fold.
 Go take the lesson; will you stand the test,
 Scorned and rejected, give the world YOUR BEST?
 DUDLEY DORN.

Goethe the Rosicrucian

HIS FAUST AND SUB-FAUST

By PEREGRINUS

The general concensus of opinion seems to agree that the life of Goethe is an open book, accessible to everybody, depicted in his biographies as completely as possible. There are indeed but few men in history, whose everyday life is so fully on record, down to the minutest details, as is his. All events in his outer life, all manifestations of his mind in written or spoken words are conserved, there is no difficulty to restore an animated image of him, as he lived and loved, thought, wrote, acted. The outer as well as the inner man is still present with us.

But the outer and the inner man are not yet the whole man. The main spring which moves the whole image of the gods is hidden in the inmost man, in the Ego. And unfortunately the chapters which should reveal this part are the most incomplete ones in the biographies of Goethe. Of course, the branches of philosophy, science and art, as studied and practiced by him are carefully registered. There is even much prying into the sources of his thoughts, and commentators never fail to point out: this or that idea originated from this picture, statue, landscape or book, location, chapter and verse precisely quoted. The sources of his emotional life, his loves and friendships are also laid bare. But the real source from which his soul drew its inspiration, its daily breath and bread, the manna for his intellect is not plainly in evidence. Consequently, while all the notes and bars of an admirable symphony are conserved for posterity, the key in which it was played seems to be missing. Here and there a few notices concerning his religious and metaphysical views, his opinions about the soul and future life, his relations to secret societies, to individual mystics, are in evidence, but all this is fragmentary only and far from being sufficient to establish beyond doubt the identity of the guiding light of his soul, of the sapientia agens, manifesting itself in him, and thus making him a genius. This individual mysterium magnum, the ultimate cause of all his thoughts and acts, still remains a mystery, unrevealed by the immense amount of work done by biographers, commentators and special Goethe-Forscher, busy throughout a whole century. But fortunately the guiding light of this great and divinely human soul shines through his works sufficiently to everybody who can reason from effects to causes. It reveals itself to the earnest seeker, and enables him to draw

from the same source to the full measure of his own individual capacity. For the same light is still with us, a living, eternal light, the light of the Holy Gnosis.

Yes, Goethe was a Gnostic in the loftiest sense of this word. The evidence justifying such a conclusion is abundantly present especially in Goethe's most esoteric work, the Faust. Consequently it is necessary to study it first and to analyse this masterpiece.

There is no work of art on record which occupied so long the mind of its author as the Faust did. Between its start and finish nearly sixty years elapsed. After the original first part was published and found a very enthusiastic reception all over the world, the much larger second part progressed more slowly. Sometimes it was laid aside for years until the right inspiration came, then taken up again, with much deliberation, changing of plans, rewriting whole passages, polishing lines some of which were remodeled eight or ten times over. In the last period of his life the patriarch-poet, long after passing the three score and ten limit still worked with increasing passion on it, and called in his diary the work on the Faust his main-business "even main-purpose" (Hauptgeschäft, Hauptzweck). If there ever was a labour of love, the Faust is surely one. But some parts, and fragments of the second part, published in the lifetime of the poet, evidently did not meet the degree of understanding expected by their author. Consequently when the second part became finished shortly before his passing over, Goethe sealed up the manuscripts as his literary testament, and gave them into the custody of a friend. Why this strange secrecy about it?

After the latest of the true Minnesaenger was gone to the West, and the whole tragedy published, the admirers of Goethe in and outside of Germany, even his closest friends were greatly disappointed. They did not see any logical connection between the first and second parts of the tragedy, they objected to the—in their shortsighted opinion—planless accumulation of incoherent scenes in the second part, and the best experts became lost in this labyrinth in which antique, medieval and modern, heaven and earth are fantastically mixed up. Surely they appreciated the incomparable mastership displayed in the details, but nobody seemed nor seems to understand the fundamental idea of the composition taken as a whole, the message it intends to convey to the reader, the real purpose for which so much and careful work was done. The second part of the Faust is still much more admired than understood indeed and is considered as a product of a genius affected by old age. While Goethe himself considered this very second part as

incomparably superior to the first. Whence this strange controversy?

When the real character of the poem, not yet understood though much in evidence, is well recognized, the whole controversy becomes at once self-solved, and the undeniable fact is established that Goethe was a far better judge of art-values than his critics. After such recognition the strong and strictly logical tie which unites the first and second parts becomes at once clear, also the strict coherence between the apparently loose acts and scenes of the second part, each of which stands at its right place as the only possible sequel to the precedent one. What seemed to be a labyrinth is transformed by this recognition into a well arranged garden, where each way and path is laid out in plain view.

The magic word of recognition, which causes the whole change is: Esotericism. The Faust—both parts of it—is a strictly esoteric poem, not only a poem, in which there are, as is generally admitted, some esoteric details. The whole composition is worked out on the basis of esoteric philosophy, it is intended to be an exposition of a part of this philosophy. Consequently it cannot be thoroughly understood by the general public not versed in that philosophy. For it depicts the mysterious ways and means, by which a human soul initiates itself into the knowledge of the mysteries and reaches perfection working by its inherent forces, also guided and assisted by what is esoterically termed: Love. Not the sexual attraction, commonly called love, but the love, the cosmic force, which according to Dante moves the sun and the other stars or as personified by Plato, is the great daemon, who connects heaven and earth, men and gods.

But the subtle development, the unfolding of the human soul, so well dramatised in the Faust, proceeds mostly amidst the universal life, on the subconscious and superconscious planes of manifested existence and only the lesser part is worked out by conscious effort, although the effects realised, on higher planes are reflected also in the waking consciousness. Consequently the largest part of the Faust-tragedy is enacted also in the astral world. And this is the crucial point not realized by critics and commentators, whence the general misunderstanding of the poem. It is regarded as a fine work of art only, with no other purpose than to delight the reader and eventually to make him think. But the prepared student shall find there also an esoteric instruction, far more complete and practical than can be found in other similarly composed masterpieces of the world's literature, except perhaps the Bhagavad Gita.

An analysis of the chief dramatis personae will facilitate the understanding.

Did there ever live Dr. Johannes Faust (1480?-1540?)? Or does the whole folklore built up around him refer only to Heinrich Cornelius Agrippa (1486-1535) the most famous esotericist of his time with the reputation of an arch-magician, Erzzauberer? The latter hypothesis seems to be the more probable one. In Goethe's tragedy the first great monologue of Faust is surely but a short recapitulation of characteristic points of Agrippa's life and from his biography was composed also the scene in which countryfolk express their gratitude to the doctor for the assistance given to them during the plague.

Nevertheless in the Faust-tragedy of Goethe the poet himself is the real hero, and the work is but part of his autobiography, a dramatisation of the development of his own Ego. He points this out with sufficient clearness, and there is ample internal evidence to prove this claim. The unfoldment of the human soul follows an unvariable general plan, but in the details there is so much variety with each individual, that nobody could describe another person's experiences. Accordingly we see, that while each scene in Goethe's work is contained at least as a nucleus in the older versions of the Faust legend, his composition is strictly original and far superior to the medieval tales.

But for the right understanding of the Faust the question on whom was the work modeled, is of secondary importance only. The main question is: what does Faust as a type represent, what is the innermost, the essential in him?

The seeker who not only reads but analyses also, will find it rather strange that Mephistopheles, whose regular and legitimate business is the tempting of men, has to ask the Lord for a special permission to tempt Faust. Why this exception? Is Faust something higher than the average human? It seems so. Mephistopheles complains in his last monologue that the angels cheated him by snatching away "the high soul" that pledged itself to him. Consequently the soul of Faust is considered as a "high" one and not of the common garden-variety, whence the necessity of the special permit, and also the special treatment this soul receives from Above.

(To be continued)

Occult and Religious Symbolism

By DR. H. B. PULLEN-BURRY

(Continued)

Having discoursed upon the inherent and essential symbolism of the simplest of the numbers, it is well to get a view of a certain principle of number involution and of symbol evolution, which is already perceptible; and which will continue indefinitely as our study of the double process proceeds. Involution is the process by which numbers increase, the process by which one becomes many; and which is usually attributed to multiplication. Addition however is the root from which multiplication grows, for 4 times 2, is nothing but a shorter manner of saying two plus two, plus two, plus two; and in the evolution of numerical symbols we proceed by the addition of "one" to the preceding one, at every successive step; and we do this in such a way that every later symbol seems to grow out of the preceding one, or out of simpler ones, which may in a given case compose the one in question.

Evolution is the method by which the many unite in the less, and finally in the "One," the "Absolute." The process by which numbers involve is identical with the process by which symbols evolve; being the process by which the latter grow in complexity. A symbol must express a perfect and complete idea, many of them express an idea whose perfection depends upon the blending of other ideas; and the extent to which this completeness is departed from is a measure of imperfection, in cosmic orthography, composition, or rhetoric.

The regular evolution of number-symbols is by the addition of "one" to the preceding number, on the grounds that every symbol of numerical value contains concealed within it the embryo of the next higher number. In a sense the lower may be said to be the mother of the higher, and as this sense is peculiar to symbolism, it must needs be duly mentioned in a systematic discussion of the subject; and the position to which we have now come is perhaps the most appropriate for the purpose.

Let us for instance take the number 3, the symbol of the Yetziratic stage of manifestation, and which is symbolized by the triangle. Without a 3 no triangle can exist; either three sides, or three angles, united, form a triangle; every one of which is an entity. Referring to the Tetractys, Yetziratic manifestation exhibits J. H. and V., as the angles of its symbolic

triangle, or the three sides, if preferred; these make the three. But the exhibition of the triangle itself adds another number to the three, in as much as it is itself a fourth entity. In symbolism this whole is often indicated by a circle described about the triangle; the circle therefore which surrounds any geometrical symbol is often that which shews the existence of the next number, in embryo as it were. The circle usually shews the vehicular principle which is activated by the forces of the contained lineal figure; or the earthy principle as distinguished from the Fire, Water, and Air shewn by the triangle. It represents the body as distinguished from the soul and the spirit. Unless a linear star figure is surrounded by a circle it does not represent an entity in manifestation, but only the forces which constitute the spirit and soul waiting for the formation of a vehicular principle through which to express themselves; and this vehicle has to come forth from the forces themselves. In the Tetractys it is represented by the H final of the fourth line.

The encircled triangle therefore symbolizes the eternal triad of existence in any of its innumerable forms, together with the embryo body to which it gives birth on becoming manifested. The addition of the enclosing circle to the three activating ones makes the fourth entity, or principle of manifestation; in this way the three may be spoken of as falling into the 4, the 4 into 5, the 5 into the 6, and so on. When that fall has taken place however, that which results has no resemblance in appearance, or form, to that which it had before; nevertheless the relations of the underlying activities to the circle or vehicle correspond, being modified only in accordance with the powers of the numbers as they steadily increase, as shown by the number of points of the various star-symbols that may be inserted.

To endeavor to get a clearer understanding of this principle let us study a few examples of the mathematical symbols so far disclosed.

In the Great World, or Macro-cosm, the world of Atziluth is symbolized by a mathematical point, (which is a section through a mathematical radiant line), as to its powers, (its spirit and soul); but it is enclosed in a circle to represent a vehicular principle, which alone makes Atziluth manifest on its own plane; and at the same time makes it thinkable to dwellers on lower planes, to whom it is, and must always be, unmanifest. The circle here represents that sphere whose circumference is nowhere; the dot is the positive pole of a radiant ray, which at its negative end gives birth to the sphere.

In the world of Atziluth we have the 2 plainly manifest in symbol; but the other two that are required for manifesta-

tion on its own plane, though not seen, are there nevertheless. The dot is said to be that center which is everywhere, and it is so, in as much as it is a transverse section of a ray of radiant light just created, which ray has neither breadth nor thickness; and at whatever portion of the ray the particular section is mentally pictured, it is the positive end of it that is mentally beheld—the negative end is engaged in making the sphere manifest, by the putting forth of an Atziluthic vehicle, the symbolic sphere whose center is everywhere and whose circumference is nowhere.

But the ray itself is triple: it possesses two points of activity; one is the positive central end, and the other is the circumferential, negative end; and these two are "reconciled" by the intervening stretch of the ray forming the symbolic radius of the symbolic sphere.

Thus then the world of Atziluth is essentially 1, a radiant line, which is the radius of a sphere whose center is everywhere, and whose circumference is no where. The archetype of the world of Atziluth, as seen by its projector at the moment of projection is the positive pole of a radius, which possesses position without magnitude; but to which one dimensional magnitude is given by the act of projection; the act of projection having given the ray length, it must have a negative manifestation of some sort, some where. The projection however necessitates return at some time; at the time in fact when the manifestation now being called into being shall have performed the duties which its creator determined for it. The limit to which it shall go forth is already determined upon in the act by which the creator decided upon the area of space that was to be occupied by his creation. The emanant ray had to reach this circumference, and return, at some indefinitely postponed point of time; but in the meantime it had to bring into manifestation all that was required of it in the plans of the creator that projected it. This in its Atziluthic state was, or is, the circumference which is nowhere; and in which the ray becomes forced to spirally whirl, and whirl, until its task is completed, and it returns once more to the God who gave it birth. The Atziluth of Atziluth therefore is the dot; its Briah is the combined positivity and negativity of the ray; its Yetzirah is the radius; and its Assiah is that which is spun by the enforced whirlings of the radiant radius under the constraining influence that limits its area of action, but does not limit the time of its remaining within the circumference.

Let us now apply these considerations to the Tetractys Symbol, as applied to the World of Atziluth .

- | | | | |
|--|---------|--|----|
| | I | The Center which is every where. | 1. |
| | H I | The Positivity and Negativity of the Radiant Ray. | 2. |
| | V H I | The Radius, upon which the size of the Sphere depends. | 3. |
| | H V H I | The Sphere whose circumference is nowhere. | 4. |

The Tetractys is similarly applied to each of the worlds separately, dividing Briah, Yetzirah, and Assiah, in a manner that exactly corresponds to the above Atziluthic division. But it is to be also applied to that great cosm, of which the whole of the above analysed Atziluth is the 1. The great cosm is not completed until the world of Assiah is finally complete; and it has to emanate through the successive completions of Atziluth, Briah, and Yetzirah, upon which it depends for its creation. And when it is created it is a manifestation of the thoughts and will of the creators on its own plane; which is to say that the world of Assiah is not itself manifested to assiatie beings until its own Tetractys is duly completed.

Of the Great Cosm therefore:

- | | | |
|--|---------|--|
| | I | is the World of Atziluth complete. |
| | H I | is the World of Briah complete. |
| | V H I | is the World of Yetzirah complete. And |
| | H V H I | is the complete World of Assiah. |

The analysis of this symbol is capable of infinite expansion, and the whole field of human philosophy is the creation of man in his unaided efforts to solve the mysteries that are unlocked with great ease by a deep study of nature, with the help of this and other cosmic keys; which are not of human invention, but which have been revealed to men by the guardians of the Gnosis, as men have become capable of applying them intelligently, and, more important still, morally.

As a final study of this point let us examine the application of the Tetractys to the World of Assiah itself, at its lowest point in the circle, at the point where involution is considered to stop and turn in its course into evolution.

This stage is the mineral kingdom of a planet like our earth; and its greatest peculiarity is the existence of a certain power in its fullest intensity, and in the greatest elaboration of its many aspects. This power is "negative gravity," the grossest manifestation of which is inertia, and whose finest ones are those properties by which it limits and modifies the action of the forces with which the science of physics deals. Electricity, magnetism, light, heat, electronic powers are but materializations of forms of energy, which, but for that materialization, would be unmanifested on earth; and what we call materializa-

tion is nothing more than the limitation of the action of those non-manifesting forms of energy by appropriate resistance, or, negative gravity.

The Assiah of Assiah is physical matter, and in the purely Assiatic condition it is what we call dead matter; the chemical and other forces that operate on and within it constitute the Yetzirah of Assiatic matter; while the Briatic, and Atziluthic worlds are represented therein by forces that physical science has not yet discovered, but possibly suspects; and of which it has discovered traces, without daring to correlate them with their correspondences on higher planes. The Briatic powers of the Assiah of Assiah are correspondences of the powers of sex; and the Atziluthic powers are the correspondences of consciousness.

(To be continued)

HEART-OF-LIFE TO HEART-OF-LOVE

Aeons and aeons ago, beloved,
 You were, and I
 And Eternity, naught else.
 Heart-of-Light and Heart-of-Life
 Became together.
 Then was Yearning,
 Very Heart-of-Love.

Eternity took Yearning to himself.
 There became Time.
 Time smiled and behold,
 Light and Life and Love
 Sprang full-embodied
 From their own inmost Hearts.

• • • • •

Ages and ages pass.
 Time still smiles, still beckons.
 Light and Life through the hearts of them
 Still are one.
 That Oneness still is Heart-of-Love.

You and I, O Beloved,
 Still are one.
 Time may cease,
 There will remain
 Eternity, You, I, and Love.

The Divine Breath

WHITE LOTUS BREATH SERIES

By MYRIAM MILNER FRENCH

V.

"By the body, by the higher and lower faculties of the mind, even by the mere senses, Yogis perform actions for the purification of the soul. . ."

—*Bhagavad Gita.*

"Understanding the secret of the Sun and Moon one is master of everything." Scientists tell us that the force of the sun exerts both mechanical and chemical forces which nothing can restrain and that it also operates in a sensible manner on the nervous system of man.

Thrice Greatest Hermes said the creation of life by the Sun is as continuous as its light and nothing can arrest or limit it. The greatest power comes by the inbreathing of the rising Sun. And especially when we breathe consciously, repeating the Word of Glory, there flows into our being the spiritual representation of the Sun. For as the physical sun causes life and growth, so the greater spiritual Sun at the same time comes on waves of vibrations, so that atoms enter our bodies that revivify and enrich us on the higher and inner planes as do the life forces of the physical sun revivify our physical bodies. It is then we "feast unto the Lord," for our inner senses are fed by a fine magnetic substance of which we are unconscious, and through the vital breath doing its appointed task, our physical and mental conditions are greatly stimulated and thereby refreshed. Job said "The breath of the Almighty has given me life." In the beginning God breathed—God spoke. That was the first thing that happened—a great outbreathing. The law of breathing or vibrations is the great cosmic law. All life is a series of vibrations or breaths.

The Moon is also powerful in its influence. It may both be a power of good or malignantly evil. It is the negative principle and consequently the female. The various attributes of the Moon are too numerous to more than mention here but it might be stated that its influence is extremely occult and mysterious. There are many esoteric meanings concerning the moon.

Breathing at once clears the mind and invigorates the body. Strong emotion changes the breath; mental action as well as emotion depends on the quality of the breath. Merely inhaling and exhaling the air from the lungs only give life to our phys-

ical bodies. There is a way, however, that does for the mind and spirit what ordinary breathing does for the body.

By consciously breathing or directing the mind in certain channels during breathing exercises through the power of Will, Prana is drawn in from the atmosphere in much larger quantities than otherwise. But here lies danger.

From a purely physical standpoint, an excess of deep breathing unless one is accustomed to it from long previous practice, causes giddiness. We should therefore not try even deep physical breathing to excess at first, but gradually and steadily increase our capacity if we would not injure our lungs and delicate brain cells with undue inflation.

We have already learned that the vital force within us and around us everywhere is called Prana. Matter is the body—the female principle—the negative or moon force. Prana is the male and positive—the Sun force. Matter, the female without Prana the male, the life-giving positive force, is unproductive. Likewise Prana deprived of Matter upon which to give forth its life force, is also unproductive. An excess of the Life force in the body of Matter may cause disease, insanity and death. It may also prematurely arouse the serpent fire, and in the same manner that intemperance and indulgences of the lower prototypes—the male and female—bring destruction.

In Article III of the White Lotus Breath Series we became familiar with the five lower Tattvas and their corresponding names both in Sanskrit and English.

Everything in nature is seven-fold and the physical body is no exception with its seven senses and the seven states of consciousness. The brain has seven centres called the seven Master Chakras, which govern the nervous plexuses or padmas (Lotuses) in the body. As these centres are spoken of frequently they are only mentioned in passing at this point.

H. P. B. says: "Ida and Pingala (the sun and moon breath) are the keynotes in the septenary harmony of principles which when struck in the proper way, awaken sentries on either side (the spiritual and physical) and subdue the lower through the Higher." This is accomplished through Will power.

There are but five Tattvas enumerated but if we follow the seven fold theory as we must in observing everything in nature, it is obvious there must be two higher Tattvas of which little is said. And yet it is through the use of these two higher Tattvas in combination with the Akasha, the highest Tattva among the five lower ones, that mental and will development can be gained. We must seek God and His Righteousness—the very highest—and then it is all other things will be added unto us. In order

that our growth may be continuous and spiritual, we must build on the rock foundation of the Highest and the rest will follow naturally and with but little effort.

To put simply what might otherwise be complex, breathing through the *Ida* and *Pingala*, the sun and moon breath, means that certain activities can be done better by positive energy and others by negative.

We draw in more air than we breathe out because much of it is converted into nutriment which together with the spiritual force is contained in the lungs.

Isidorus said: "We laugh with the spleen, we are angry with the gall, we are wise with the heart, we love with the liver, we feel with the brain, we speak with the lungs, and that is the cause of laughter, anger, love, wisdom, speech and feeling, which proceed from the spleen, gall, liver, lungs and brain." While Aristotle said: "The spleen is the seat of melancholy composed of terrestrial and earthy matter." The spleen among occultists is given considerable attention.

The next number will contain detailed information concerning YOGA—and the two methods in which we are interested.

(To be continued)

COSMIC UNITY

To feel the throb of the great world's pain
Surge through thine inmost soul,
Till you cease to sense your own travail,
As you pulsate at one with the whole.

To feel the love of the great world's heart
Swelling within your own,
And to know that in love you are not apart,
Though in silence you love alone.

To hear the sound of the great world's joy,
Singing in rhythm strong,
Till your own glad heart is lost to self—
Is absorbed in the One Grand Song.

REBA RAY.

Twenty Messages

MESSAGE 12

As we come, this evening, and draw into your *vibrations*, we hear you discussing The Home of a Soul. We see some of the Dear Ones somewhat confused regarding the matter. It is very hard for you to understand the little consequence of the material body. When a soul prepares to make the journey through the earth plane, it is necessary for it to find a Material Vehicle. This you term the body. As you know, the human body is made up of matter that, when the soul departs, crumbles and decays. It returns again to Mother Earth. But *the soul never dies*.

This earth journey may be long, or it may be very short. But the body is only a temporary dwelling. When you go on a summer vacation, to remain perhaps but a short time, you cannot say that it is your home. Still you partake of the pleasures or perhaps the duties. After your time there has expired, you return again to your permanent home. Such is the condition when you leave your heavenly home for a sojourn on the earth plane.

Regarding the departure of the soul, after that state you call death; much depends. The law of attraction must then be considered. To the man or woman who loves the world and worldly pleasures, the law of attraction makes them still cling very closely to the earth plane. *Just so high as the thoughts of a man rise, just so high can his soul rise when it leaves the body.*

To those who would rise high in the spiritual plane, we would say: Do not neglect the body. Keep it healthy and strong. Make every muscle and nerve obey your command, but do not cling to it. Always make it obey you, rather than you be a slave to it.

Were you leaving your home tonight, any well ordered, well organized and poised person would say: "I wish to leave my home in order." So each and every one should have the pride in keeping the temple of the soul in order, so when the call comes to leave this house, you will not look back with shame and regret at your neglect. We may not have answered your question entirely. But we have given you food for thought, and after you have thoroughly digested this, we feel that the light of understanding will break over you.

If you could but for a time forget the existence of the material body, you would then realize of how little real significance it is. A necessity while on the earth plane—a development—an

experience—but the home of the soul is that ever-upward, drawing vibration that few of us, even in the spirit world, can grasp. It is that ever-uplifting—that ever-outpouring; until our entire souls are absorbed in the one great power and light which radiates *one great thing: love to all mankind.*

You are still walking the earth plane, pause: look about you and take for example the poorest, humblest of God's creatures.

Then say to yourselves: "I once filled a like position—why should I be proud? Why should I be conceited? That is my brother, I will help him."

This builds for you a house for the soul, for every good deed you do adds one more stone to be fitted into the palace called: "The Home of the Soul."

We are always happy to bring a message that will help you on your journey, and now we say: "May the Great Power above guide you and be with you. Good night!"

THE UPWARD PATH

Immortal Pilgrim upon the unending path
 No pause is yours in going through Infinity!
 You onward move to some far goal whose reach
 Can have to you no likeness of finality.
 From each new height is but a farther stretch
 Of the unending road. But let not grey dismay
 O'ershadow you. From whatsoever height you touch
 In front will lie the beckoning to a higher climb. Stay,
 Not upon the many stages of the path Eternal,
 Each being but a halting-place within the great Unending;
 While you, yourself, within the Infinite Intending
 Live full, but for your will, a part of the supernal.
 The path you needs must tread; its urge you cannot miss!
 Beyond the round completeness of the Absolute, of Love!
 There is no bound; and you, an immortal part of This,
 Move free within the meanings of all life—below is as above!

S. A. A. McCausland.

Occult Story

THE REINCARNATION OF A GENIUS

By CLAIRE K. ARDEN

"Are you sure, Laurence, it will not trouble you? I shall be abroad a year or so and it would be foolish to keep my studio. I could pile up my goods and chattels here and feel that they were safe. I have a dozen unfinished pictures waiting the inspiration. What is inspiration? You surely should know, a student of the unreal; companion of ghosts and astral bodies!"

The speaker, Eric North, was a painter of no mean reputation. The listener, Laurence Valentine, a writer, who associated with artists because he was a dreamer and could supply the text for their sermons, the suggestions for their masterpieces. He had no power to create with pencil, or brush. Laurence was fair-haired, grey-eyed, slender; his hands were as delicate and white as a woman's.

"I wish you were not going, Eric. I am sure something will happen while you are away. Some strange thing that will disturb our harmony; I feel the shadow of it creeping, as the tide creeps over the sands; marching, marching, marching—and no power can stay it."

"Nonsense," cried Eric; "you are anticipating loneliness, we have been so much together. Marry while I'm away. I'll feel easier to have you tied to earth by something human. Marry anyone in our set but Agnes Earle; she's bespoken by yours truly."

"Agnes Earle—do I know her? Is she the girl that stands spellbound before ideal pictures with a faraway look in her eyes? She is as uncanny as I am. She sees things behind the picture—she looks into the very soul of the artist."

"You have watched her; does she interest you?"

"I have seen her twice," said Laurence, musingly. "The first time she stood before that 'Wreck on the Coast' that Evans painted. I suggested it, you will remember. I spoke to her that time; have I not told you?"

"No; go on."

"She looked so troubled that I asked if I could assist her. She looked at me with those deep blue eyes misty and said: 'I'm foolish to show my feelings before the public, but this picture has unnerved me. Tell me—you are an artist—do you see a man's pale face through the water at the foot of the rocks? I can't

help thinking that he loved her, the woman, you know, and that is why his face has the knowledge of unfaith, instead of the calm of release.' Evans had not painted the face of a dead man, but here the strange part of the story comes—I had conceived the picture as she saw it!"

Eric started to his feet. "Man alive you bewitched her! Don't go near her again with that devilish black art; Agnes Earle is too pure a woman for contaminating influence."

"Believe me, Eric," said Laurence earnestly, "I had no thought of bewitching her, as you call it. She was, she is, no more to me than any sympathetic woman. I can explain it in a dozen different ways; the simplest of all is thought-transference. I had a message to give and Evans failed to transmit it properly; one clear soul reflected the message. It is simple enough; I saw that dead face so vividly that the sensitive plate of a woman's mind caught the impression."

The conversation returned to the arrangement of the temporary studio. Laurence urged Eric to fit it up as if he were to work there. "Turn the unfinished pictures to the wall, arrange the draperies, set the easel in the right position to catch the earliest morning light, for I know your weakness for morning work; put a fresh canvas on the easel, arrange paints and brushes, and I shall go and commune with you in spirit. Who knows! I may be inspired to paint as man never painted before." Eric yielded to the whim.

* * * * *

The ship sailed. Agnes Earle went down in a tug to see it off. This was not her real parting with Eric. She remembered him best in the months that followed as he has talked and she listened to his dream of the perfect happiness there was in store for them on his return. His earnest, "Wait for me, Agnes!" echoed and re-echoed in her ears. Agnes was a promising artist and after Eric's departure she devoted herself to her work more assiduously than ever before. The days his letters came, she did better work, having more heart in it; but depression and distrust of her talent followed when the glow of excitement faded. The trouble was she was drifting away from her inner consciousness, which had been her wisest monitor. Wandering through an art gallery one day, in a despondent mood, she met Valentine. There was swift recognition.

Peculiarly sensitive to the moods of his acquaintances, Valentine at once perceived her depression and spoke of it.

"Yes," she admitted, "I am depressed, almost discouraged;

but we have scarcely exchanged a dozen words, how should you realize that I am not in my usual cheerful vein?"

"Because," said Valentine, "despair is written in your eyes, on your lips, and it echoes in every tone of your voice. Is this the way to behave in Eric's absence?"

Agnes blushed. "I do not think it is really my fault. It is loneliness. I did not realize how dependent I was on Eric for inspiration until we were parted. He has been my guide. I'm working hard, harder than ever before, but I accomplish nothing."

"The natural result of hard work in a person of your temperament. You doubtless think you are a machine to grind out so much work in so many hours. You are propelling your body at the expense of your soul. The inspiration will come with rest from mechanical labor. Put your work away and dismiss your model. Give your spirit full sway. Let me send you some books; will you read them?"

"Not novels."

"Why not?"

"The books you read are scientific; I will read such of your selection."

"A few minutes ago, Miss Earle, you wondered how I knew that you were depressed; now you tell me what my taste in reading is; how do you know so well?"

The woman laughed. "You do not seem like a novel reader. You wouldn't waste your time on the puppets of fiction. I think you read books on psychology. I remember our first meeting. Why did we both see something in that painting which was not there? It puzzles me."

Her interest in the conversation had heightened her color. Valentine thought he had never seen a more beautiful woman. He felt an attraction toward her that other women had never excited. A sort of dizziness seized him, and through a mist he saw, as if in the flesh, the face of Eric North.

"You are faint," said the girl; "we have been standing too long."

"Faint with soul-kinship and premonition," muttered Valentine.

Steadying Valentine, Agnes led him to a bench. He leaned back wearily for a few moments, then opened his eyes and the color came back to his checks. They were opposite "The Wreck on the Coast" again. Agnes scanned it eagerly.

"Are you really better?" she said. "Let me get you a glass of water."

"I am entirely recovered," answered Valentine: "forgive

me for having caused you anxiety. I have never been so foolish before. Strange that we should land in front of this!"

"Stranger yet," said Agnes, with agitation, "that today I see the dead man's face distinctly. Yesterday I could not conjure it up."

Laurence hesitated; then he said "Are you superstitious?"

"Not in the least."

"Then you will not be startled if I tell you that I just saw Eric plainly as if he were here in the flesh. I have studied these matters; there is no cause for alarm; it is this: Eric loves us both and when we are together, he is with us in spirit."

"The dead man's face is like Eric's!" exclaimed Agnes, with terror in her voice.

"Come away! You are distressed; it may be wrong for me to send you those books; you take life too seriously."

"I insist," said Agnes in her natural voice. "This talk has benefited me; I like subjects out of the ordinary. There is not a thread of superstition in me."

(To be continued)

HEAVENLY REST

Some dream of a life that will be free from care,
A rest in a heaven of ease,
A long, soothing loaf on a nice roomy chair
'Neath an arbor of ever green trees.

No work to be done or worry to face,
But simply a nap that will last,
Never leaving the rest or changing the place,
Just contented because death is past.

But all who are here soon find that their rest
Is never so sweet as when earned,
That the doer alone with heaven is blest,
While the loafer is rightfully spurned.

The life over here is a life of good works,
A service that never is done,
No heaven is seen by the spirit that shirks
And rests before heaven is won.

When death on the earth has ended our days,
And the strange future life is made known,
The happiest spirit is not he who plays,
But who asks for his work to be shown.

AUTOMATICALLY WRITTEN.



Ancient Craft Masonry

MAÇONIC GEOMETRY

VI

"JEHOVAH"—THE INEFFABLE NAME

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Having arrived, at last, through slow stages of evolution, at the development of what, for want of a better name, I am constrained to term the "Jehovah" trapezoid, we are compelled, by many important considerations to confine ourselves for a space to the study of this particular figure and its many historical, scientific and theological bearings.

I am satisfied, that after ages of dissimulation and mystification, we are upon the direct track of the precise considerations which crystallized themselves into the marvellous conception of Israel's unique and unapproachable Creator.

Let it not, for one moment, be imagined that this subject is approached thoughtlessly or irreverently. We continue to work out our finite existences, in the presence of the same omnipotent, omniscient and omnipresent Power, which men have termed by a thousand names, without adding to or subtracting from its infinite substance.

Our analysis, in the present instance, is entirely in the interest of eternal Truth.

Upon no subject, has been written so much of the wild and helplessly speculative or of the inexplicably mystical, as concerning this wonderful four-letter name of God, the ineffable *Tetragrammaton*.

It may simplify our conceptions, in advance, and supply a substantial groundwork for future discussion, to briefly outline the popular credences which have hitherto gathered around this sacred theological riddle of the ages.

The unquestioning pious belief of centuries has clung to a literal interpretation of the Biblical narrative contained in the book of Exodus, where Moses is said to have received it as a supernatural communication from the midst of a "burning bush." To the unimaginative literalist, fortified with his supreme confidence that the Almighty did not disdain to stoop to feats of legerdemain, ventriloquism and necromancy, in order to vindicate the popular aphorism to the effect that "Nothing is impossible to God," this is a picturesque and convincing tale. To the student of Oriental trends of thought and

modes of expression, however, the possibility arises of there having been both symbolism and metaphor, involved in the attribution of a miraculous participation of the sacred Word.

If we are to harbor this hypothesis, even for a moment, we are irresistibly driven to take refuge in the known factors to current Jewish mysticism, their tremendous energy in devising ways and means of mystery concealment and their intellectual passion for all manner of sacred anagrams, acrostics, *jeux de mots* and double meanings, a tendency which finds its supreme expression in the mysteries of their holy *Kabbalah*.

If the writer of these lines may lay any claim whatsoever to inspiration, it will be to have conceived, many years ago, that rational and comprehensible reasons existed, *somewhere*, for those otherwise extravagant incoherencies which have been transmitted to us, from the remote past, as "Divine Mysteries."

The preference of the vulgar mind for the tricks of the conjurer and the dark utterances of the charlatan, need not here be dilated upon.

In the days preceding the separation of secular science from mystic marvel, the outcroppings of the former were indescribable, except in the language of the latter.

A man's having a happy thought, while in bed, at night, resulting in some material benefit to himself or a neighbor, would be described—"And behold the Lord threw a deep sleep upon his servant— And the spirit of the Lord appeared unto him, saying, "Arise and do thus and so." When subsequent generations came to make a picture of the event, the artist's personal conception of what the "Spirit of the Lord" must have looked like, became the crowning effort of the design.

So it must have been with the story of Moses' reception of the "Ineffable Name." The tale is of a mystical, figurative nature describing the spiritual aspects of purely physical observations. The "burning bush" is a *conical* universe filled with solar and stellar radiance and the "Name of God" is made manifest to the inner perceptions of Moses from the very premises which we are now about to describe for he—"learned in all the Wisdom of the Egyptians," was Priest, Philosopher, Astronomer, Geometer, Arithmetician, Physicist and Philologist. But we are by no means dependent upon either surmises or assumptions concerning this important archeological as well as theological problem. There are inner evidences which we will find and which we will examine.

The labors of European savants, in recent years, have gone far to convince us, upon historical grounds, alone, that the assumption of a Mosaic origin, for the "Great and Sacred

Name," is incorrect. Prof. Delitsch has deciphered the cuneiform inscription of a Babylonian tablet antedating the days of Moses, a thousand years, to the effect that "*Jehovah is Ilu!*" The same ancient sources supply us with long lists of *theophoros* or "god-bearing" names of which the Divine Name constitutes one of the syllables. We have a dozen distinct, so-called "pagan" names for a Supreme Being, which are even more palpably imitative of the *Tetragrammaton* than Olympian "Jove," and, at least, one "pagan" deity, who will be adequately described, possessing all the symbolic attributes.

The fallacies concerning this remarkable word or name have been as notable as its more reasonable attributes. Well might it be considered a "lost word" in that its true significances have been forgotten, save to a mystic few, for ages.

The most commonly received hypothesis on the part of those who have sought an extra-Biblical interpretation of the name "Jehovah," is that it was the name of a mere tribal god, "jealous of," because in competition with, the gods of other races.

Scholars have found a derivation from the verb *hayah* "to be," because every tense of "being," in the abstract, is conjugated with words composed only of the letters J, V and H, as found in the *Tetragrammaton*. This latter fact is correct, only the grammatical expressions have been arbitrarily created to correspond with the theological sense of "Being." The word itself came first.

It is the contention of the writer, upon numerous grounds, that this sacred name is of completely scientific derivation and descends to us from a time unimaginably remote, with all its wealth of expression.

From the custom of the ancient Semitic peoples to employ letters as numerals, it was possible to present, in the shape of a Word, a mathematical formula, which could be shewn as the "least common factor" of a mathematical Universe and, hence its seed or nucleus. Evidences remain which show that there once existed a transcendent science, woven about the ineffable Name, demonstrating its bearing upon every phase of manifested existence. But the surviving records and demonstrations of this science have failed to transmit other than the bare externals, to our own age. We arrive at the truth by a curious fitting together of facts, figures and tradition, very much as in trigonometry, by knowing two angles we can easily find the third. We are surrounded by the dismembered vestiges of this ancient Jehovistic science cult, as by the fragments of some great picture puzzle. We have as a basis, the known facts of universal

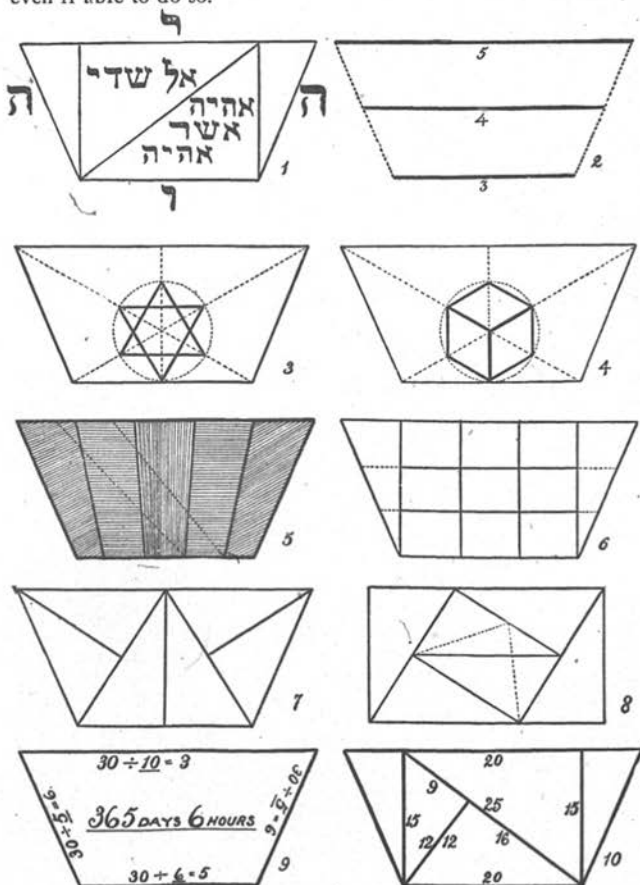
astronomy, which are the same today as yesterday and tomorrow. We know that the structure of our universe and the time periods of its various evolutions conform to a single mathematical law, not by aberrations or eccentricities, but regularly and rhythmically, as the swinging of the pendulum, in a well regulated clock, no matter how stupendous the quantities involved in measuring time, space or proportion may be. Having these circumstances in mind, when we are confronted with cabalistic words, phrases or symbols, which conform to the ascertainable scientific truths of our cosmic environment, we are forced to recognize that those who put them into circulation, knew what they were about and that we have correctly interpreted their purposes. The fact that all of these propositions continually return, one upon the other, in vicious circles, only serves to accentuate the fact that the bond of unity, demonstrating the infinite One-ness, is not hard to find or understand. It is only the obtuseness of human conceit which bars the way to understanding, through its perpetual clamoring for "divine mysteries," which shall be senseless to human comprehension. We will examine the simple aspects of this "Jehovah" trapezoid before we attempt to fathom its more complicated relations.

In order to make this possible, I have reduced them to a plate of ten diagrams, the first of which (1) shows the geometrical relation existing between the figure and the oblong of 3×4 , which was the principal glyph of the Egyptian mysteries. This oblong is divided into two "Pythagorean" triangles of 3—4—5 dimensions each. The result of the combination precisely agrees with the three Names of God communicated to Moses in Exodus VI, 3:

"I appeared unto Abraham, unto Isaac and unto Jacob by the name of AL SHDI, but by my name JHVH was I not made known to them."

The value of the first Name, according to Hebrew *gematria* is 345, while that of the Name given at the "burning bush" AHIH ASHR AHIH ("I Am that I Am"), is 543. Even the Hebrew name of Moses, MSHE, is 345, so that the play on these quantities is unmistakable, the spiritual significance of the numbers in question being the *Atma-Buddhi* principle of the *Vedas*, (Sun, 5; Moon, 4; Mercury, 3) which is the union of the Divine Spirit and Divine Wisdom. The addition of $345 + 543$ being 888, the value of both the Greek names *Jesous* and *Christos*, giving an additional clue to the occult development of the doctrine of the LOGOS ($20 + 6 + 3 + 6 + 300 = 345$). Furthermore the three "eights" of 888, equal 24, which is $3 + 4 + 5$ twice repeated, or a return of the problem into itself. The boundary of

the central figure, by the geometrical outline of 10—5—6—5 (JHVH), is a strikingly graphic illustration of the doctrinal relations of "Father and Son," which have for sole present foundation, the Theological *dictum*, which disdains to explain—even if able to do so.



(To be continued)

Higher Thought

KARMA—THE LAW OF FREEDOM

BY EUGENE DEL MAR

IV. MAN THE MASTER

"Higher than Indra's ye may lift your lot,
Or sink it lower than the worm or gnat
The end of many myriad lives is this,
The end of myriads that."

—*Edwin Arnold: Light of Asia.*

"When a man denies anything, be quite sure that he is omniscient, or else doubt his denial. We do not know what is impossible. —*Sir Oliver Lodge.*

Inherent in the Substance of the Universe, and constituting its very Essence, are the Principles by virtue of which it lives and moves and has its Being. These Principles constitute or guarantee the Freedom of the Universe.

The Principles by virtue of which the Infinite brings forth existence and manifestation from seeming void, are those which operate now. It is impossible to conceive of any others. They always produce Results in exact correspondence with the Causes the Infinite provided for them to work upon. Nothing else is imaginable.

These Principles are changeless and ceaseless. Always they accept that which is offered, and transmute it into an exact equivalent. They convert raw material into finished products, and vice versa. They are impersonal, universal and inevitable. They are neither deceived, bribed nor coerced. They neither punish nor reward. In their dispensation of infinite love and wisdom, they constitute the "Workshop of the Gods."

The only creative agencies man can employ are the Principles invoked by the Infinite. There are no others. The only methods whereby Man can secure Results through the use of these agencies are those adopted by the Infinite. There are no others. The terms upon which Results were obtained by the Infinite are those under which Man must secure results. God and Man are One and inseparable; and in their very nature, the Principles of the Universe must respond to Man exactly as they do to God.

Man must create as God does. He must make use of the same Principles, and feed to them Causes correlated to the Results into which they are to be converted. Machinery is of value

only as it is furnished with material upon which to work; and to feed a machine with material that will produce previously determined Results requires intelligence.

Man thinks; and thinking, he creates! Man thinks; intellectually his thought is given form and direction; emotionally, power and intensity are conferred upon it. Man thinks in his brain and in his heart, and creation follows the conjunction of masculine and feminine thought. Man thinks spiritually and mentally; spiritually, thought transmutes the invisible into visibility; mentally, thought translates one form into another.

It is a contradiction of thought to suggest a limit to the power of the Infinite. It is unthinkable to place a restriction on the universality or inviolability of Principle. Impossibility has no application to the Infinite, which is the synonym of Omnipresence, Omnipotence and Omniscience. And God and Man are in the same image and likeness!

Man the microcosm is but a replica in miniature of God the macrocosm. The One Mind—God, the Infinite—is in complete consciousness of its Divinity and Perfection, with absolute power of Selection and Initiative. Individual Mind—Man—possesses all of the qualities or attributes of the One Mind, and through the same agencies unfolds gradually from an utter unconsciousness of its Divinity and Perfection, to an ever completer realization of it.

This gradual unfoldment of Perfection diverts the individual consciousness from the personal to the impersonal, from selfishness to altruism, from egotism to egoism, from diversity to unity, and from the recognition of the smaller self to that of the larger Self; and it opens up a continually increasing conscious appropriation of the content of the conscious, subconscious and superconscious realms of the mind.

The Freedom of the Universe has been conferred upon Man in his power of thought and his privileges of initiative and selection. Silently, smoothly and lovingly, if relentlessly, the Universal Principle fashions whatever are presented to it, the frictionless spiritual ethers working them out in exact accord with the impulses that man imparts to them.

Upon Man has been conferred the powers of God. He can do nothing except as he uses these powers, nor may any limit be ascribed to what it is possible for him to accomplish through their use. He cannot use these consciously and to a definite purpose except as he understands them, and has faith in his ability to use them. As his knowledge of Principle and faith in the Self intensify, Man increases in power and freedom; and with perfect knowledge of Principle and absolute faith in his Divin-

ity, Man has at his disposition that degree of power which is the synonym of perfect freedom.

The gifts of Divinity are at the command of Man. Of himself physical man is utterly impotent; but Man—the image and likeness of God—has potentially all the powers that he ascribes to God. Fundamentally, Man's conception of God is his intuitive glorification of the Self; the Universal Ideal of the individual idea he represents. Man's increasing realization of his own divinity is always attended by his higher idealization of God.

The Universe accepts the individual at his own estimation, and responds to him in kind. It grants its powers as the individual becomes qualified to use them. It reveals its secrets as he becomes receptive to them. It unfolds to Man as he unfolds to it. Through wisdom and love, the individual may attain that degree of understanding and harmony that qualify him to exercise powers which appropriately may be designated as God-like.

In the absolute freedom of Man, not even the Universe may invade the sanctity of his domain, or compel his acceptance of that which he does not desire. Man is so completely free that he may enslave himself to any extent he pleases. He may hold himself in bondage for as long a time as he wishes. Also, he may free himself when he will. No one ever was or ever will be enslaved or bound except by himself, and no one ever can free one except himself. Man's freedom is absolute, even in his complete self-slavery!

It is through Self-control that Man attains control of all else. It is in harmony with Principle that he dictates results. "Nature is conquered by obedience," and Man's freedom is measured fundamentally by his disposition and ability to manifest his highest ideals of love and wisdom. It is to the extent that he expresses his Divinity that divine powers are placed at his disposition. It is in the degree that he manifests his Godhood that he is invested with the powers of God.

Man has always been the arbiter of his own fate. He has seldom directed it consciously and intelligently. He has permitted the deliberate processes of evolution and natural selection to dictate his exceeding slow rate of progress. He has left it to the compulsions of pain and suffering, and the pressure of adverse circumstances and conditions. In his ignorance, credulity and superstition, he has bound himself with amazing ingenuity, and has hypnotised himself to regard his bonds as an inseparable part of himself.

There is no destiny to which man may not aspire and reach. There is no obstacle that he may not overcome and conquer.

There is no fate that may not change and alter. There is no condition he may not meet and transmute. There is no circumstance he cannot circumvent and transcend. There is no problem he cannot analyze and solve. There is no vibration he cannot harmonize and control.

Man is essentially free. He always has freedom of choice and the power of initiative. He can always neutralize a condition or a circumstance. Or he can intensify it. Or he may let it work itself out as it will. He is as free to permit himself to be dictated to as he is free to dictate. He can stand secure and erect on his own feet or stumble on another's. He can stand straight and strong, or he can lean crooked and weak. Man is free to be Master or slave, and that which he manifests indicates the choice he has made.

Man, claim your Divinity. Know thyself; and know that all that is and ever will be, is dormant within you, ready and willing to be awakened by your magic touch. With thought definite and exalted, emotion controlled and refined, and energy conserved and responsive to command, Man is prepared to meet, and to overcome, assimilate or harmonize with whatever may meet him on the path of life. He has been furnished with the equipment of a Conquerer!

Man is Divine! He is living in eternity now. Whatever he shall ever manifest, he now Is. Whatever he dares to do, he already Is. It is through the alchemy of Thought alone that his Being may be expressed and manifested; and in the full realization of his inheritance as a Child of God, he shall rule as Master over his illimitable Kingdom of Thought!

"The flesh is but the visible outshowing
Of a portentous and a mighty thing,
Whereof, each mortal knowing,
Becomes a king!"

—*Angela Morgan.*

THE END

Theosophical Talks

"LETTERS THAT *MAY* HELP YOU"

By ASEKA

Number 12

Dear Friend

As you are well aware, this great mass of souls we call "Humanity" is made up of consciousnesses varying in degree of intelligence, and at different stages of evolution. In intelligence these souls range from that of the Bushman and Damarara who can count only up to two (*this* and *that*) to the intellect displayed in a Beethoven, Mozart, Newton, Shakespeare; hence it is obvious that teachings of any kind must be so expressed as to be understandable by these various types of intellect. It would be sheer waste of time to attempt to teach *Euclid* to a Bushman who can count only two digits; it would be a useless expenditure of energy to use the terminology of esotericism to the type of person that is satisfied with the "*Come to Jesus*" formula of the Salvation Army, or the literal reading of the New Testament Gospels; therefore, the occultist does not waste his time in such vain endeavors. At the same time it should be understood that the occultist does not look down with disdain on these young and undeveloped souls because they cannot assimilate the more abstract conceptions; he recognizes that they are in the primary classes—the lower grades in the School of Life—and realizes that the teaching must be adapted to their understanding.

What he does find fault with is: the men (the priests, parsons and ministers) who set themselves up as teachers are blind men leading the blind, for the simple reason that *to know* anything a man *must have the experience*; and a man who has not had the experience—and consequently the knowledge pertaining to that experience—is in no position to teach others.

When a man advertises himself as a teacher of mathematics, music, art, chemistry, or other specific subjects, he is supposed to be able to produce credentials to prove his ability to teach his particular subject; if, when called upon to produce such credentials, he should admit that he had no knowledge other than a certain text-book, that he had no practical experience in the subject he claimed to act as a teacher, that man's

claim would be laughed to scorn, and the number of his pupils would be more likely *minus* rather than *plus*.

Strange to say, the credentials of the priest, parson and minister are never asked for, never demanded by the persons who are their pupils. The teacher of religion learns the arguments of the particular creed he is (generally) born and bred in, learns the particular forms and ceremonies used in his particular creed, and—proceeds to look out for a “living,” a parish, a church with as good a salary as possible, and takes up the work of telling his congregation a lot of things he himself has been told (in the seminary or college where he was “trained”), but of which he has absolutely no *practical* knowledge. This state of affairs has been going on for centuries, and is the condition which obtains today.

In my materialistic days I was fond of amusing myself by attending church and listening to the local parson preaching on such subjects as “The Beauty of the Holy Ghost,” “The Grandeur of Heaven,” etc., then buttonhole him later on to ask him what he *really* knew about the Holy Ghost, about Heaven, and such-like. I told him that as I had studied my particular profession I was supposed to know what I was talking about, so I expected that as he was so glib in his statements in his sermons, he ought to be in the position to tell me something worth knowing. All I could get out of him was an admission that he *knew* of nothing other than what he had been taught, and what he found in the New Testament; and the only satisfaction he could offer me (if it was any satisfaction) was, the ways of God were inscrutable, and that we must have faith!

This gentleman was fond of preaching from such texts as “Blessed be ye poor,” and after giving out the text would put his thumbs in the armholes of his waistcoat, his coat thrown well back to give greater prominence to the rotundity of his abdomen, and, possibly, give greater point to his text. I may be thought unkind and uncharitable if I stressed the fact that the reverend hypocrite had to be threatened with court proceedings in order to make him pay for the tombstone on the grave of his child, and that the grocery-man always had difficulty in getting his bills paid, because it may be said that this particular man was an exception to the rule; but in my sojourn on this mud-ball I have found that most of the men who button their collars at the back instead of the front of their necks are all tarred with the same brush.

In the matter of finding out how much practical knowledge they possess of what they are paid to teach, that can easily be

demonstrated to your own satisfaction by asking any of them the straight question, and noting the evasive answers you receive.

You may wonder what the foregoing has to do with the esoteric teachings. It has this: this state of affairs dates back to the time of the early Christians; back to the time when (according to Church history) Peter and Paul were spreading the teachings according to their own conception of that teaching.

Peter is the one who represents the Church of today, the teacher of the *man* Jesus Christ; literalist.

On the other hand, Paul (who was an Initiate of the Ancient Wisdom) did not preach so much the *person* as the *spiritual* Christ.

According to the story generally accepted by esoteric students, a man named Jehoshua Ben-Pandira (the illegitimate son of a Roman soldier—Pandira—and a Jewish woman) was born about 120 years before the (alleged) Christian era. (An account of him may be found in the Talmud). Having attracted the attention of Rabbi Perachia, a former president of the Sanhedrin, he became his pupil. When this Rabbi visited Egypt for the purpose of prosecuting certain researches in the sciences called occult, Jehoshua accompanied him. During the years he spent there, he studied and worked to such effect that he was initiated into the mysteries of the Ancient Wisdom; those initiations not being merely a lot of *hocus-pocus* such as are common in the various secret societies of today, but practical initiations into the knowledge of his own being, the mysteries of the Elemental, Astral and Spiritual worlds; such initiations being terrible ordeals the nature of which is hinted at by various writers such as Iamblichus, Plutarch, Origen, Tertullian, etc.

When Jehoshua had attained some of the lower degrees of Adeptship, he was advised by his superiors to return to Palestine for the purpose of teaching the truth to his countrymen, and to lift them from their state of degradation and superstition; for *practical* occultism does not consist in merely leading a life of contemplation and virtue and attending to one's own spiritual culture; it is equally necessary to work for the benefit of others, to help to drive back the powers of darkness and ignorance, to assist in the work of ennobling mankind, and to raise it up to a higher level in the scale of evolution.

Jehoshua returned to Palestine. His object was to convince his countrymen that God will only help those who help themselves, and that all external circumstances are the results of interior conditions; that if they desired to extricate themselves from their deplorable condition, they would have to call to

their aid the divine power existing within themselves, instead of remaining indolent and expecting external help from a God such as they had created within their own imagination.

For some time Jehoshua remained in the desert with the prophet called John the Baptist and his disciples. He taught them some of the truths he had learned in Egypt from the books of *Hermes Trismegistus*, called in Egypt, *Meti*, and his companions wrote down some of the fragments he taught, and these fragments were afterwards transmitted to their successors; these fragments coming down to us in a garbled form as "The Gospel according to Matthew." After the imprisonment of John the Baptist, Jehoshua retired for a while into the wilderness, to devote himself to meditation and self-examination.

When he again came out into the world of men, he had attained to a high degree of illumination, and it was no more the *man* Jehoshua who spoke divinely inspired words, but Divine Wisdom itself that spoke through his lips. His whole being appeared on such occasions to be permeated by the Light of the *Logos*. This may explain why, like the Avatars of old, he spoke of himself as being *The Christ, The Truth, and The Son of God*. This Spirit of Wisdom, that in ancient times had spoken through the mouth of *Krishna*, saying: "*I am the way, the supporter, lord, witness, abode, and friend*" (Bhagavad Gita IX, 13) "*I am the beginning, the middle and the end of all existing things*" (B. G. X, 20), repeated these words through the lips of Jehoshua, saying: "*I am the way, the truth, and the life*" (John XIV, 6) "*I am the Alpha and Omega; the beginning and the end*" (Revelation I, 8), and this divine spirit still continues to speak in the same manner in the heart of every one who is able to rise above the Sphere of self, and to become for the time being one with his own God—his Higher Self.

(To be continued)

Astrology

SET AND SEB

BY HOWARD UNDERHILL

American Academy of Astrologians

It is an open question whether the emotional activity of Set or the deliberative introspection of Seb, will carry the human family to greater heights of service and usefulness. Set with his courage, feeling and devotion, or Seb with his moral sense of responsibility. Set exemplifies the action of the Hero, while Seb expresses the quality of the Martyr. It is a reasonable belief that these seemingly inconsistent qualities are opposite poles of the same principle of human evolution derived from the Logos Himself, and must both be experienced in fulness for the attainment of perfect Equilibrium.

Next to Mars (Set) Saturn (Seb) is the most important planet involved in the present stage of man's evolution. To a considerable part of mankind—those furthest advanced in mental attainment, Saturn is the most important planet. In a true and fundamental sense he is no more evil than is Jupiter. Seb's work is seen in suffering and degradation, humiliation and self-sacrifice. He also makes for purity, truth, justice, honor and spiritual progress. Seb is the chastener, purifier and restrainer. Therefore he is anathema and very undesirable to most of us. He has been cursed, berated and abjured from the earliest dawn of history. He represents unavoidable Karma.

Saturn is always a mighty force in evolution. He is an indispensable factor in the physical, mental and spiritual phases of human development and he stimulates the moral nature through pain, thought, reason and meditation. He is the paradox among the planets, for his material influence will produce greater extremes of good and evil than any other planet, all dependent upon the spiritual advancement of the native depicted in the Natal chart by his relation to the other factors of the nativity. He may give strength or weakness, health or illness, stability or inconstancy, firmness or variance, endurance or degeneracy, arrogance or servility, magnanimity or caviling, pride or humility, reverence or blasphemy and many other opposites of character and personality.

Set and Seb represent two diametrically opposite forces in nature—heat and cold—always comparative, but never blended.

The two metals which they rule, iron and lead, never fuse, never amalgamate; they are two radically different principles in nature.

Seb is hard to please. Is it to be wondered at that poor humanity dread his chastisement? Set will wink at wrong doing once in a while, but Seb never. He is not to be bribed nor placated in any way whatsoever from what he considers his path of duty. He is a hard planet to interpret and delineate, the best astrologers find it very difficult to explain the wide range of his dominion. He compasses all developments of humanity from the lowest to the highest. None can escape his corrective affliction, but in the end all may rejoice in the purifying exaltation he brings to the soul.

Seb stands for thought, justice, reflection, restraint of action and emotion. He represents self-reliance of soul; the patience of spirit; all material things from the lowest forms of mineral to the highest grade of ether. He also stands for humility, reverence for the Logos and respect for the rights of others. But he says in effect, first you must know your real self and to your self be true, then, if you ally yourself to purity of life, you will be exalted into spiritual freedom.

The good effect of Saturn on the emotional nature is to induce patience, self-control, discretion, obedience, sobriety, steadfastness and consideration for the welfare of others. These most excellent characteristics carry the person safely through the sea of desire where so many are shipwrecked who have not fully learned the lessons inculcated by our great god Seb. The well developed Saturnian is the highest expression of human progression on the earth today. To these souls are generally given a profound and abstruse mentality, personal culture and refinement, and nearly always inherent ability to delve in the occult and mystical. With many of them there is love of truth, duty, justice, honesty, industry and temperance in all things.

The true Saturn person is careful to avoid excess and extravagance, he is economical and well considers ways and means. He is placed in responsible positions for he is known to be reliable and steadfast. Patience, persistence and will-power are in evidence in his personality and he has a well-defined purpose in life. He works with an object and even if he seems cold and unfeeling he is known to be upright and just. Saturn on a board of directors is a dominant personality; is practical and looks out for ways and means to carry out the policy of the company. It is usually Mars or Venus that causes business failures.

Perhaps the most personal lesson taught by Saturn is that

of self-control. This is the basis on which all character is built. The mark of a great mind is the ability to hold one thought to the exclusion of all others so long as the thinker desires. This eminent quality is given by Saturn alone. Mars is not a planet that favors concentration, excepting on the desire of the moment and that changes with the change of desire. Desire is personal energy within us formulated by past lives and brought into expression in this life as epitomized by our natal charts and in particular by the position and aspects of Mars.

In our more advanced humanity of today the greatest struggle is between the desire nature ruled by Mars and the spiritual unfoldment under the ministrations of Saturn. He works for a pure mind in a pure body and those who live up to his requirements have nothing to fear. Nearly all the diseases that are accredited to Saturn come from poisons or some impurity of the system that must be eliminated. If he is strong in the horoscope nothing of the kind ever happens. He stands for perfection of both mind and body and he binds and limits the personality so that it must stop, look and listen as to where the danger comes from and also that it may find the best method of meeting and overcoming it. Again he brings trouble on us through a weak tendency to procrastinate and forget, and through negligence, indifference, and lack of constructive effort.

Saturn's influence nearly always causes friction in whatever part of the human physical structure he may be placed at birth, and he whips the mental processes into line with his own ideas of mental progress. It is of little use for us to complain or criticise, for the inevitable, intangible, hidden subtle force of spiritual law represented by Seb can only be submitted to and meekly borne. He is the great lord of destiny and his decree is absolute. While Set is harsh in his corrective processes, he apparently often overlooks many of our little shortcomings. But Seb never overlooks our slightest departure from the path of rectitude. Nothing is too small for him to leave unnoticed.

The Set man freely criticises the cool deliberative temperament of the Seb man. When Set becomes moral it is through the activity of his love nature, or some great crisis comes into his life and arouses his devotion. Seb is moved by his conscience and mental processes rather than through his emotional nature and arrives at a distinction between right and wrong by a deep sense of justice. Set expresses action. Seb favors contemplation. Set abets and encourages animal life while Seb limits and subdues physical passion. The bad aspects of Set and Seb produce all the tragedies and sorrowful complexities of human life, therefore from the viewpoint of the average human being their

influence is wholly malefic and inimical to his well being. He cannot see beyond his present life and with the evolution of his race as a whole he has little concern; but he is deeply concerned by the death of his wife, the loss of his farm or business, or the fracture of his leg, or the scalding of his hand.

Under Set our minds are inclined to be diffusive and flit from one desire to another. If Seb limits their expression in one direction, we at once try to find pleasure in another. Seb seemingly delights in checking the exuberance of Set in his varied activities in physical life, thus trying to bring our minds to a state of reflection and fixity of purpose. The lower strata of the human family are much more under the domination of Set than of Seb. The higher levels—those who study and think, get more of Seb's influence; but even those are as yet a long way from gaining the full good effects of his inescapable discipline. The perfection of the thinker seems to be the special province of Seb and through the thinker, science, and through science, the perfection of racial civilization. Seb is the builder of nations and from nations races are built; for many nations must rise and fall before a race can reach its apex of power.

Saturn rules the mineral kingdom, making hard all forms until they have served their purpose in evolutionary process, when he becomes a dissolver of forms, for he is the planet of limitation in its broadest sense. Jupiter's influence on material things is preserving and expanding and it comes into effect after Saturn's refining influence has brought the atom to a point ready for Jupiters' organizing potency. Then Mars takes a hand in giving activity to that which Saturn has built and Jupiter preserved. Saturn's stabilizing force has greatest effect in an earthy sign or in the second, sixth or tenth houses. The second and tenth govern wealth and the sixth, illness. It is therefore readily seen why the Saturnian influence is so often execrated.

Saturn in a Fixed sign indicates a certain stability of the Ego and its power to withstand impacts brought to bear upon it from the material and even the intellectual world. Saturn in a Cardinal sign denotes an Ego who has power to change and become immersed in the activities of the everyday world. Saturn in a Mutable sign shows an Ego with powers of adaptability, but liable to be undecided when confronted with a vital condition affecting the well-being of the personality. When these general effects are combined with the effect on the personality by the position of Mars in the same sign or in aspect from some other sign, we have a good clue to the harmonious or inharmonious trend of the life.

The writer has Seb located in Taurus. Alan Leo's de-

lineation of this position in his Practical Astrology is quite an accurate reading of the character in this respect, as those who know him best will recognize. "The desire nature though somewhat sensuous, is fixed and the individuality strengthened, producing a persistent, persevering nature, although rather slow, laborious and painstaking. But there is too much pride and reserve, with a tendency to be doubting and sceptical. On the other hand there is reverence, respect for authority and faithfulness in confidence reposed in him. There is a deep latent tendency towards the occult and mystical and the spiritual side of the nature slowly unfolds.;"

Saturn is Jehovah, God of the Jews. He is ruler over all religious forms and ceremonies, magical and mystical rites. In preparation for new racial conditions Uranus destroys suddenly and unexpectedly, while Saturn slowly and methodically changes the mind of men to meet the new dispensation. It is well worth while for all astrological students to make a close study of Saturn in each of the twelve signs and houses for it would make manifest Saturn's peculiar influence in the way of changing the character of the individual through a slow but sure process of refining both mind and body.

The Caldron

MY DEAR MR. WHITTY:

I believe you are a just man and a lover of fair play, therefore I wish to protest against what Mr. Aseka has said regarding Mr. Atkinson in the July AZOTH, page 62, second paragraph.

As I read it he charges Ramacharaka with taking Mabel Collins "Light on the Path," naming it "Some Light on the Path" and allowing the reader to infer that he (Ramacharaka) is its author.

I have the copy of the book above referred to in my hand and on page 2 I copy as follows:

"And we know of no better method of directing the student's steps along The Path than to point out to him the unequalled precepts of the little manual, "Light on the Path," written down by M. C. (Mabel Collins, an English woman)"—and as for Mr. Atkinson using the pen name Ramacharaka, how can Mr. Aseka criticize this when he himself writes under a *nom de plume*? I do not know Mr. Atkinson personally but the Ramacharaka books came into my life at a critical period and did wonders for me. They will help others. I shall do all I can to further their popularity. ALICE FRANCES SWEETING.

Mrs. Miles Weller,

DEAR MADAM:

Aseka has sent me your question "Why the barrage at the latest literature of Dr. and Mrs. Curtiss?" I presume you refer to a review of The Key of Destiny appearing in the May AZOTH, and with which, of course, Aseka has nothing to do.

You write that I owe it to members of the O. C. M. who are subscribers to elucidate, but I hardly see why, although I shall always be glad to answer any questions such persons ask me.

The review is of a book as a book and without regard to authorship and is the honest straightforward opinion of one who is, I believe, one of the most erudite and profound of occult students, whose specialty is the Tarot. Surely no reader of AZOTH wishes anything but candid criticism of books, and does not suggest that because we and many readers admire a particular author we should therefore praise everything that author writes. We have given some of the Curtiss books most favorable review, indeed an extract of AZOTH's opinion is printed on the jacket of "*Realms of the Living Dead.*"

Our policy is strict honesty of opinion without fear or favor. If that opinion hurts we regret it, but when it pleases it surely is all the more valuable.

That this review implies anything personal against the Curtisses is utterly untrue.

Yours sincerely,

MICHAEL WHITTY, Editor.

DEAR EDITOR:

I'm here to learn. May I find space to ask some questions? To Christian Science I appeal for understanding of a term. You speak of *Spirit*, what is it, form or formless? You speak of *perfect life*, what is it, *life* without a flaw or merely a term of speech? If *spirit* is the formless do you ignore the form? If *spirit* is the form and formless why do you hold the paradox? If *spirit* is the *perfect form* why affirmations? If *spirit* is the *perfect life* in formless why deny in form? You have a creed, a church, is that a need in *perfect life*? You have a home, a business, building "for success," is that a need in formless *life*? You have a body that must eat and drink and sleep and have a shelter—*why*? You tell me that the *fruits of spirit* are success in things inanimate—what are they—needs, desires or *spirit*? If they're the first they designate a lack, if second an impulse and if the third a—false hypothesis. You lay your "claim" for health—*just why*? If you are *perfect* you have health. You speak of "mortal mind" what is it? If *life* is *perfect* there is no evil—no delusion—how can you find a "mortal mind"—what is it? How can you be imperfect if you're perfect? You want the secret of perfection—why struggle with yourself—why seek it *it is* and you are in it *and* one with it—why wander in the confines of delusion? "I have a flaw, I'm going to deny its power over me. I have a need, I'm going to affirm my power over it. I have a claim, I'll fix my mind on *spirit*—I'm *perfect*." Then why these?

To you Theosophist, I owe a lot—you are far older than the Christian Scientist. You base your wisdom on the *laws of life eternal*—I understand but I have questions to ask you too—you'll help me solve this problem. Why do you cloak your wisdom in symbology? It is a serious fault and leads your seekers wandering for years in devious paths—to find the simple laws of *life—eternal truth*. Why forms and rites and ceremonies and creeds and church and attitudes and all this—mysticism—why don't you strip the veil from mortal eyes? I followed in your teachings weary years and always "Veil upon veil must lift but—there will be veil upon veil behind." *Just why*? I turned away disheartened—God beckoned—I followed—out in the woods I found Him in His glory—I'm going to name him Pantheism—the magic word that signals—the *resurrection of the simple truth*. In justice to two others I confess I didn't find it by myself though I was seeking all alone. I'll make a few comparisons—Christian Scientists—you say that "*All is spirit—it is perfect*"—The Pantheist says "*All is God—it is perfect*." What is the difference between your faith and his?

Theosophist, you build upon God and His eternal laws so does the Panthe-

ist—What is the difference between your faith and his? The Christian Scientist declares that "*all is spirit—it is perfect.*" Then dictates to perfection and doing it declares himself imperfect. The Pantheist declares that "*God is all and all things perfect.*" He don't dictate—his attitude declares perfection—.

The Theosophist builds on the same Eternal Laws as Pantheism—clothed in forms and ceremonies they lie concealed from seekers' eyes—The Pantheist lets the *truth shine free*—yet you—theosophist arraign him—*why?* What is *life and religion* to you Scientist and Theosophist—forms and ceremonies and attitudes or basic *laws of life*—seek that I may understand?

I have "Science and Health" and Theosophical books from both—factions—the Tingley and Besant, together with the "Temple Artisan" I know their value—I've stripped their pages and found the *naked truth*. But tell me why I found out in the woods the light their pages couldn't give? You call it spiritual development—I call it consciousness of God—we're seeking—you in books—I in the woods. The same voice urges—the voice within—God planned it so.

You call Pantheism a "dead religion" whose followers worshipped wood and stone and nature in form (you don't include gold and all things inanimate). You'll find the root meaning of the word now—"God is All". Pantheism in its *primitive purity* was free from flaws—and based on the Eternal Laws of *Life*. It knew no creed, no church, no secret order. A Universal Brotherhood, its followers lived in the *sublime conception of perfect life*—"God is all," *nature a temple—the spoken word*. This is the sunshine, not the shadow. Without the Sun there is no life. God's language is the Universe—sit down and contemplate the Solar System—"A blind force—you're going to direct it"? Ask the voice within 'twill answer you—God gave that voice to you. Don't lean on reason—it is too limited.

The idols of a "dead religion" stare at you. You turn, you don't like Pantheism. That "fallen faith" holds a grim lesson. The dust of time is stifling. You feel the clutch of idols. Disgust envelopes you—what will you do with idols you hold fast in your arms and nestle in your brain and heart? This is the voice of Pantheism—in resurrection from the tomb. You'll answer now that I may understand?

I am sincerely, a primitive Pantheist querent.

ANNA ANDRE.

ANSWER TO MR. SLEETH'S LETTER IN JULY NUMBER.

Editor of AZOTH,
New York City.

DEAR SIR:

I am one of your interested readers and I should like to answer the questions regarding palmistry asked by Mr. Sleeth in July number.

The art is based on careful observation and comparison of hands and is not empirical.

I have many thousands of hand prints ranging in age from fifteen minutes to over one hundred years. Taken in all walks of life, many of them after death.

Any one of ordinary intelligence can learn to read the hand just as they would learn to read any book. First they learn words and their meaning. To read the hand we learn what the different formations and lines mean.

A thumb that is broad through the first joint shows determination. *Very broad*, stubbornness. A straight head line shows a practical nature. If this line droops it indicates an idealistic imaginative nature, and so on with every part. Astrology and Palmistry agree. I have often written out hands for people who had horoscopes and I have never found a case where they did not agree in all the

main points. Some time ago I wrote out the hand of a man between fifty and sixty years old. He had a Phrenological Reading that had been made by Prof. O. S. Fowler when he was six weeks old, they did not disagree in any way.

I have investigated all the different methods of studying human nature and the events of life, and I am satisfied they are all correct. I find that the hand gives more information than any other except Astrology. It requires study of course, but it does not take long to master the principles, then with prints and practice one can soon learn to know people as they really are, for the hand is an open book to those who can read it. Regarding the children's lines he speaks of, they are not under the index finger but below the fourth finger and I can prove that not only the number but often the sex, twins and even triplets are shown.

Mr. Sleeth says that his mother, his child and his own hands are alike. He is mistaken. No two hands are alike. Even the two hands of the same person are different. To prove this I will be glad to send him an outfit and instructions for taking prints and if he will send me the three sets of prints I will show him where they differ and he will never again ask if it is all guess work.

PEARL J. PARKER,
Pre-Vocational Expert.

THE SUBCONSCIOUS

A Reply to Eugene E. Seubert's Letter

TO THE EDITOR OF AZOTH:

On reading the letter from Mr. Seubert in the June AZOTH I am strongly impressed that the writer like many others accepts the opinions and likes to be educated at the expense of others. Such critics are bent on finding fault with that which they do not understand and ridicule lines of thought which they are themselves unable to grasp.

If Mr. Seubert knows that Dr. Thomson Jay Hudson is right and that you are wrong, then he should acclaim him as a super authority on psychic phenomena and its kindred subjects and prove the claim.

Why did Mr. Seubert request some acknowledgment of his letter if he knew that he had *not* exhibited a lack of knowledge of your side of the case? I would suggest that he get right down to work and in real earnest take a course in psychic and occult culture, and so save time, worry and inharmonious criticism.

PROF. C. BRAGANZA.

"THE HOLY CITY"

TO THE EDITOR AZOTH:

The first time I read AZOTH I had an undefined feeling that this was the exponent of the New Gospel of High Science; the new Ark of the Covenant, with the pillar of smoke by day and the pillar of fire by night; the physical or esoteric symbol of divine power to the Israelites: In this age we have the Spoken Word, and the esoteric or metaphysical symbol and see the majestic cumulus, portentous, mighty, expressive of pent up forces, glowing with purple and orange and red; pointing upward into space—the womb of all things visible and invisible—past, present and yet to come, where are "the things which are invisible, which are eternal": And the fire by night—the delicate golden veil over the gate where the Sun has gone into the heavens—the Zodiacal light, always on the edge of the great desert, to be lifted at the close of our journey, to disclose—"the glories the Father hath prepared—that eye hath not seen nor ear heard."

A. J. Davis, the seer, told me the Zodiacal light is the dense or basic part of the spirit world of the Sun.

I am particularly interested in the writing of Mr. F. C. Higgins, and in the April number the last paragraph on page 242, and first five paragraphs on page 243. His mind seems to be expansive, comprehensive and specific, a rare combination, but necessary to handle and explain these profound principles. Though a spiritualist for sixty years, it is only lately I came across astrology, which I had been ignorant of as a science. It opened a new and illimitable field of thought and practice, but I found that to be well versed in it would require more years than I have left, being born June 3, 1838; but the philosophy of it is too fascinating, too cosmos embracing, to lose, so I tried to fathom some of my mental problems, by guesswork.

The Bible has always been a puzzle to me; of no use from a religious point, as I do not believe in the existence of a god unable to foresee the results of his own handiwork. 'Tis a fallacious proposition: But I remember—"According to the law of the Medes and Persians, which altereth not." And I recalled—"Seek ye first the Kingdom of Heaven and its righteousness, and all *these* things shall be added unto you," and I saw that instead of a locality set apart for sanctimonious ecclesiastics and their sheep, it is Hebrew or Elizabethan poetry or "examine the domain of the starry heavens" and note the absolutely exact and *right* way in which every action is performed, and you will acquire such a profound understanding of "cause and effect" in the cosmos, that all world problems will be easily solved."

Another enigma to me was John's Holy City: being born with a very strong tendency to "Co-operation." I always felt this was some secret key to some religio-social community. (I am sure of it now, and will present it at some future time, if permitted).

"I, John, saw the Holy City—"coming down from God—out of heaven—. "It had a wall, great and high." "And the city lieth four-square and the length and breadth and height of it are equal." (The 3 dimensions) A cube (or square) *coming down* from the sphere or circle of the celestial heavens. Certainly the "square of the circle," so I drew a circle with the equilateral triangle in it, produced a square from one of the sides: "It had three gates on each side, twelve in all; and an angel at each gate; and the names of the gates are the names of the twelve tribes of Israel"; and we know the names of the twelve tribes of Israel are the names of the twelve Signs of the Zodiac in the Hebrew language.

By drawing a square inside the first one with the corners touching the middle of each side of the outer one, we have the diagram used by astrologers for their horoscope work.

"And no man shall enter the Holy City who has the mark of the Beast on his hand or his forehead." What is the Beast?

"And God brought all the beasts for man to have dominion over." In plain English, "to govern."

Every astrologer knows that the signs of the Zodiac indicate the beasts that are incarnated in man, and if he does not govern them, it will surely show on his hands and face; as every palmist knows for certain.

Here then is the parable of the Holy City (the universe on the square!) not a sanctimonious abode for so-called saints, physically, mentally and spiritually abnormal, but a geometrical ground plan founded on the mathematical basis of the Universe; a signification to man of the harmonious conditions he has to achieve by using the cosmic attributes of his being.

HENRY STANDFAST.

Reviews

Our Unseen Guest. Anonymous. 320 pp. Harper & Brothers, N. Y.

The narrative of a very unusual series of ouija board communications from one whom the authors call Stephen, a soldier killed in the war. The evidences of identity are exceedingly good and what is of great value are the messages giving verifiable information which cannot reasonably be attributed to the subconscious minds of the sitters by the most determined sceptics who cling so closely to that explanation. A case in point is the incident where a visitor, F. W., who is convinced that the subconscious minds of the sitters are wholly responsible for the communications, asks for a test and gets it. A message comes giving details of a runaway team and death, interjecting two phrases "mouth organ" and "elderberry whistles." F. W. does not understand to what these words refer, but recognizes the accident as having happened in his boyhood to an old farmer uncle. Some weeks after he hears from his uncle's relatives that the farmer was noted for playing on the mouth organ and for making whistles out of elderberry branches, facts which were never known to him, and the whole of the incident quite unheard of by the amanuenses.

The development of the sensitiveness of Joan, the feminine member of the pair of sitters, who begins by getting impressions of the letters before the pointer indicated them, then seeing the letters mentally in color and then words instead of letters; doing away with the use of the ouija board, is interesting and instructive. Particularly the warning of Stephen to both sitters to beware of coloration of the communications by the mind of the receiving station.

Perhaps the most satisfying bit of evidence in the whole book is the identification of Fred G. with Frederick Gaylord of *The Seven Purposes*. Fred G. was a friend of Darby before his marriage to Joan and in the very early ouija board messages had identified himself by reminiscences of their bachelor days. Over two years later Joan buys a copy of *The Seven Purposes* and starts to read it to Darby. She gets as far as the first mention of Frederick on the second page when, looking up, she sees Fred G. standing in the room looking at her and telling her that he and the Frederick of the book are identical. Loath to believe it, Joan wrote to Margaret Cameron and received a reply confirming the statement.

Darby and Joan, the receivers of the communications, trying hard to explain it all by the action of the subconscious, were much more convinced of a spiritistic agency by the clear and deep philosophic teaching they received, than the various tests of identity. With this attitude the reader will surely sympathize. It is apparently absurd to attribute to the subconscious a distinct system of thought with its own peculiar terminology, totally foreign and, in some cases unwelcome ideas to those receiving it. The doctrine of reincarnation is taught, though not quite as generally accepted.

Years ago spiritualists used to claim that in no communications from the other side was there ever any confirmation of this theory, but on the contrary many denials; but of recent years, in which we seem to have touched higher planes of intelligence, the truth of re-embodiment is insisted upon again and again. The explanation may be as Stephen says, one of degree of consciousness. When asked "Are you always within call?" he answers "Always to your degree—that is why I am able so easily to communicate with you."

As a study of spirit communication, as a refutation of the subconscious and telepathic explanations, as a proof of survival and as giving to the world a most helpful statement of fundamental truths, this book should become a classic. It

is one of the most convincing that has yet been given to the world. To it we refer all sceptics. M. W.

You Can But Will You? By Orison Swett Marden. Cloth, 338 pp. T. Y. Crowell and Co., New York. 1920.

This well-known author presents his optimistic philosophy so that it reaches the mark without offense to popular prejudices. His line of thought is clear and definite, and his many anecdotes and illustrations are happily chosen.

The author points out the wondrous powers of man, when he thinks clearly and rightly, constructively and optimistically; and he shows that one can master his life's problems if he will; but—will he? The answer may be said to depend somewhat upon the extent and degree to which he adopts the mental attitude and new thought that serve as the fundamentals of the author's philosophy. E.D.

The Road to En-Dor. By E. H. Jones Lt. IARO.. With illustrations by C. W. Hill Lt. 375 pp. John Lane Company, New York.

The subtitle of this book runs "Being an account of how two prisoners of war at Yozgad in Turkey won their way to freedom." As a narrative of this and a prison camp in Turkey, it is a gripping story, reading more like a romance than actual experience. The extraordinary amount of work, the ingenious tricks, the ready resource of the two officers concerned, not to speak of their courage and fortitude under terrible long-sustained strain, excites nothing but admiration. It certainly is, as the publishers state, "An amazing story."

Lieutenants Hill and Jones succeed by much ingenuity and cleverness in fooling first their fellow prisoners and later the Turkish commandant and two of his satellites, by fake spirit messages received by aid of a home-made variety of ouija board. They work up a wild story of buried treasure which excites the cupidity of the Turks and plan to be taken to the coast, where they could seize a boat and get away, but their plans go awry; and they have to simulate insanity and even go so far as literally to hang themselves, which nearly turns from trick to tragedy.

The result is months of suffering and keeping up the acting in Constantinople hospitals; and when they are at last exchanged and sent back to England the armistice is declared before they reach home and all their trials have been for naught.

The story of the escape, if it can be called an escape, is, however, not supposed to be the object of publication. The book is called "A thrilling indictment of the Spiritualistic Craze." It is intended to show how easily people may be duped and therefore, according to the logic of these two fine but bigotted young men, all similar phenomena is fraud and all who believe in it are dupes.

Of course it is easy to dupe others when it is deliberately done, especially where there is an inclination to believe that such phenomena is possible, and when the integrity of the mediums or operatives working together is believed in by their friends. When this faking is combined with great cleverness and readiness of wit, as well as careful and concentrated thought upon its successful accomplishment, it is not to be wondered at that both British officers and Turkish officials were taken in.

That the authors should expect this exposé of their trickery to prove that there is no genuine phenomena only exposes their ignorance and exceeding innocence, and will have but little effect in convincing any but those who, knowing nothing about it, dogmatically assert it is all fraud.

M. W.