

AZOTH

The Occult Magazine of America

THE GUIDANCE OF NATIONS

The Editor

AT THE SIGN OF THE WHITE PEACOCK

St. Clair Jones

THE GODS OF ANCIENT EGYPT

Frank C. Higgins

THE THEOSOPHIC ATTITUDE

Amru

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Editorials

The Guidance of Nations

On the second of last month, by the election of Warren G. Harding, this country by the voice of its citizens made a choice of party and policy for its future government which, to all appearances, is likely to have a momentous effect not only upon the nation itself, but upon the future well being, progress and happiness of the inhabitants of the world. It has long been recognized that events of world wide importance often proceed from apparently unimportant decisions or actions of a national government, the consequences of which were undreamed of at the time. History is but a narrative of the working out of such causes to unexpected results. It is also well understood that the influence of one nation's actions upon other nations and upon the whole is very much greater now than ever in the past. Modern civilization, with its facile transport, rapid intercommunication, printing, trade, etc., etc., has bound together the interests of all civilized peoples in a manner never before experienced, and has brought about a condition of interdependence which no nation can escape, no matter how repugnant the fact may be—a lesson which the War has surely driven home to all. Philosophically and spiritually the fundamental unity of all mankind has been recognized in its conception of brotherhood

by ever increasing numbers. Tolerance, justice, the rights of others, and the responsibility of man for man, are flowers which have been growing apace notwithstanding the choking weeds of national pride, conceit and selfishness. This growth has been enormously helped by the economic lesson of the interdependence of nations which has been so vividly brought home to us all these late tragic years.

To all thoughtful people, who are able to look over the world of mankind in general and disregard for the time the more immediate problems of their own national affairs and comparatively petty interests, it will be very clear that the tendency of world politics is to a world co-operation for a world government based on the ideal of brotherhood and all which that ideal implies. The education of man to this end has been going on for a long while but it has taken the final demonstration of the war and its world embracing effects to show mankind that the ideals of fraternity and unity can and must be applied practically to the international social life, if what we call civilization is to advance to a condition of peace, plenty, moral and mental development and comparative happiness for all.

Whether this "consummation devoutly to be wished" by all who love their fellow men will be achieved in the immediate future or will be delayed for weary years depends upon the collective enlightenment and breadth of view of the units of all the nations concerned. Nations are like individuals. Within limits they have an apparent freedom of action and choice, but are subject to the operation of the law of karma which restricts that freedom and makes some decisions inevitable. No individual is really free, all are bound together inextricably, each one is subject to his environment and his relations with others. They are each but expressions of One Great Consciousness, slowly manifesting itself more and more completely through the innumerable forms. The groups of humanity we call nations are subject collectively to the same laws as is the individual separately and the whole is tending, under the Divine Will, to a manifestation of Divine attributes on earth the eventual magnificence and beauty of which are almost impossible for us to conceive. What this Will is, what the Laws of God are, have, however, to be learned by Man or Nature through experience, much of which is necessarily bitter and unpleasant.

True happiness and progress are only gained by knowledge of and obedience to these laws and the consequent conformity of the lesser will to the greater. Left to himself the average man would blunder on in the darkness of ignorance, suffering much

greater tribulations and unhappiness than is the general experience, and his enlightenment and progress would be infinitely slower than they are, but fortunately in the scale of evolution, there exist hierarchies of beings, who have attained to much greater heights of wisdom and power, who are more perfect expressions of the Divine nature, and whose work it is to aid in the accomplishment of the Great Plan. Of such are the great Teachers who have appeared on the Earth to lead men to right thinking and right acting; to inspire them to high ideals; to teach them the law. Of such are the unseen and unheard Guides and Guardians of Mankind in the mass who are taking advantage of every opportunity to help on his evolution and bring about situations and conditions which will teach him the law of his being and the way to the spirit. Just as in the case of the individual where his freedom of will necessitates constant readjustment in his relations with others so that his destiny may be worked out in accordance with the law of cause and effect and which demands a more or less personal supervision of each individual by a greater wiser being, so in the case of nations, their welfare, their progress, their punishment, their destiny, are supervised by unseen and unrecognized forces, but none the less effective and powerful. Read history with this thought in mind and see how strangely the destiny of nations has been worked out; how, when the crisis demanded, the man of the hour has arisen either as the savior or destroyer; how wars and invasions of countries have resulted in the spread of knowledge or been beneficial in other ways, either to the invader or invaded; how some nations have been the avenging instruments for the punishment of evil doing or the elimination of decadence; an ever shifting panorama of action and reaction out of which emerges eventual progress.

We believe that mankind is entering upon a new era, socially, intellectually, morally and spiritually, and that the spiritual guides of the race and its nations are doing everything to foster this development. It may take hundreds of years before much improvement is noticeable because so much depends upon the enlightenment of the leaders of nations, the formers of public opinion, and to what extent they may be influenced and inspired from higher planes. One nation may retard the progress of the world because of its reactionary ideas, its conservative selfishness and narrowness of outlook; but it can only retard, not prevent, and no matter how we poor purblind mortals may view the prospects and anticipate the future, we may feel quite sure that progress, growth, development towards a more spiritual

expression of human nature, a happier human relationship and an increase of human wisdom will be the inevitable result of the constant work of the Guardians of Humanity.

Nevertheless, nations and men may not yet have learned the lesson of man's fundamental unity sufficiently well and it may be that some nations have yet to receive severe experiences which will shake them out of their conceit, pride and narrowness. Patriotism is a good thing in its way, but may be carried too far. Just as we may regard our family more dearly and closely but love our countrymen as a whole, surely we can come so to regard the whole human race. To bring some of us to this ideal has no doubt been a long, long task, but now that we have it, it is our duty to aid in the work of our Elder Brothers by spreading it wherever we can, by opening the eyes of all to the wider vision, by appealing to the divine spirit in man which will surely respond.

Occult students are not usually interested in politics, but such world wide politics, based upon principles of occult truth, is another matter. Every one of us have belonged to past nations and will be members of future nations, future generations will be ourselves, and where the progress of the whole is concerned, it is our business to do all we can to serve the Divine Will.

SINCERE, EARNEST STUDENTS OF OCCULTISM, those who are fairly familiar with the spiritual philosophy, as taught by the ancients, and who are inspired by ideals of service to God and so to man, those who desire to accomplish the Great Work and are willing to submit themselves to protracted course of special study and practice, tending to that achievement, may possibly be granted a great opportunity, if they will communicate with the undersigned, giving as full particulars, of themselves, their studies, their aspirations, as may be possible.

Mr. Michael Whitty, the editor of this magazine, guarantees the bona fides of this offer, made for no personal gain whatsoever but purely to aid the earnest seeker to find the right way. Fiat Lux, % Azoth, 15 Hamilton Place, N. Y. City.

Getting Results From the Subconscious Mind

By CHAS. ILLINGWORTH

The sub-conscious mind, in which term is included both sub and super conscious mind, is the power house of humanity and to learn to control it means the satisfaction of every desire for good; much has been written about the workings of the sub-conscious mind but I venture to say that very few students understand its workings in a sufficiently practical manner to enable them to accomplish results. Theories amount to very little to the person involved in daily business affairs with the world, and after all, very little theory is necessary in dealing with such a subject as this, and the application of the principles necessary to success are simple and easy to understand. To my mind the basic principles of New Thought, psychology, suggestion etc., are nothing more than learning to control the sub-conscious mind.

As a means of pre-natal culture the study will be found particularly beneficial and the few cases where I have known it tried, have produced results that are indeed remarkable.

For any person, man or woman, in whatever business they may be engaged, the science of control of the sub-conscious mind will make their advancement much more rapid and their ultimate success will be much more certain than could otherwise be obtained.

Perhaps the most remarkable and important faculty possessed by the sub-conscious mind is the fact that "it works while you sleep" and thus the seven or eight hours necessary to bodily health is made a means of producing results previously unobtainable by any means of study known at present.

The principal desires and thoughts of our daily life are impressed upon the sub-conscious mind and during the hours of sleep this inner mind is working away and producing effects according to the instructions received or impressed upon it. About an hour previous to retiring for the night is a good time to give your instructions to the sub-conscious and if your instructions have taken proper root, you need have no fear; results will as surely come as the morning sun will rise. Just how to impress the sub-conscious and just how to go to sleep is there-

fore an interesting study that needs careful consideration, and in this connection let me advise students to avoid late or heavy dinners for the simple reason that energy is drawn from the brain in the attempts to digest the foods in the stomach; if you want the best results it is necessary to utilize all your energy for the purpose in hand.

It is a splendid idea, and one that is bound to produce results, to spend an hour previous to retiring for the night, in quiet meditation and concentration upon the problem in life that is of most interest to you and requires to be solved; call upon the sub-conscious to help you and to present to your conscious mind a solution; if it is necessary that the problem be solved by a certain time, impress that fact upon the sub-conscious and see the problem solved at the time required; then go to sleep with this idea firmly impressed and you will find your information at hand at the time required; do not attempt impossible things and do not worry until the time appointed.

Impress upon the sub-conscious the picture of success, or in the case of curing bad habits, do not tell the sub-conscious that you wish to be free from such and such a habit; such a course would tend to make the habit worse; picture yourself as in perfect health, leave any thoughts of the habit or results of the habit entirely out of your mind. The sub-conscious does not reason; it accepts your instructions and works accordingly, much the same as a subject under hypnotic influence accepts the most ridiculous suggestions and believing them to be true, proceeds accordingly.

Whatever the sub-conscious mind is impressed to do, will be done faithfully and truly and in every line of human endeavour the knowledge of how to correctly impress the sub-conscious would prove of tremendous value. The sub-conscious mind goes to the very heart of things while our conscious minds simply touch the surface. All great men and women get their best efforts from the sub-conscious whether they realize it or not. Take the case of the orator or preacher who has the faculty of controlling and swaying the minds of large audiences; his speech does not seem to have real power until he has "got warmed up to his subject" and it is then that he has practically lost control of himself and his inner or sub-conscious mind is in charge. The same fact is true of the musician; when he or she forget themselves so that they are completely absorbed in their endeavours to interpret the ideas of the composer; it is then that the musician fails to notice the audience and it is then that the audience

are carried away to the heights of unspeakable joy: Such is the power of the sub-conscious mind.

The sub-conscious mind does what it is impressed to do and for this reason we should be very careful to allow only good impressions to enter; the impressions must be in the form of an idea or a picture, mere words have no meaning to the sub-conscious, and the idea or picture must be clear and distinct; do not for instance tell yourself that you wish to be freed from the tobacco habit; that will only make the habit worse; SEE YOURSELF FREE; it is what you have in your mind that the sub-conscious receives, and it has no power to tell whether your commands are positive or negative. When you are impressing the sub-conscious be sincere, feel that the idea you have in mind is all you have to live for; do not be too ambitious at first; start with something possible of attainment, and in a short time you will find yourself solving problems that previously you thought to be impossible.

Do not get into the idea of thinking that the great men and women of the world are any better than you are; perhaps you cannot be a second Lincoln but you are capable of accomplishing things that even Lincoln would envy. The Kingdom is within, learn to find it and all things necessary to your happiness shall be given unto you.

THE PATH

We are two travellers, on a narrow way
You're from the East and I am from the West
And we have met, and you salute and say
"Friend travel on with me, my way is best."

What matters it the way our footsteps trend
I question not the path your feet have trod
Our aims are one, and at the journey's end
You'll meet your "Allah" whom I call my "God."

And if Mohammed shows the way for you
I do rejoice that He has lived and died
I'll learn from Him—My friend with vision true
COME see my Light—The lowly Crucified.

There is ONE Father, call Him what you will
We warp our souls with narrow, useless creeds
He but requires that we His way fulfil
That way is Truth, in thought and word and deed.

FLORENCE BELLE ANDERSON.

The Divine Breath

(WHITE LOTUS BREATH SERIES)

VI

BY MYRIAM MILNER FRENCH

In the White Lotus Breath Series, we are studying the Hindu method of breathing in acquiring the control of Prana. This wonderful teaching was known and practiced by other people than those of India. In an ancient Egyptian MS we read of *The Book of Breathings*. Excerpts translated from this old papyrus, reveal the value that was placed upon the subject of Breath by the early Egyptians.

BOOK OF BREATHINGS:.. "Thou breathest forever and thy soul maketh offerings unto thee . . . and it is triumphant . . . Thoth, the most mighty god cometh to thee . . . he writeth for thee the Book of Breathings with his own fingers. Then doth thy soul breathe forever and ever and thy form is made anew with life; thou art made divine along with the souls of the gods. At thy will thou breathest with delights the odours of the holy Persea tree of Amu. Thou wakest each day and seest the days of Ra Amen cometh to thee to draw thy breath within thy house . . . thou appearest each day and the Book of Breathings of Thoth is a protection unto thee for thereby dost thou draw thy breath each day and thereby do thine eyes behold the beams of the divine Disk. The god Ra vivifieth thy soul and the soul of Shu uniteth the passages of thy nostrils.

"Hail Osiris . . . thy gods of the South and of the North come unto thee . . . Thy soul liveth; thou art in the following of Osiris and thou drawest thy breath in Re Stau; the strength which protecteth thee is hidden in the great god . . . Thy material body liveth in Tattu and thy soul liveth in heaven each day. Thou art established with life and strength and health . . . thou hast firm hold upon life; thou passest thy days in health . . . and thou drawest thy breath in every place whatsoever Ra riseth upon thy abode; thou drawest thy breath and thou livest through his rays. Amen-Ra-Heru-Khuti vivifieth and he maketh thee to flourish by means of the Book of Breathings. Hail Osiris, thy soul liveth through the Book of Breathings; thou art united through the Book of Breathings . . . Thou followest Ra and thy soul doth live forever and ever . . . thou shalt receive the Book of Breathings and verily thou shalt draw thy breath and live. Come live. Come let thy soul live. Come receive the Book of Breathings. Come draw breath with thy soul and live forever and forever."

It is interesting to compare the Hindu teachings with those of the Egyptians. For instance "the god Ra vivifieth thy soul," meaning in Hindu terms the Sun or *Pingala* breath.

"The Soul of Shu uniteth the passages of thy nostrils"—the *Sushumna* of the Sanskrit. "Thy material body liveth in Tattu"—the *Tattwas*. "Thy soul liveth in heaven each day; thou art stablished with life and strength and health and he maketh thee to flourish by the Book of Breathings." Space forbids further comparison, but the above suffices to readily show that each nation thoroughly understood and made use of the science of the Divine Breath.

It is not only presumptuous, but a violation of the truth for modern writers or teachers to present as their own, teachings that were given out centuries ago by those wiser than any occultist existing today. The most an earnest student can do is to thoughtfully develop his own ideas from exhaustive research, and study and then set them out as simply and intelligibly as possible. If he can but reach one person and augment that one's power of thought then it has been worth while.

It is earnestly desired that those who are interested in reading of the Divine Breath, should understand the writer is not claiming to have made a discovery, nor is trying to convey the impression that it is a new and original teaching. I am but a student as you are; a seeker after Knowledge and Truth. I have been studying this marvellous subject for some years and shall devote much more attention as time goes on because I am firmly convinced it is a Master Key to the Universe.

The more I study, the greater am I impressed by the infinite, and the more I desire to clothe myself with humility, for how little we actually know. However, to withhold certain regulative principles that have come to my observation through the study of Breath, seems not only selfish but unspiritual.

Whether any of us can reach in the present life a complete understanding of this vast subject is extremely doubtful. We can at least make a determined effort. The old alchemists searching for the Philosopher's stone failed, but they succeeded in making other important valuable discoveries, so if we do not attain the highest mark we set for ourselves in the pursuit of knowledge and wisdom, we can advance far along the path in acquiring valuable experiences that will never be lost in the future.

From the little I already KNOW, I believe that the control of Prana is the secret of the world. I believe that every physical ill can not only be alleviated, but entirely eliminated. All human beings possess latent healing powers. Everything

in Nature heals itself. A tree may be injured, some vital energy within soon sets to work to repair the injury. An animal is wounded, the same invisible process restores health. That man, who is but little lower than the angels, is unable to use this same energy and healing power through his ignorance is inconsistent when the contrary should be a sublime fact. Why should he not be able to do what lesser intelligences accomplish?

Some occultists set up the cry that this mysterious Breathing and its principles are dangerous. In a previous article I have agreed upon that point, so there can be no argument. Though it may fascinate us, we fear the Unknown. Almost everything not understood seems mysterious and often dangerous. Danger lurks everywhere near the heart of all life, but Knowledge casts out fear. Get Knowledge, and with it get Understanding, you have been told. Fear paralyzes and leads to gross superstition.

Electricity is one of the most potent forces in the world today. Its value cannot be estimated. It lights your homes in one form. By a stroke of lightning, it burns your home to the ground. So while it is one of the most valuable agencies in the world, it is also one of the most destructive. But because of this there is no sensible reason it should not be utilized; that we should not try to seek more knowledge concerning its power and use.

Besides the value in controlling the Mind and curing physical ailments, the knowledge of the use of Prana can expel all undesirable astral influences from which so many suffer. All mediumistic tendencies from which a true spiritual seeker shrinks can be killed effectually and permanently through the control of Prana. It can bring new life blood and power to any depleted organ. It can give equal power and life to the mental and spiritual bodies, but it can also burn up with as great destructive force as it can bless.

(To be continued)

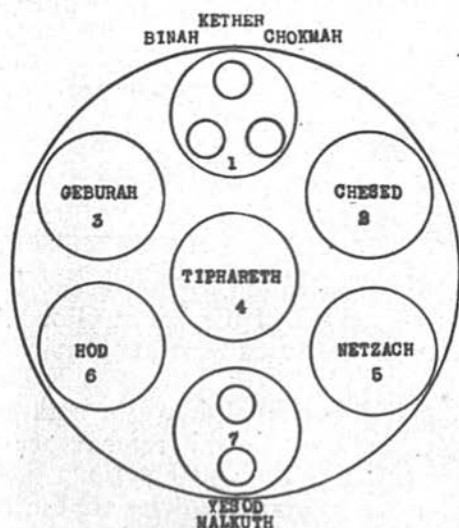
Occult and Religious Symbolism

By DR. H. B. PULLEN-BURRY

(8) The Number Seven. (The Heptad.)

The Number 7 has been considered sacred for ages, and it is true that esoterically it has been so considered for right and proper reasons; while the reasons for so considering it that have been given to the people, can hardly be spoken of by a more appropriate adjective than "silly." We shall not therefore deal with the usual ideas attributed to the number further than to say that they depended upon the deification of the seven planets visible in the heavens. There is no reason for regarding 7 as peculiarly sacred in symbolism; in fact we might say that if the numbers were to be classified for sacredness, 7 would have to be placed far down the list.

The keys to the meaning of the 7 are to be found in its parent, the No. 6, and its elaboration is found in the cabalistic doctrine of the *Seven Palaces*.



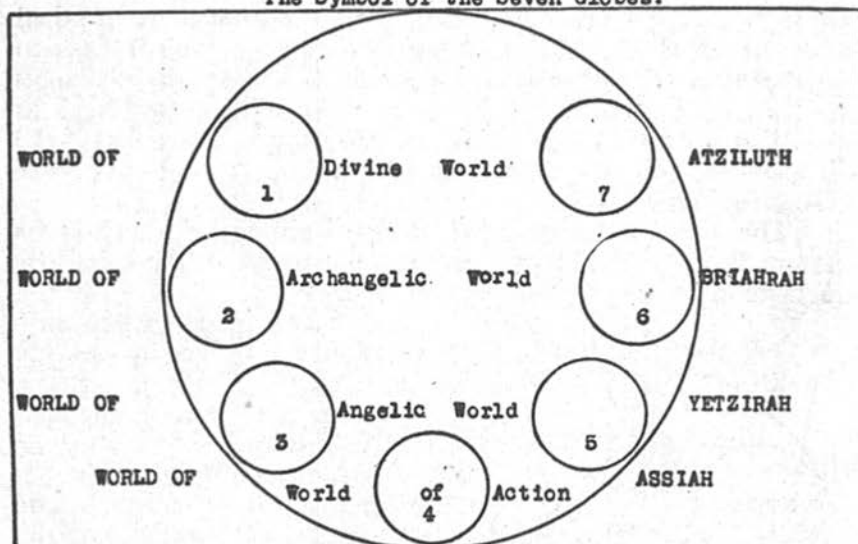
The symbolic representation of this doctrine is given in the diagram. Seven large circles are enclosed in a circle. Six of them correspond to the Six Sephirotic circles attached to the points of the hexagram, but the one in the center is the circle of Tiphareth, which in the former drawing was indefinitely represented by the hexagon in the center, in which the Tiphareth focus was in process of being perfected.

The Tiphareth is now supposed to have become perfectly organized, and to be therefore the heart of a Christ; which is further shown by the disappearance of Daath as such, and the inclusion of the Supernal Triad, Kether, Chokmah, Binah, in the topmost circle,—the First Palace. While the body, Malkuth, is now so purified as to be included with Yesod in the

lowest circle,—the Seventh Palace. The inclusion of all these purified Sephiroth within the great circle is the symbol of the oneness that has at this stage been attained by the evolving entity, in which body soul and spirit are in perfect harmony; the guiding spirit of which Unity is the perfected Tiphareth which is now operative as a crowned King wearing the Supreme Crown of the entity, which is no longer separated from that crown by a pseudo Sephira, Daath.

There is another meaning attached to the 7 Symbol, one which was badly interpreted by a very early writer for the Theo-

The Symbol of the Seven Globes.



sophical Society, and which that organization has not even yet rectified. I refer to the so-called symbol of the Seven Globes, or Worlds, which have been actually confused with the physical planets, at least in part.

The cabalistic interpretation of this symbol shews the nature of a great cycle of manifestation. Spheres 1, and 7, refer respectively to the commencement and ending of a vast period; the inhabitants of the No. 1 are Elementals whose vehicles are built of the most perfect phases of the Vehicular Principle, of the Divine Virgin, and whose Spirit is the Will of the Creative Elohim; while the dweller of No. 7 is the synthetic Will of those Creative Elohim who created the Elemental Gods of No. 1.

The Will of the Creative Elohim which commences its in-

volution in No. 1, continues it in No. 2 in the form of archangelic pseudo-entities, and No. 6 is inhabited by the synthesizing will of evolving archangelic beings, whose vehicles are composed of the same kind of material as that which clothes the pseudo-entities of No. 2.

Sphere No. 3 affords a habitat to a lower grade of pseudo-entities, the Angels; while No. 5 is the home of perfected human souls, as well as those lesser ones that are not earth-bound. It is the home of the Christs, which are those Elohim whose wills are synthesizing in Nos. 2 and 5; and whose synthesized will functions in Nos. 1 and 2.

World No. 4 is the only one that consists of actual globes, they are physical planets, and near-physical bodies. The others are not spheres at all in a geometrical sense, but spheres of influence, of action, of life, of condition, and so forth; and the pairs on each level are but the involving and evolving poles of the same great cosmic unit, be it Atziluth, Briah, or Yetzirah.

It is No. 4 that the pseudo-entities of Nos. 1, 2 and 3 become individualized into true, or permanent entities, in the animal kingdom; and that those entities perfect themselves in the human kingdom; as the first great steps of the return journey to the Sphere wherein their essential essence, the archetype of their archetypes, was first projected into manifestation as a current of the Will of the Creating Elohim.

Having attained to the end of that indescribable journey they have become Elohim themselves; and are in due time called upon to perform similar works to those by which they became what they now are.

The error that has crept into the Oriental teachings is the calling of 3 and 5 Mars and Venus, or any other planets of a physical nature; and of imagining that the superior four were also globes; whereas, with the exception of 4, they are all states of being, with nothing that resembles location as we understand it.

The 7 is a primary number, that is to say that it is indivisible by any of the lower numbers; and every prime number initiates some new subject in symbolism. Its power is said to be that of the Heptad in nature, and as the principle of the Heptad is manifested in the seven notes of the diatonic scale, and as these notes are tones having fixed natural ratios depending upon the inferior numbers 2, 3, 5, and are not arbitrary, or artificial in origin; the 7 becomes a ruler of the melody of the harmonies and discords in all kinds and rates of vibration, on all planes. The Heptad does not refer to the seven colors for instance; first there

is no such thing as seven-colors; there are millions of them, just as there are many thousands of tones. The laws of harmony and discord among colors will depend upon rates of vibration, which must bear certain fixed ratios to produce perfect harmonies. This matter comes under the number 7 in fixing the diachronic, let us call it, octave of color, its melody, harmonies, and inharmonies, like the diatonic octave of sound. The secret colors of the 7 planets form the 7 notes of the color octave, the 8th note which completes the octave of color does not exist for human powers of vision; but there are thousands and thousands of colors in the interval between them, commonly called shades and tints. Who is to state which so-called tint is to be called the particular one of the supposed 7 colors? The clue to this is to be found in the fourths and fifths of color, just as in music.

This is well known to advanced Hermetists; but even hints as to its application are withheld strictly from publication.

The prime numbers so far considered are:

- 1, symbolizing Unity.
- 3, symbolizing the reconciliation of opposites.
- 5, symbolizing the attainment of Christhood.
- 7, symbolizing the principles of the Octave of Vibration.

(To be continued)

Goethe the Rosicrucian

His Faust and His Sub-Faust

By PEREGRINUS

II (continued)

The process going on after death in the Kama loka and in the devachan is essentially identical with the transmutation practiced in the magnum opus, during which the Kama loka and devachan are to be reached in fact by the operator during the different stages of the sacred sleep, varying from the twilight slumber up to ecstasy, and even more frequently in normal dream visions. But there is the all important difference that the operator in the flesh is striving consciously to improve his balance by taking off demerit and adding new merit, to hasten the purification and lighten consciously the bonds between manas and buddhi, to prepare everything for the final deliberation, while the already passed away manas is but passive, or, at the best, unconsciously active during the process on which its whole future depends. To a clear understanding of the Faust tragedy the above considerations are to be kept constantly in mind.

Mephistopheles wants from Faust a written contract, signed with his own blood. This part belongs to the fiction, but has an allegorical significance also. Entering a contract means a definitively expressed will, and the blood is in fact the battlefield on which the war between lower and higher aspirations takes place. In the blood resides the life force, which during the great work has to be more and more saturated with cosmic vital force, and purified from the noxious parts inhaled with the earth's aura.

With the pact Faust pledges himself, that as soon as he finds real pleasure in anything on earth, Mephistopheles may take him at once. This is in full harmony with Eastern as well as with Western tradition, both teach that our final fate is decided by our permanent aspirations only and by nothing else. Some expressions in this passage contain hints to a deeper mystery, concerning the left-hand path, or the brotherhood of the shadow, but their explanation would lead away from the present purpose.

The pact being duly signed, the contracting parties take the magic mantle desired so long by Faust to begin their adventures far away from the earth. This mantle, like the magic

mantle of Elijah (II Kings II, 8) or the seven-league boots of folklore and in the second part of the Faust, are but symbols for the faculty of the mind to travel during higher states of consciousness with the velocity of light on or above earth, as is demonstrated by somnambulists.

This mantle is the key-symbol to the correct understanding of the whole remaining part of the tragedy, for it signifies that all the following acts are played not on earth but in the Invisible, in the astral. Readers and commentators generally overlook this crucial symbol, and in consequence of this one radical mistake, the whole poem remains a closed book except to a very few.

Goethe does his best to call his readers' attention to this point. Mephistopheles, spreading the mantle, says that it shall take them *through the air*, and *no baggage* could be carried for this *bold step*, that he is going to prepare a little *fire-air* which *lifts them* above earth and congratulates Faust on the *new life* thus started. Again at the Walpurgisnight it is declared that they "*entered the sphere of magic and dreams*," and at the beginning of the second part of the poem a whole scene is composed to emphasize that Faust awakes to a higher state of consciousness.

But what's the use of such clear indications when the average reader is not acquainted even with the most interesting mysteries of his own dreamlife? From the whole poem he understands only, or rather imagines that he understands, the Margarethe episode, he enjoys some of the thousand gems distributed lavishly through the whole work, delights in the cynicism and slap-stick deviltry of Mephistopheles, and leaves alone the whole second part as too mystic for him. Try to convince even many of the brethren high in degrees that underneath that fine poetry there is a greater treasure, an exposition of the highest philosophy, and you take chances that they will only smile and turn away murmuring:

"Bats in the belfry! Bats in the Belfry!"

III

The scenes which describe in the first part of the Faust the doctor's experiences during trips on the magip mantle, *i. e.*, experiences during different grades of trance-consciousness, refer to the first part of the struggle between the lower and higher aspirations of the soul, to the part which may be compared with the struggles of the deceased in the Kama-loka.

Here, quite naturally, the lower or Kamic elements are dominating, because while the outer, the earthly, man is fully developed already, the organs and consciousness of the inner man either are not yet sufficiently developed to serve his higher aspirations, or even if already partly developed by the perfecting process, are yet not under the control of his reason and will.

Consequently the fight between the two opponent aspirations of the soul would be almost hopeless right from the start for the buddhic part, if it did not receive assistance from the Invisible, sent in the form of "Love from Above," as Goethe calls it, more correctly than the Churches which refer to such help as Grace. As already mentioned, this Love is a living cosmic force-substance, sent by our mother Sophia—otherwise the Mater gloriosa or the Eternal Feminine of the last act of the Faust, the Beatrice of Dante—through the agency of the brethren, who have already passed before us and reached the other shore of the Red-Sea. This fraternity-relation is indicated in the Faust by the statement of the choir of angels: "Love initiates lovers only" (*Liebe nur Liebende Führet herein*). The fratres are repeatedly called in the Faust, Lovers, just like they were called by Dante: *fedeli d'amore*, the faithful to love.

On the other hand the most potent weapon of Mephistopheles is also love, the lowest manifestation of the same cosmic force, expressing itself as sexual attraction, even lust. In the following scenes of the first part of the tragedy this lower love is in the limelight, while the Love from Above is rather indicated than displayed in the acting, but it gains the upper hand in the second part.

The first of the experiences of Faust during the excursions on the magic mantle, *i. e.*, in the lower or denser strata of the earth's aura, is enacted in Auerbach's cellar in Leipsic.

Mephistopheles treats here the singing, drinking, merry-making students with different fine wines; whatever kind the drinker may desire, flows freely into his cup from a hole made in the edge of the table. At last one drinker spills his wine, which flames up, the students begin to suspect the devil, a row starts, but Faust and Mephistopheles under the cover of a hypnotic spell cast on the drinkers, make their escape.

This scene, adapted from the old Faust legend, is generally taken as a mere contribution to King Momus. But when the poem is viewed esoterically it indicates a preparatory work, *i. e.*, the energizing in twilight trance—symbolized by the cellar—of the different chakras, to produce the fine wines which cause the Bacchic frenzy. The scene suggests also the necessity of de-

veloping the imagination; one result of which is the acquisition of the power of fascination.

The next step in the great work is presented with much hocus-pocus as taking "a rejuvenating drink" in the witch-kitchen. This phase of the work is a logical and necessary preliminary to the following Margarethe-episodes. While the average modern man, smiles at the thought of such a drink, or thinks of some love-philtre, or some monkey-glands-extract, the esotericist knows, that this rejuvenating drink means an inhalation of undifferentiated cosmic ether—called also: universal medicine, ambrosia, soma-drink—which in fact reinvigorates the outer as well as the inner man.

The most obvious effect of such a drink is an increase of the generative faculty of the mind and at the other pole too. The former manifests itself as increased vivacity of the imagination, the latter as increased lust. On these effects figures Mephistopheles exactly: "With this drink in the body, thou shalt see Helene in every woman." Fortunately Love from Above is also on the job, and to counterbalance the increase of lust, shows to Faust in a magic mirror, *i. e.*, on the transluce of Faust's own brain, the highest ideal for which human love may strive: the union with Supreme Beauty, or Beauty in Itself as Plato calls it. Helene, the most famous type of female beauty, is shown at this phase of the work to the doctor, representing here the operator, the symbolical hint is given that his now intensified generative energy should be used toward the attainment of this ideal only. Here is the nucleus out of which develops the first three acts of the second part of the tragedy. But at this phase of the work the mind of Faust is not sufficiently purified to understand the real meaning of the vision, consequently the germ implanted into his consciousness is dormant as yet, and the still dominating Kamic tendencies convert this received mental impression into an earthly pursuit of love, the logical sequel is therefore the Margarethe-episode, an admirable demonstration of the psychochymical process by which lust is transmuted into real love. At the same time a fine illustration is given of the true role of Mephistopheles, a role assigned to the Tempter by Providence, to form: "part of the power, which always wishes to do some evil, but causes thereby always some good."

Acting under the influence of Mephistopheles, respectively his own Kamic tendencies, Faust logically appears at the beginning of this episode as a regular masher, talks like "a Frenchman" (*ein Franzos*) a "John Lewd" (*Hans Liederlich*). He has but "appetite" and his only intention is: "to seduce this lit-

the creature," i. e., Margarethe, for "she is over fourteen already." When Mephistopheles objects, that the girl is too clean, and just came from the confession, so the devil has no power over her, also when he says that at least a fortnight is necessary for him to prepare this affair, the so radically rejuvenated doctor assures the professional tempter, that "had he but seven quiet hours, he would not need the devil to debauch such a little creature."

But Love from Above watches again, the virgin ether impressed on the doctor's mind causes promptly the transmutation, which is dramatized here by Goethe, an adept of theomagia, in poetry fine but true in every line to the psychochymia of Tradition.

(To be continued)

THE DEVIL AND GOD

By NANCY FULLWOOD

Once a mighty River flowed toward the Sea. Two young men bowed their heads in worship of its grandeur. One of them said: "See it dash against the boulders and send its white spray to the sky! It is thus men conquer Life. I too will fight and conquer, and when I reach the Sea, men will exclaim. 'Behold, a Master!'"

The other one answered: "But the spray falls back into the River and goes with it to the Sea. I shall follow the course of the River, and I too shall conquer!"

Two old men met at the mouth of the River where it joined itself with the Sea. One of them cursed it and cried: "'Tis the Devil!"

The other one answered: "No, it is God!"

Occult Story

AT THE SIGN OF THE WHITE PEACOCK.

A True Psychic Experiment

BY ST. CLAIR JONES

Perched on a hill, "The White Peacock" nested back amidst a clump of trees in the suburbs of the city; New York could be seen in three directions from the brick path at the front door but nothing of the outside world was visible from the windows of the coffee-shop. Overhanging branches of bridal-wreath in blossom showered at each side of the doorway and covered the windows with greenish white flowers.

When I first followed Magul through the low-ceiled front room I wanted to sit down at one of her white tables and drink coffee with her forever.

"It seems to me," I ventured, as she brought me my third cup, "that beautiful souls dwell here?"

Magul raised her full black brows and sighed as she answered, "I believe they are beautiful!"

She turned her deep brown eyes away from me and lit a candle. Its glow of gold flickered against the wall, mingling there with the last orange ray of the setting sun which found its way into the deserted shop.

I arose from the table in the shadowed corner and glanced out through the window of the lean-to kitchen. I felt the presence of something fascinating in the cluster of bushes I could see beyond the maple trees.

"Will you show me your garden?" I asked.

"Sometime, but there's no one now to watch the shop!" She smiled, puffing a cigarette whose tip glowed scarlet in the unsteady orange heart of the candle flame.

"You had better stay in here and read the writing on the wall."

She placed the burning candle between the horns of a green bronze Satyr that stood on the low mantle-piece over the empty fire-place. Above this I read the inscription, "Freedom of Expression and Communion of Taste."

After waiting for me to examine a curious drawing done in colored chalks on the pale green wall below the pipe-rack, she passed silently into the second room and out into the yard where sunset shadows were deepening.

"What is that?" I asked, seeing a white lattice loom from a clump of bridal-wreath.

"That is what I call 'The Peacock Coop.' That is where we discuss the soul, and have our most interesting psychic experiments; that is where we attract each other! Come and see!" she replied, smiling back at me as I followed her through the sweeping branches.

A long white wooden bench with pale blue cushions stood in front of a marble carving on an improvised altar,—(at least it seemed to me to be an altar,)—which supported a life-sized white peacock with its tail spread full behind it. On either side of the delicate stone creature stood a pot of bleeding-hearts, almost too beautiful to be real,—pink ones and white ones, their small symmetrical heart-shaped flowers drooping like living miracles on their slender stems.

The girl leaned over the white bleeding-hearts lovingly. I sat on the bench watching her. I could easily have believed that we had passed into another world for each detail of decoration in the Peacock Coop was so subtly perfect. It was indeed a shrine of mystical beauty.

Magul's hair sparkled in a last glint of sunshine and gleamed black against the white marble peacock. As I watched her break and tuck a small cluster of the white heart-shaped flowers in her hair I forgot all other beauties I had ever seen. She smiled at me as she sat down in a large wicker chair at the right of the carved bird. Night seemed to be closing in upon us; her deep, dark eyes reflected two flashing high-lights which were the only stars visible.

"Do you really believe in 'Freedom of Expression?'" I asked, recalling the phrase I had read inside the house, hoping thereby to find an assurance in her answer that might enable me to freely express some of the sudden emotion her presence aroused.

"Of course,—" softly her voice trailed off above a sudden breeze stirring in the trees, "provided there is also a 'Communion of Taste!'"

"You have shown superior taste in fixing up this place. Where did you get enough money to buy this marble peacock?" Unconscious of my tactless mention of money, I turned my attention to the statue.

"This peacock was given to me by a young sculptor in exchange for the story I told him about one of my most exciting incarnations," she replied quietly. Taking a cigarette case from between the delicate feet of the marble bird, where it had evi-

dently been placed for safe-keeping, slowly she removed and lit a cigarette.

"Oh! Do you really believe in reincarnation?" I asked with a show of amazement.

"You are the last of the Bromides,—to ask me that!" Magul smiled and puffed rings of cigarette smoke towards me.

"What but having lived before can explain *our* infinite knowledge of the earth?" she questioned, a hint of sarcasm in her voice.

"Your fame as a satirist lured me here," I remarked, as I arose from the bench and walked towards her. She stood up, pushed my extended hand away in its unsuccessful attempt to hold her's, and, passing me quickly, seated herself where I had been sitting.

Silently she slipped one of her plastic hands beneath the blue cushion at the far end of the bench and lifted out a small crystal which she balanced in her palm.

"Do you see anything in that crystal?" I asked, as she gazed into it intently.

"Oh, I am not looking into the crystal,—I am looking into your soul." Seriously and swiftly she continued, "It is indeed a beautiful soul,—but Pagan, oh so Pagan! It will be Pagan for a long time, but that is the only way you can accomplish your work! I see a great work before you!"

Naturally it interested me to find myself, or my soul, the topic of conversation, but I thought if she could read the secrets of my mind it might be wiser to turn her attention elsewhere.

"Was the sculptor who gave you the white peacock that black haired fellow with the flashing eyes who designed the "Flying Victory" at the front of the Flat Iron Building?" I asked, in an attempt to bring her thoughts back to New York, for I began to feel that her words were preparing to fly beyond me and I wanted to keep the conversation down to earth.

"Yes, but its materialization was not so wonderful as his dream!" She smiled and her voice faded into the soft twilight that mingled with the breaking rings of smoke she blew into the air as she talked.

While watching her I began to wonder if she had once been a priestess in Greece, for her features were splendidly Grecian,—a long straight brow and nose, and she had the lips of Diana, but somewhat too chaste to satisfy my sense of feminine beauty. Then in the silence, as I appraised her, it seemed that I could hear distant voices. I was prepared to hear her tell me spirits were speaking from the Borderland.

Suddenly she slipped the crystal beneath the cushion and walked quickly to look beyond the bushes towards the back-door of the shop.

"It's my husband,—” she said, “and my next friend.”

I looked over her shoulder. Two young men in white flannel suits stepped out from the drooping door and walked slowly towards us. One wore a flamboyant blue four-in-hand that flamed beneath the light of a match as they paused, cigarettes held to their lips; the other wore an artist's soft black tie, spots of color gleaming in the distance.

Magul moved towards them. Her husband spoke in an unemotional tone of voice.

“Irene is waiting inside to look into the crystal.”

They approached me. Without waiting to introduce us, Magul stooped, slipped her hand under the pillow for the crystal. She left us and went up the path alone to the house.

I could see her Grecian draped figure passing the window inside where she stopped to talk with a red haired girl who had entered. Their distant forms were outlined in a gleam of candle light.

The attitude of the two men in white interested me. They seemed absorbed, as it were, in reading each other's minds, totally ignoring my presence.

“Do you believe she can remember back through her various lives?” I asked the young man in the flowing black tie, who proved to be more sociable than he had seemed, for he answered enthusiastically:—“Yes,—what but having lived before on earth can explain her memory of incidents that fit into each other without a flaw,—a perfect pattern woven together, detail upon detail, in her tapestry of thought?”

“Only one thing,—” her husband picked up the thread of thought, twisting it to suit his fancy,—“Only imagination,—and I wouldn't consider her's an Imagist Mind!”

“No more does she consider you an Imagist Poet!” her enthusiastic friend interrupted.

“Neither do I consider her mind a metaphysical one,—but it is as full of colorful patterns as a poem by Amy Lowell.”

Then, as if evolving the idea he had voiced before, the young man in the black tie took up his theme where the husband had broken in,—

“The tapestry of her mind is woven with colors of absolute reality.”

“What do you mean by absolute reality?” I questioned quickly and before he could answer continued, “All color is

relative. It depends on the source of light. Consider the candle as compared with the electric bulb!"

"Naturally,—but what is the source of light?"

I paused to think of a plausible argument.

Magul's husband straightened his vivid blue tie before he antagonized me, saying,—

"Spirit is the absolute reality. Images and symbols reflect the light of thought,—which is also electricity,—the realization of truth is a task for leisure and meditation. Wait! . . . I'll ask my wife to come out and show you how we prove the belief that is in us."

He started to part the shrubbery, then turned and spoke over his shoulder that gleamed soft white in the twilight against the drooping pale green bushes,—

"Mental pictures are real,—our memories are distinct as moving pictures rolled up,—an old soul recognizes the truth of the theory of reincarnation,—a young soul attempts to grasp the idea, but it escapes."

"Evidently you lived before Cleopatra!" I replied, inferring that he considered me a young soul because of my ignorance of the subject.

"No! . . . At the same time! Indeed, I feel that I was myself Cleopatra,—and also the Queen of Sheba!" The husband laughed as the long branches of greenish flowers swayed behind him. He left us.

"Does he not take his wife seriously?" I asked the slender chap who surreptitiously extracted a cigarette from Magul's case which she had tucked back between the feet of the white peacock.

"As seriously as he can take anything. He is writing a play,—The Queen of Sheba for One Night,—you see,—he identifies himself with the polar principle of the universe,—he recognizes his union with every lover and courtesan since the dawn of—

"Oh!" I laughed, "he is presumably Love incarnate?"

"Judge for yourself," the youth smiled, puffing the cigarette and extending the case to me. I pocketed it as a souvenir.

(To be continued)



Ancient Craft Masonry

MASONIC GEOMETRY

FRANK C. HIGGINS, 32° A.A.S.R.

Past Master, Ivanhoe, No. 610, New York

THE GODS OF ANCIENT EGYPT

VII

The study of Egyptian mythology has undergone many interesting phases and has not yet settled down to a firm foundation of incontrovertible fact.



The Sun-God, Ra. Note the 4x9 headdress and the angle of its inclination to the Staff. Lotus a symbol of 3x3 (9 petals)

Prior to the deciphering of hieroglyphic texts, a work first rendered possible by the discovery and translation of the famous Rosetta stone, a more or less legendary lore concerning the ancient Egyptians, their history, manners and customs, had currency, through the writings of the Greeks, while, of course, the many Biblical references to the land of the Nile, passed unchallenged.

With the acquirement by modern *savants*, of the hieroglyphic key of the vast literature of tomb and temple, new and much more accurate conceptions arose, all of which may be intelligently followed in the special studies of accepted authorities.

The "Book of the Dead" grandiloquent ritual of departed Souls, found sometimes in its entirety, on brilliantly illustrated *papyri*, oft and oft in specially selected fragments, painted on the inside of tombs and sarcophagi, the swathings of their mummified dead and carved on imperishable stone, has

been the especial treasure house, from which has been gleaned the most valuable information now at our disposition.

The science of Egyptology has, however, suffered much; as have all other branches of specialized learning, in their times and places, from the deadly influences of ecclesiastical suffocation.

Egypt and the Egyptians play such a portentous rôle in the *pseudo* history of the Israelites, as to make the necessity of stifling the real facts concerning the wonderful Egyptian culture, almost a *sine qua non* to the conservation of Biblical authority.

Egypt and Egyptology have been the intellectual domain of the recognized "schools" and both University and College are still too completely under theological domination for the stones of Egypt to "cry out" and tell their own story, in complete freedom from censorship.

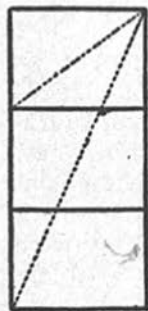
Nevertheless, much headway has been made. Great collections of instructive objects have found their way to almost all the great cities of the earth and much has been given to the world in the way of literal translations of important *papyri* and inscriptions.

But the theological blight still remains. Frantic attempts to force discoveries, in the domain of Egyptology, to conform to the scriptural fables which were the delight of our grandsires, still continue and at all hazards, Egypt must be forced to retain her classic place as the "Giant Blunderbore" of the good little Jews, no matter how fresh interpretations of her splendid records may prove the contrary.

This is neither time nor place to dilate upon the chronological records or mythological legends of Mizraim, which are indispensable to the student, in their own departments, but it is our object to direct attention to the as yet uncultivated field of Egyptian geometrical symbolism, which carries its own testimony to the true underlying monotheistic spirit of Egypt's vast and varied pantheism.

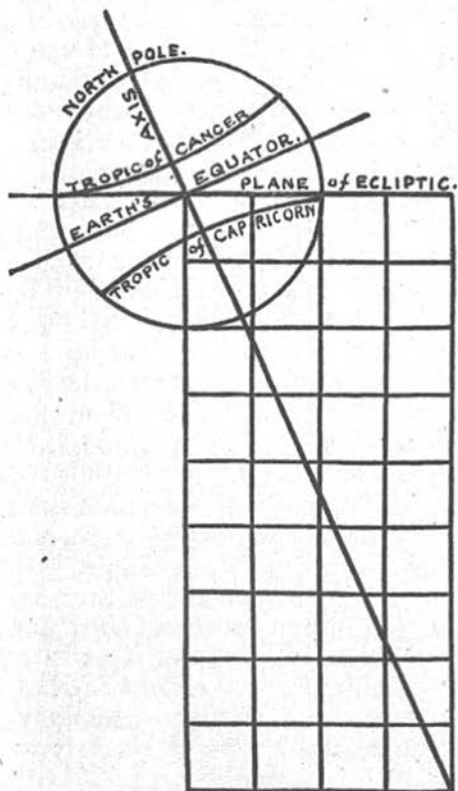
It was as an Egyptian hierophant, that Moses is supposed to have heard the voice of God exclaiming "To Abraham, Isaac and Jacob was I known as, AL ShDI, but by my Name of JHVH was I not known unto them."

We have completely and, I trust, conclusively, covered the question of the genesis of the "Ineffable Name" but we must here note, that the esoteric meaning of this text is that the Pythagorean triangle (3—4—5) was well known as a symbol of Deity



Three times
3x4=4x9

before the JHVH trapezoid was perceived to be still more wonderful in its nature. This brings us to one of the most remarkable expressions of the theological hypothesis known as the "Trinity," to be found in the entire domain of Geometry. The mystic basis of the Divine Trinity is that it shall be an identity of "Three in One" and "One in Three." The *trefoil* commonly invoked, as such is not a good illustration, because it is practically three separate leaflets on a single stem.



Geometrical significance of the 4x9
crown of Ra

further fact that the diagonal intersection of an oblong of 4×9 is at an angle of $23\frac{1}{2}^\circ$, that its square contents are $4 \times 9 = 36$, the Solar number, (which here has its derivation) while the boundary of the figure, $4 + 9 + 4 + 9$ equals 26, or JHVH. This is the hypothetical relation of

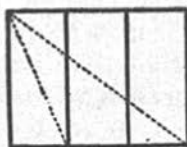
This verbiage constitutes a mystery to the vulgar mind because it represents an apparent physical impossibility, and the ecclesiastical rescript, prescribing its acceptance as a dogma "on pain of Hell-fire," carries only the authority of brute force, without a vestige of conviction.

Yet, it is within the domain of Geometry that this apparent anomaly is alone dearly revealed to the rational intelligence.

We have seen the development of the oblong of 3×4 as an emblem of Divinity and now we are confronted with the geometrical fact that *three times* 3×4 equals 4×9 while *three times* 4×9 equals 3×4 .

This must be examined on a scale of 9×12 to be appreciated.

We then consider the



Three times
 $4 \times 9 = 3 \times 4$

such a figure with reference to our carefully balanced and precisely inclined terrestrial globe.

Has this astro-geometrical figure a name?

It has, and a glance at the next figure will assure you of its fitness.

We are in the presence of the Egyptian Sun-god, *Ra*.

It is necessary to here explain, that this name, like very many



Ostris rises as his son
Horus

other classic and mythological terms, is not in its correct original form, as above given. Its Alexandrian Greek form employed the letters *Rho-Eta* equivalent to the Hebrew *Resh-Cheth*, or *Rch* (*Ré*) and this is nothing else than an old Sanskrit word for light." Pythagoras' traditional exclamation, upon "discovering" the figure called "the Forty-seventh problem of Euclid," *Eureka!* ("I have found it"), is but a pun on this particular word, originally pronounced as though it were "*Ūrkh*." The gematria of *Rch* is $R = 100$ plus $Ch = 8$, or 108, which is the sum of 9×12 , the significance of which we have already pointed out. Churchward presents a long dissertation on this syllable (pp. 368-374) in his "Signs and Symbols of Primordial Man" and, although he draws conclusions with which I do not agree, he is correct

in his attribution of great significance to it. "Light," in Sanskrit, it becomes *Rch Ré* or *Ra* in Egypt and is then reversed, (as "*Seb*" was made into "*Bes*"), and becomes "*Chr*," the root of *Chr-Om* (Churam, Khuram or Hiram) and Chr-istos, for which the *Chi-Rho* symbol (so-called), for it is not *Chi-Rho*, but the old form of *Eta-Rho* stands in Christian symbology. Chr is also the correct spelling of the Name, which the Greeks have transmitted to us as "Horus."

If the oblong of 4×9 represents "JHVVH" ($4 + 9 + 4 + 9 = 26$) then that of 12×9 (4×3) represents "HJH, HVVH, VJHJH" or "Was, Is and Shall Be, just as we may find it, through a similar process of analogy, by comparing the Hindoo triangle of page 373, Vol. VI. with figure 2 on page 153 of the present volume.

When the really interested student has compared these basic numerical quantities together and grasped the fact that all the diverse symbolisms of scattered religions are allusions to them

alone and to the divinely regulated angles and proportions of Cosmic Geometry, he cannot fail to perceive the deep underlying the fact, that one and all are but divers modes of expressing a single truth.

It is to be noted, also, that wherever we find the digits "one" and "eight," (as in 18, or 108) symbols of Mars in *Aries* and Mars in *Scorpio*, we find symbolism and ritual connecting the Divine powers with "Man."

Of all the seven planets, Mars is the only one which shares with the Earth the same angular inclination to the Pole of the Ecliptic, namely $23\frac{1}{2}^{\circ}$. Therefore is Man made "in the image of God."

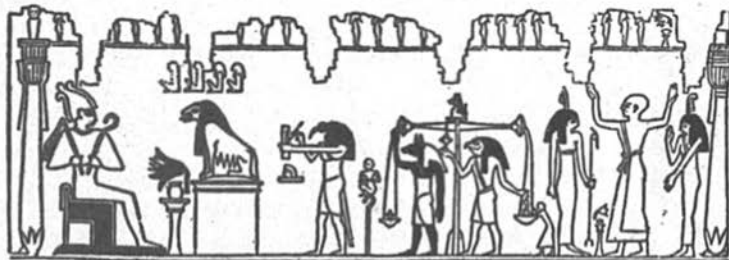
As regards the conventional figures of Osiris and Horus in Egyptian art, we have already given attention to the fact that the postures of their arms and shoulders are made to indicate the "Jehova" Trapezoid.

The emblematical attributes of these gods are invariably Zodiacal. The horns of *Aries* and *Capricorn* found on many of them indicate

the Spring Equinox and Winter Solstice of B. C. 1835 to A. D. 325. The two *Maat* feathers worn on the crown are said to be the sign of *Libra*, the Autumn Equinox, or "High Twelve" of the Annual Solar drama, as the Scarabacus represented *Cancer* or the Summer Solstice of the same era.



The tri-une god of the Resurrection



The trial of the Dead.

Osiris judging a soul in the Underworld.
(The pose of the arms show that he is JHVH)
From the "Book of the Dead"

What is so persistently called a *whip* in the hands of these two gods, is *not* a whip at all, but a Harvester's flail for threshing wheat and barley. It relates to the Constellation *Virgo*, illuminating the night, at the season when the Sun is in the sign of the Ram (*Aries*), represented by the Shepherd's Crook.

WE LIVE! WE LIVE!

By GRETA BRYAR

"I cannot endure it—having you dead!"
Over and over, these word I said:
"I cannot endure it—having you dead!"
Hark! There's music about me—everywhere!
The music of voices is filling the air;
The song that is sung, on earth he wrote:
But the music is set to a heavenly note.
I hear his voice—his tones are the same
As on earth have brought him honor and fame
But I want him here. "Come back!" I cried.
"Come back!" I'd called since the day he died.

Nearer and nearer his dear voice came:
His voice—on earth—in heaven—the same!
The curtain was raised—as on earth we see—
When he sung by applause, but not for me;
He beckoned me quickly, to stand by his side;
Then chided me gently, for saying he died.
This message to you he bade me give:
"In Time, in Eternity, we live! we live!"

Higher Thought

THE SPIRITUAL LAW OF SUCCESS

BY EUGENE DEL MAR

"What a world

Were this if all our prayers were answered. Not
In famed Pandora's box were such vast ills
As lie in human hearts. Should our desires,
Voiced one by one in prayer, ascend to God
And come back as events shaped to our wish,
What chaos would result."

—*Ella Wheeler Wilcox.*

So persistent are established habits of thought and the influence of tradition, that it is extremely difficult to escape from their influence even in favor of new conceptions that are accepted universally and are practically unassailable. One continues to talk of chance and luck even when he knows full well that Law governs everything, that by no possibility is there any escape from its operation, and that in the universal and inevitable operation of Law lies his only safety and liberty.

There is no chance or luck; only Principle or The Law. The Law is intangible; it is neither an entity, a life nor a form. So far as human understanding goes, it is the established sequence of universal activity. It is always true to itself; it never varies; it always works; it never fails. It is called variously the Law of Cause and Result, Giving and Receiving, Action and Reaction. Fortunately, it may neither be evaded nor avoided.

The Law permits of no exception. It must act, for there is nothing else for it to do. The Law has no dual consciousness of success and failure. It is always Success. It works with absolute certainty; one plus one always equals two, and the result of one minus one is always nothing. The Law works equally whether it satisfies one or not, for it takes no cognizance of one's acceptance or rejection of results.

If a stream takes one where he does not wish to go, it is not the fault of the stream. If the stream naturally goes in the direction that one desires to travel all he need do is to get into the current. Otherwise, one must guide himself in the direction he would go, and success comes preferably to those who overcome

the force of the current rather than those who drift with it. It is exercise that gives strength and evokes consciousness of power.

Spiritually, Man never fails. He always succeeds. He puts the Law into operation, or establishes his relation to its activities, and inevitably the Law works out the correlated results. It cannot help but do this. It is its nature to. The place at which anyone is, in spiritual unfoldment, expresses itself mentally and manifests itself physically; and forever man reveals himself in his thoughts, acts and physical makeup. Those who know can read another in the appearance of his head, face or form, or in his aura or thought atmosphere.

Desire is always fulfilled. But Desire is spiritual, the God-impulse toward a greater spiritual unfoldment, and the means whereby man comes to a realization of his Divinity. This spiritual impulse is interpreted by the mind of man through the instrumentality of thought, and as sunlight is diffused into various colors so Desire is analyzed into individual desires—wishes, hopes, or expectations. As there is one Religion but many religions, so is there but one Desire though many desires.

What are man's desires? Are they what he speaks or what he thinks? Are they what he thinks or what he feels? And if he speak, think and feel variously and inconsistently, which one determines his desires? Does any man speak, think and feel in full consistency? Does any one realize the Truth fully, interpret it perfectly, and live in absolute integrity to its complete interpretation?

Man is almost inevitably inconsistent in his thoughts, desires, words and acts; and especially are these almost universally lacking in harmonious accord. One thwarts himself at every turn. Old ideas, conceptions, traditions, customs and habits jostle with the new; until outwardly man represents as much a museum of odds and ends and of antiquated remnants, as his physical form does inwardly.

There are not many who can think clearly, logically and consistently. And however, perfect one's thoughts may be, they must suffer in their translation to expression through the medium of imperfect vocal or other bodily function. It is probably because of this evident fact that many decry thought and intellect as unnecessary or misleading. It is not thought of itself that is illogical or imperfect, but rather are these the faults or inaccuracies of the thinker. The servant is blamed for the master's shortcomings.

More basic than thought is feeling, which is expressed through emotion and passion. It is to the extent that one governs

his passions and controls his emotions that he regulates his thoughts. It is the degree of one's self-control that determines the influence of the most fundamental factor in all thought, the sub-conscious activities of the mind. Without self-control, thought must ever be contradictory, inconsistent and unreliable.

In the present world ferment in religion, politics and economics, when the passions of mankind are roused as perhaps never before, when they are hardly held even within brutal animal control, when chaos seems to be the order of the day, when the traditions, customs and habits of ages are trampled under foot or ruthlessly thrown into the melting-pot; what chance is there of clear or consistent thinking? Truly, it is almost impossible!

It is because of the apparent difficulty and toil of clear thinking, that mankind has customarily left its thinking to be done for it by the "learned professions," from whose hands it has accepted its ideas without question; so that man has seldom had anything but second-hand thoughts made in the image and likeness of its servants—and masters! The ministers, priests, doctors and lawyers have framed the thoughts of mankind, and then have become enmeshed in the labyrinth of their own making. It has been said that the appearance on earth of one Thinker foreshadows a revolution; which suggests either that real thinking is a lost art or that it has not yet been discovered.

There are indeed but few who even express their own thoughts. Nearly every one quotes someone else, as though a second-hand thought was preferable to an original one, or that the older an expression the greater truth it contained. It surely was original at one time, and it is probable that this is what gives it all the value it has or ever will have. Ideas and formulations are not necessarily good because they are old. Did God exhaust himself in ages now past? When one realizes the God Within, does he have to retail a second-hand stock of expressions, when God is ever-present to vitalize, originate, and suggest novel combinations? Is a statement less true when made today by John Jones than it was when made by someone else thousands of years ago? Most people seem to think so.

Desire is spiritual, but desires are intellectual. In one's spiritual unrest, one thinks that he desires a house, piano or money, and he makes the fulfilment of this thought his standard of success or failure. If he gets the piano, house or money he believes himself a success and the world confirms his belief. But is he? Spiritually, success has no definite relation to material results; nor can it be measured in houses, pianos or money.

It is a matter of realization and consciousness, and while it may interpret itself in houses, pianos or money, it may not be so defined. Those who are spiritually a success, possess all the things they need, and they are prosperous both inwardly and outwardly. But their standard is an interior one.

Success is within; not without. It is an attitude of mind. One who is a failure may be converted into a success in an instant—by the renewal of his mind, by a change of thought, by a transmutation of feeling. One who knows he is a failure, is one; and one who realizes that he is a success, is a success. The admitted failure is ignorant of the Truth, has no consciousness of his real Self, possesses no realization of his innate Divinity, or of his spiritual powers and privileges. His transmutation to success may come in the twinkling of an eye.

Is it not lawful to ask for things? It certainly is lawful, but it is not according to the law of the Spirit. Seek first the Kingdom of Heaven, is the spiritual law. At one time, physical might was accepted as right, and it was lawful to take by physical force. Now mental supremacy is accepted as right, and it is lawful to take by thought force. It is certainly preferable to have confidence rather than doubt in one's intellectual powers. It is even a great advance from the "worm of the dust" consciousness, which was regarded until very recent times as one of the most precious inheritances of the human race. But it is in no sense spiritual.

If I am God individualized, why should I condition my will by the Will of God? Because one's will does not represent directly the God Within, but rather one's faulty human interpretation of his spiritual impulses. Because he is placing force before love, doubt before faith, man before God. Because he is pitting his interpretation of Desire against the Law of Cause and Result. Because he is seeking to compel the Law to bring about results he is not entitled to spiritually; for if he were so entitled to them, they would come and no one could keep them away.

The intellectual law is that of Receiving and Giving; the spiritual law is that of Giving and Receiving. The intellectual dictates receiving in order to give, and the spiritual directs giving that one may receive. It is true that one must first receive before he may give; but each one is always complete, and can at all times express the God within, his most precious possession and the rarest of the gifts that are at his disposition. The difference between the two laws lies in the method whereby one shall receive; and while the spiritual method promotes free circulation, the intellectual places obstructions in its way.

The time-honored distinction between the intellectual law and the spiritual, is that the former is actuated by attachment to results, while the latter is unmindful of the event. The intellectual law suggests activity for the sake of the results that are expected to follow, and therefore lays little stress on the rightfulness of the causes that are set in motion; while the spiritual impels that which is just and right without thought of what may result from it, and is therefore most discriminating in regard to the causes it sets in operation. One lays stress upon results, the other is concerned only with causes.

The essence of spirituality is Faith—faith in the God Within. Reliance on thought power is not faith, but rather an admission of doubt of the God Within. It is an acceptance of the supremacy of intellectual powers over the higher wisdom of the God Within, at the expense of which it exalts its own intellectual conceptions and on these places its reliance.

The law of the Spirit is supreme. It bids one live normally, naturally, lovingly, in the realization of one's Godhood and Divinity; in the Practice of the Presence of God; in the consciousness of the Brotherhood of Man; in the understanding that whatever is right and just must obtain; that whatever things are necessary to the spiritual life will manifest; that the spiritual is the essence of life and the physical the flesh and form that Spirit must assume in its process of unfoldment.

It is lawful for each to follow the interpretation of The Law which his place in unfoldment dictates, and whatever this may be he is certain to secure the exact return to which he is entitled. If his assumed basis of life is animal, he will absorb from others to the point of saturation all that he is able to take by superior physical force. If his basis is human, he will take by mental methods, through physical agencies, all he desires that he can secure, giving as little in return as his experience dictates to be advisable.

If his assumed basis of life is divine or spiritual, he will give, and give, and give; and, in his equal receptivity, the divine law of Compensation, or Cause and Result, will return this to him measure for measure, brim full and running over. The spiritual Law of Success is founded on the truth of the divinity of man, and on the life lived in this realization The Law confers its greatest favors—it crowns such a life as an Immortal Success.

To All Who Aspire to Wisdom's Plane

BY SAKE D. MEEHAN

There is at this time the greatest opportunity for service to the cause of Justice and Right that has ever been presented to the world. It is also a time of great unrest and dissatisfaction, which affords opportunity for evil forces to impress their false doctrine upon men's minds. Seeing with the outer vision only, men desire wrongly the things of this world, and being deprived of them, fall into despair. In this manner they fall an easy prey to the suggestions and promptings of malice, hatred and cruel injustice.

Having become balanced within, through the practice of the will to wisdom only,—perceiving clearly the Divine Source of all true supply, man is safe from the evil counsel that corrupts his thoughts, and no longer burns within in envy of his neighbor nor desires to possess himself of the goods of others. In the divine assurance that he cannot be deprived of his just due except by himself, through his own desire wrongly placed in ignorance and folly, he becomes content, and seeks to advance in discrimination, that he may choose wisely what he will have, and in knowledge, that he may employ wisely such material as is given into his hands.

This is true wisdom,—to choose wisely, desiring rather to gain interior riches than worldly possessions, and to seek ever right counsel, and in obedience to the law of love and service, bestow such gifts as are accorded him freely among others.

To draw together the various threads of human experience, to weave into one substantial fabric of Truth the many individualistic substances of life, is the task of the New Age. Having progressed so far in the development of individualism through the exercise of free will or choice, it is now time to combine, harmonize, and utilize the sum of the whole for the benefit of all.

Never can this be accomplished in a spirit of class hatred, religious prejudice, or selfish controversy. Each must recognize not only the inward Truth Being in himself, but honor Him in others as well. Only by willing in God's will, or in peace and good toward all men, and obeying for himself the law of love and service, can any student or Master in TAROT fulfill his obligations toward the world. Seeking not that which is his own, but rather that justice may be accorded to all, and each may come into his own divine inheritance, all are enriched in

truth, and of lack there shall be none. Demonstration follows quickly on the unselfish effort to help others, and that which is shared is multiplied unto each.

When man turns his vision inward he perceives not the individual self, but the universal Self, which is Christ, or the Revealed Truth. Thus made aware of his own divine mission, which is always to heal and save, he seeks expression in the law of love and service, and becomes truly priest and king. When union is established between the inner truth perception and the outward realization in fact, existence is no longer a matter of earth dimensions only, but enters into the mysterious "fourth dimension," which will be defined as a state of unlimited expansion in all directions at will.

When the new terms or definitions which are made necessary by newly developed facts come into use, they are necessarily misunderstood and misrepresentation is made for humorous purposes, but gradually they become familiar, and before we are aware of it, have passed into ordinary speech. The exchange in space of particles of matter popularly supposed to have some connection with the fourth dimension, and which is an absurdity, is based upon the truth that in the finer etheric vibrations of the fourth dimension, impalpable substances do exchange places constantly, being in a very high degree of activity or vibration, thus acquiring penetration to an almost limitless degree. The word "limitless" must be qualified in this case, because so far as any substance can be conceived of by the human mind, it must possess a certain materiality, and therefore, remains limited by certain laws of matter. But in the true meaning of the fourth dimension, there is expansion without limit in space, and this is demonstrated only in the spiritual vibration.

It will be grasped by the student at this point that the "fourth dimension" is a quickening of the process of involution and evolution until a vibration is reached in which it is possible for the reactions to become so sustained and continuous that space disappears. When union is effected, therefore, in this high degree of understanding, between the inward and the outer man, the inner does in truth become the outer, and vice versa. The Spirit is manifested in the flesh; the flesh reflects truly the life of the Spirit; all being One in truth, and now One in consciousness.

This point once firmly grasped, that in the quickened vibration of the New Age, the powers of the Spirit are to manifest upon earth in the flesh, in universal consciousness, or in all men, at will, there remains only the reverent acceptance of the new responsibility, the clear inward perception of the new goal.

Theosophical Talks

THEOSOPHICAL TALKS

BY AMRU

The Theosophic Attitude

Editor's Note—Aseka is resting from his labor for awhile. The present writer who calls himself Amru is not unknown to the older readers of Azoth as he "talked" every month from the first issue of the magazine up to January, 1919, a period of two years. We feel very sure that many readers will miss Aseka but it is often well to hear more than one person "talk" on such a profound subject of Theosophy.

The last article this particular student wrote for Azoth was upon the mental attitude of Theosophists to Theosophy, criticising the tendency to credulity, blind faith and cock-sureness of the average follower of the leaders of the several societies calling themselves Theosophic.

It may therefore be well on this his reappearance in Azoth to talk a little about Theosophy itself and the advisable attitude of those who are approaching its study for the first time.

Theosophy is a modern presentation of a *portion* of the Occult Science which we have reason to believe was generally known by sages of old who had given their lives to its study and proof. The teachings were held sacred and only a very few qualified persons were admitted to the Temples or Priestly Orders where they received training and instruction. Such places undoubtedly existed and may still exist, in the ancient civilized countries, such as Egypt, India, Chaldea, Judaea, and, most probably, Mexico and South America.

To us, the presentation of the portion of this knowledge embraced by the teachings of Theosophy cannot and should not, without personal corroborative experience, be taken as anything but hypothesis. A hypothesis which will appear increasingly true as we continue to study and in which we shall increasingly believe, but most of it incapable of personal proof or demonstration to others, until, by the development of spiritual or psychic perception, we are able to test its accuracy.

It will, however, be a mistake to believe that this great body of doctrine has never been anything but speculation and the result of inductive reasoning. The universality of it, the identity of teaching and symbolism in far removed nations, the undoubted

basis it forms for the superstructure of all religious systems, all tend to show that the word Science is not misapplied to these occult matters, but that the research into the mysteries of Deity in all its manifestations, was carried on in a truly scientific manner, just as is any modern work in material science. The gathering of all the facts, the vast extent of the research, may have taken ages of time and many, many devoted lives to obtain—indeed this is what is claimed for it—and the all inclusiveness of its scope, the wonderful vastness and yet coherence of its conceptions, the key it affords to a rational explanation of the mysterious phenomena of life, are themselves a testimony to the claim of Divine Wisdom.

Yet, as has been said twice in this "Talk," Theosophy is but a portion of the whole. What we call Theosophy is the presentation to us of the understanding of the teachings as acquired in direct contact with Adepts in the science by Madame Blavatsky principally and, in less degree, by Mr. A. P. Sinnett and a few others. Not only are we dependent upon their right understanding and comprehension, but without other evidence it must be plain to all that not even such Monumental Works as "Isis Unveiled" and "The Secret Doctrine" could contain *all* that is known of Occult Science, nor is it likely that any one person, short of one of much more than human development, could learn all that is conveyed by the term Divine Wisdom. Theosophy may be said to give the fundamental outlines as taught in India. While a good deal of detail is also given, there is much which is but hinted at, and much which must still be kept back on account of the danger of the knowledge in the hands of the spiritually undeveloped.

This is borne out by study of other presentations of the ancient teachings as given in older systems than Theosophy, and derived from other scriptures and teachings than the Indian. All Theosophists should remember that, satisfying as the teachings are, great as is their inclusiveness, they have not the last word or nearly all the words, and that it behooves them to be humble in their faith, open to new ideas or to modifications of old conceptions.

The old student, particularly if he has gone far afield in search of corroboration, will readily endorse what has been said, but for younger students or those approaching the study of Theosophy it is important to understand the points made in order to prevent dogmatism, secure judicial attitude of mind and the avoidance of falling into another deep rut.

Those who are becoming interested in Theosophy have al-

most all been perfectly certain at one time or other that they had the truth and that their faith was unshakable. This faith may have been in their special brand of Christianity or other religion or maybe a bigotry of unbelief, and the strength of it may have kept them in ignorance and consequent arrested spiritual development for many years. It is well to be determined not to fall into a similar error after escaping.

The study of Theosophy must be approached with an open mind, and in an attitude ready to accept as probably true that which appeals to the reason, no matter how it differs or destroys preconceived ideas and cherished beliefs. The motto of the aspirant to spiritual wisdom must be "The Truth at all costs" and great care should be taken not to permit feeling to overcome reason. To unlearn is often more difficult than to learn, particularly when what has to be discarded has been imbibed from childhood, but one must be prepared for this if the old will not harmonize with the new. It will, however, be found by all students, if they will but set all past belief and prejudice on one side temporarily, that is, approach the study as a philosophy which it is well to know first and compare afterwards, that they will later be able to see beauty never before noticed, to understand statements hitherto incomprehensible, get conceptions never before contemplated and generally find the religion which they have partly or wholly discarded full of the light of truth from which Theosophy has drawn aside a veil.

There is as much reason, probably more, for considering the teachings (not the words) of Theosophy as inspired by God as there is to grant that the Bible is inspired. It is not antagonistic to the true teaching of any religion though it will show up the errors, misconceptions and misinterpretations of the words of the Founder of that religion. It is, therefore, most vital that everyone searching for the truth should familiarize himself with the teachings no matter whether they may be believed or not during that study. It is essential to get a true conception of the whole body of doctrine first, then the student can intelligently compare and criticise. Apart from the gross unfairness it is only a very foolish person who will condemn that of which he knows little or nothing. Theosophy has suffered much from this treatment. It is so easy to adopt an adverse opinion of someone who makes dogmatic assertions which are quite baseless when those assertions jump with one's prejudices. It saves such a lot of hard work, and man is a lazy animal mentally perhaps more than physically, but those who are really seeking the light, must be prepared to overcome that inertia, to seek for themselves, think for themselves and not depend on what any other person says either for or against.

Astrology and Its Relation to the Fundamentals of Life

BY "URANUS"

Astrology, if it means anything at all, has a wonderful significance to those who will be guided by its basic principles. There can be no doubt that life and destiny together form at once the most interesting and most insoluble of the mysteries of the universe. The problems of KARMA, REINCARNATION and PLANETARY INFLUENCE form practically the foundation of everything worth while in life. Neither can there be any doubt that all sentient beings, even those of the lower order, have WILL energised and free to a degree; the question of degree is everywhere a source of controversy and investigation among the thinkers of the day. What really are the lessons which the science of ASTROLOGY has, not only for every individual, but for every race in every clime?

Empirical evidence abounds that the planets do largely influence people and races. The study of horoscopes whether of individuals or nations will bear ample witness to this fact. What has not yet been fully ascertained is exactly the lesson which the science at its best aims to impart. At its worst it imparts to the individual an undue sense of introspection and often an accompanying sense of melancholy and restriction; but at its best it undoubtedly imparts optimism and new inspiration to that common sense which is ever striving to get the best out of life.

The problem of free and restricted will is decidedly interesting in this connection, the factor of planetary influence primarily giving the uninitiated the impression that there is no such thing in life as free will. There is undoubtedly a first cause for life but it is shrouded in the mists of inscrutability. And, as there must have been a first cause for BEING so by analogy there must have been a first cause for individual manifestation as evidenced in lower and higher animal forms, types of evolution traced from the lowest forms of mammal creation to the highest forms of human intelligence. Following the analogy still further we may reasonably assume that there was a primary cause for all suffering, all joy, all types of manifold experience manifested by individuals in incarnations, no matter how unwarranted and how unjust these experiences may appear on the surface.

Analogies are necessary in the study of metaphysics for the reason that it is only through the processes of analogy that the occultist or earnest student can reach any conclusion as to the principles functioning behind all experience and phenomena. Analogy is, too, in many cases a fundamental truth in itself. Evolution itself is perhaps the most apt expression of the force of analogy that presents itself to the student of life. The grandest of all analogies, that of the macrocosm to the microcosm, has been amply demonstrated by the greatest of the world's modern scientists, Lord Kelvin and Sir Oliver Lodge who have definitely established the fact that the electron, one of the most minute forms of life known, is itself a solar system fashioned after the plan of the great solar system of which our own EARTH is a component part. One could travel far afield to prove the value of analogy. This we shall leave, however, to those of the public sufficiently interested to follow the study of its final analysis so far as they are concerned. Now, analogy in the present study will convince the earnest student that as there was a first cause for BEING at all and for individual manifestation, so must there have been a first cause for every experience encountered by each of these individual manifestations in individual incarnations. Here, then, we have the key to the whole situation.

We have now definitely established a first cause for manifold experiences of individuals. The next step is to show in what way present experience may be so garnered as to make for higher inspiration in the future. This brings the factor of free will into the problem, added to which is the relative value of astrology in determining the channel of expression of each individual in his or her incarnation. This science teaches that while the individual is born with certain virtues and vices the individual is relatively free to do as he or she will with those vices. We say relatively because, after all, there can be no doubt that the accumulations of experiences of thousands or tens of thousands of years functioning as one of the many primary causes for each incarnation must necessarily restrict the WILL, thus giving the term "Free Will" only relative value. Well, the individual having fully studied his planetary influences aids these studies by the application of common sense. It is this common sense and its application which in itself becomes the primary cause for later incarnations. One had better say that it is either this common sense or its lack which determines the future of the native according to the degree of application or lack of application. We shall take for example the absolute square of the planet NEPTUNE to the planet VENUS in any horoscope.

Now, to the being who applies common sense to his study of life this will not necessarily imply that he or she is destined to be the renegade which this influence might imply. We are taking it for granted that this position is the most powerful in the nativity. What will the individual of common sense decide to do? Naturally he will decide not to allow this knowledge to overwhelm his emotions. No, he will wherever possible assume an attitude of mind which will counteract this evil influence. He will realize that the only attitude of mind which will meet the emergency will be that of static calm. And he will act accordingly. But let us suppose that he lacks that quality which would apply common sense to the situation. What will happen? The inference is clear. Introspective imaginings will occupy the place of common-sense calm, with the result that the influence will make tremendous headway to the detriment of the nativity and with startling results. The end of such imaginings will be either the insane asylum as a dipsomaniac or a sexual pervert, or a state of hypochondria resulting possibly in suicide. In any case application of false ideal from the knowledge gained of one's failings can lead only to worse and more miserable conditions. This, then, denotes the difference between two types of individual, the one exercising his WILL to the best advantage, the other permitting his lower self to dominate this WILL to his detriment.

What has been noted with regard to the position of NEPTUNE in square to VENUS applies one way or the other to every conceivable planetary position in a horoscope. The writer is firmly of the opinion that the chart of one's birth denotes the inherent possibilities of the native while the chart of one's death denotes just what that individual has made of his or her opportunities, also the point at which the next incarnation will be taken up.

Here we reach another decidedly interesting possibility in the study of astrology. That is the question of the influence of signs as differing from the influence of houses. In this connection it may be shown that the position of a planet by sign in astrology may indicate the general character tone of the individual while the position of planet by house may indicate the conditions mental and physical in which this character has to function in order to better reach the culmination of evolution in a single incarnation. This is a study, however, which the writer would leave to another occasion for more extended consideration.

The Caldron

The Unseen Doctor, published by Henry Holt & Co., has much to recommend it to the readers of Azoth. The veracity of the author is vouched for and the great benefit derived from her Spirit Doctor and psychic nurses are surely something worth trying. I can myself vouch for several well authenticated cases in New York, where the spirit physician worked wonders through a psychic nurse. If those who have well nigh given up hope of ever having the great blessing of health restored to them, will write to me, stating their desire to be helped, I shall be glad to aid them. Enclose self-addressed envelope, % Azoth, with brief history of your case. M. W. B.

The first copy of your magazine that I read was that of April, 1920. This reading is entirely different from anything I ever read. About June 1st my attention was called to Spiritualist Trumpet seances being held in this city, and I began attending the meetings merely as an agnostic. At these meetings voices have talked to me claiming to belong to loved ones who have passed on before. I cannot say in truth that I ever had a proof that it was they, although I cannot deny the phenomena. I was then told of a materialistic medium who would be in another city at a certain time, and I made it a point to go there and attend his seances. I have attended these four times, and the last time, among the many forms that have appeared, a form has appeared claiming to be one of my relatives who have passed on. I could not see the form well enough to say that it resembled the loved one in the least; however, forms have walked out boldly in front of me and others—whom I believe to be honest—have repeatedly affirmed that these resembled their loved ones. Again in this case I recognized the phenomena. This is not caused by any mechanical means as many would insist. This question arises in my mind. If these are not the personalities of those gone beyond—and I am not at all convinced that they are—who are they? Is it the astral body of this medium impersonating these loved ones? The nearest solution I have found to the matter is contained in the Editorial of the June number of the Azoth, and it is regarding this that I have a question to ask you. I quote below from this Editorial on the use of the ouija board:

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

As this is the first time I have ever heard of these "elemental or Nature Spirits," I would like to have you advise me where or what I can read in explanation of this. I have from reliable information that these so-called "spirits" will not allow people to rest at night, especially mediums, and I understand that in the case of one trumpet medium the trumpets sometimes float over her bed and talk and laugh until it is utterly impossible for her to rest.

However, before closing, I wish to state that these Spiritualists whom I have met are perfectly honest—in my belief—but I have felt that they unconsciously influence these messages.

If you can advise a perfectly ignorant person how to begin to read and study these matters, I shall be greatly obliged to you.

Thanking you for any attention you may give this letter, I remain

Respectfully yours,

J. V. BROWN.

ANSWER TO THE ABOVE

MY DEAR SIR:

Your very interesting letter of the 2nd instant has not been answered sooner owing to press of work.

Although there is undoubtedly a great deal of fraudulent materializations which are nothing but trickery, there is equally no doubt in my mind that some of it is genuine. The question of the identity of the spirit form is a very difficult one and each case has to be judged on its merits.

It has been proved very conclusively that the material for the form is taken from the body of the medium and built up in the likeness of the person supposed to be manifesting. This can be done by the dead person or by others, human or non human.

Some time after the soul leaves the material body it also leaves what is sometimes called the double or etheric body, which is then merely a shell floating around in space. It is a replica of the material body and can be used, by those who know how, as the matrix on which to build in the visible material from the medium and it can be vitalized temporarily by an elemental who gathers the strength from medium and sitters. It will then vibrate along its old accustomed lines and give a more or less imperfect representation of the dead person, who, however, in most cases is utterly unconscious of the whole proceeding.

This is not to be taken as explaining all materializations, but is I think the most common.

The Elementals or Nature Spirits have always been known and taught of in occult writings. Eliphas Levi in his several books, The Abbe de Villars in the "Comte de Gabalis," Madame Blavatsky in "Isis Unveiled," and "The Secret Doctrine," have all something to say about them, as well as more mediæval writers.

I am more than willing to grant that the Spiritualists you have met are perfectly honest. It is only by a careful study of occult teaching and law that some glimpse of the real factors behind the phenomena may be obtained.

Yours sincerely,

MICHAEL WHITTY.

TO THE EDITOR OF AZOTH:

I have before me an article which appeared in one of our leading and most powerful newspapers, relating to a young lady who has from childhood declared herself to be the reincarnation of the poetess Sappho, who lived 2,500 years ago in ancient Greece. I know no more of the case than is contained in this short account of the lady's life, to which is added the opinion of one who is said to be, "one of the foremost physicians and psychologists of New York."

My only excuse for taking issue with a newspaper article, is, that the newspaper is the "university of the masses," and it is my experience that the view of the masses is that of the newspaper, their sole fountain-head of learning. Hence in correcting the judgment of the newspaper, I am correcting the judgment of the majority of the people

It seems that the girl in question, Miss Juanita Clivette, of New York City, first identified herself with Sappho at the age of five. Her assertion at first amused her parents, who fancied it a girlish prank, but it was not long before their amusement turned to alarm at their child's apparent abnormality. Juanita showed herself familiar with the smallest details of Sappho's life; relating how she committed suicide because of her futile love for Phaon, and the many incidents which led to her final self-destruction she was able to describe with remarkable facility of utterance. At the age of six she wrote her first poem. The information contained in this, and later poems were identified, by scholars of Sapphic writings, as correlative with the facts of Sappho's life. When only eight years of age, she declared in answer to her mother's pitiful confession that she could not understand her child, "I came back here to work another incarnation and spiritual redemption, and chose you for my mother because you had a clean body and your mind was bright enough to make you companionable but you will never really understand me. You never can; so please don't try!" Recently Juanita announced that in twelve years she would be sufficiently evolved to free her of the necessity for physical incarnation forever.

The psychologist mentioned above, who, for some reason which he does not give, is averse to reveal his identity, after a short description of the work accomplished by Dr. Morton Prince, in the development of modern psychology, states as follows:

"Little Juanita is most probably absolutely sincere and truthful in her contention that she is Sappho come into being once more, but science points to the sub-conscious mind and says, 'Yes, Juanita *you* believe it but *we* do not, for your own little mind working beneath the threshold of consciousness has given you this idea, as it has to many hundreds of others.'

"The best test will be time itself, and the world can well afford to wait and see what the outcome will be. Will Juanita become a normal young woman, dropping this sub-conscious suggestion as she becomes older and less emotional, or will she prove herself a great poetess?"

Here is an excellent demonstration of a scientist becoming enmeshed in a home-made scientific acrostic. Instance; he says, "science points to the sub-conscious mind," without offering (and neither does science) any explanation of what the sub-conscious mind might be. He calls the *sub-conscious*, what the Theosophist would designate the *super-conscious*, which latter is also the ego, and, therefore, the *real self*; for does he not say later, "your own little mind"? The sub-conscious, theosophically, is an accumulation of habits and idiosyncrasies formed in the dim past during our many former incarnations and has little to do with the case of Juanita, beyond giving her a foundation for building a character congruent with that of Sappho. It is evident, then, that he attributes to the effect of the sub-conscious the same phenomenon as Theosophists claim are caused by the super-conscious, or ego.

Under these considerations it is patent that the causes in both theories are identical, which means, in other words, that our fellow student, the scientist, while attempting to refute the theory of the reincarnation of Sappho, really has corroborated it.

Again as to the "hundreds of others receiving such ideas." Yes, the ego has sent down such ideas to hundreds, indeed thousands of which we have no record. How many children have been discouraged and laughed at, for merely mentioning these intuitional tremors which the ego has managed to work through the receptive mind of the child? How many have fought them off as a consequence, and subsequently destroyed a blessing beyond mere verbal description?

If Juanita tells the truth she is not an exception because of her reincarnation,

which is as equally true of all of us, but because she is seer enough to know her past and future. I have not stated (because I do not know) whether she is obsessed by an impish entity, is really Sappho, or is after all deceiving us, but I have merely sought to make the words of an alleged expert on matters psychological prove the tenets of the Secret Doctrine. At the same time agreeing with Dr. A. Marques, who says, in his "Scientific Corroborations of Theosophy," that it is not his intention to "bolster up" Theosophy by the aid of modern science, but that, Theosophy can stand on its own merits.

A. C. HEEG.

MY DEAR MR. WHITTY:

It is evident from Mr. Gilmore's letter in the October number that he does not know as much about Theosophy as he does about Christian Science. He says these two systems rest on altogether different basis, and that they have fundamentally no common ground. Let us see.

Mr. Gilmore may never have heard of the involutory side of theosophical teaching,—that the whole universe, including man, is a manifestation of God; that God, though remaining Absolute and in great degree Unmanifest, yet willed a Manifestation in part. "Lo, I pervade all things, yet remain." (Bhagavad Gita.) Let there be Light. There was Light. With Light, came experience of Darkness, wherever Light was not. Let there be Form. With Form, came experience of limitation; Space, something in Space, with bounds and terminations. Let there be Time. With Time, came sense of Past, Present, Future; more limitation. Let there be a firmament, sun, moon, stars; let the Divine Life express itself in mineral, vegetable, animal, and finally human creation, all of it being God and only God. Let there be experience of Self and Not-self, of separateness, of individualization. Let there be veil after veil of illusion wrapt around these separate units, till such a condition is reached as actually confronts us today, in experience.

Yet all the while, the fulness of God's perfect Being is inherent in every atom by which He willed to express Himself. Man is as glorious and perfect in Theosophy as in Christian Science, for his essence is still Deity. But Theosophy holds that God undertakes the experience of limitation in human form (and lower forms) in order to overcome limitation; to show its nothingness, and to show Himself Supreme God, Undifferentiated Whole, manifesting as a vast differentiation of individual entities, undergoes the experience of separateness to overcome separateness and show its nothingness.

God could not, indeed, as Christian Scientists well assert, inflict pain on someone not Himself, but *we are Himself*, the perfect and transcendent nature of the Supreme Deity being wrapt in each one of us; and not in Man only, but also in every atom of the manifested universe, all awaiting unfolding again, back to the realization of Absolute Power. Therefore, being ourselves God undergoing experience of self-limitation, in order to rise above all limitation, we impute no evil to God when we say He permits Himself to undergo this duality of experience, the knowledge of apparent good and evil. Down, down comes the Life-wave, God putting veil after veil about Him, experiencing the utmost thinkable degradation of wickedness and ignorance (so men name them),—then turning back upward, (evolution) a myriad of happy, redeemed, self-conscious children of God, now knowing themselves to be One, when final Unity is realized. This is the work of ages, as men count time, but may be as the twinkling of an eye to the Absolute Unmanifested, for whom time exists not. *It is a picture in the Mind of God*,—a joyous picture, a picture of Activity, Power, Victory.

Sin, disease, and death are as unreal, regarded from above, as any Christian Scientist ever said they are. It is our work to know this while yet below. Christian Science says this. Theosophy says this. To know this, is the Path of Evolution. Those who do not know it are creeping on in the darkness, following a long, slow course. Those who do know it, as Christian Scientists do, and as the more spiritual among theosophists do, are going ahead by leaps and bounds, according to the strength of their vision. Only by knowing this Truth, that we never left God, but are merely experiencing a sense of separation that has no reality in fact, do we work our way back to the Absolute Consciousness.

It seems to me that the mission of Christian Science to the theosophist (who has the bewildering experience of matter darkening his knowledge) is to remind him that all these sufferings are unreal to the God who is in him, and are nothing whatever but a form of experience; that as soon as they are recognized as such, they vanish. Evolution consists in precisely what Christian Science teaches, viz., in knowing the nothingness of evil and the allness of God. The Christian Science people are striding ahead rapidly in their evolution, because they have found the key to growth. The Perfect Man, the untarnished Divine Nature, is present all the way along, the "Father in Heaven" to each unfolding unit. "My Father and I are one." "The Kingdom of Heaven is within you." This is the meeting-place of Christian Science and Theosophy. Theosophy tells how we arrived here, and says we are to go back, but is hazy about defining the way back. Christian Science cares not a fig how we came to this experience of "mortal mind," but has a clear vision of the way back to a realization of perfection. Thus each is a supplement to the defect of the other. And their common basis, which Mr. Gilmore does not see, is that both premise that nothing has real ultimate existence except God.

The refusal of Christian Science to give any rational account for the appearance of evil in experience is a stumbling-block to those who believe that every phenomenon has a cause. To call mortal mind a "counterfeit" does not satisfy Reason. Theosophists cannot dishonor Reason by believing that sin, sickness and death, experiences universal to the human race, have no cause in the Divine Mind. In all science except Christian Science, when observation shows unvarying uniformity of action under uniform conditions, a Law is recognized, higher than human mind. When every human being ever born in the guise of flesh has experienced pain of body, Reason forbids us to suppose that He who made all things has no relation to the experiences of His handiwork. If mortal mind is a counterfeit, who made the counterfeit? A counterfeit is not less real as an object than that other object that it imitates. The word is unfortunate, for by definition, a counterfeit is deliberately made by someone to look like something else. As God is the only Creator, if there is a counterfeit, He must have made it! (Not for a moment do I believe that Mr. Gilmore will admit this. I suspect we shall hear that the counterfeit does not exist, although we have read in his letter that it does.)

Obviously, there must be somewhere a meeting-place between the plane recognized as Reality by Christian Science, and the plane of mortal mind. Some relation must be established between them, in some kind of mind, or else we have two unrelated universes, not knowing each other, one of Divine Mind, one of mortal mind, existing side by side, without contact: an ultimate Duality, not One Absolute God, in whom are all things. Unless we are shown how the counterfeit arose out of the Real, we have no guarantee that it will ever give way to the Real. Again: if pain is only a counterfeit in a counterfeit world, why should anyone care to stop it? Why fuss because the counterfeit selves of other people are in a counterfeit torment? If their real selves are enjoying

happiness and are wholly unrelated to the phantasm that has a phantasmal suffering, why not go on our way rejoicing and let the unreal drama pursue its imaginary course? Is it not because everyone, even the Christian Scientist, knows in his heart that there is a relation between the appearance of suffering and the Real Man, that there is a Unity at the bottom of all experience, and that Unity is God?

Theosophists do not "declare God, Mind, as unknowable" in the sense in which Mr. Gilmore uses the concept Divine Mind, "expressing Himself in goodness, love, mercy, justice, etc." But such Divine Mind as we can know we hold to be a long way short of the Absolute, who, by definition, is existent outside of all relation, and therefore cannot be known by any creature in the manifested universe. The Logos of our Solar System is for us ideal Godhead, but when we shall have reached His status, and know ourselves One with Him, the possibilities of higher perfection beyond are certainly such as to be undreamed of by us.

I should personally be sincerely grateful to any Christian Scientist who will explain how the universal uniformity of experience of matter can be otherwise than by Divine consent. If any other power than God can force these experiences on us, then God is not Supreme. And they are forced on us. No man born has ever escaped them.

Yours sincerely,
M. ELMA DAME.

Reviews

Success Fundamentals. By Orison Swett Marden. Cloth, 307 pp. T. Y. Crowell & Co., N. Y.

This is Dr. Marden's latest addition to his library of inspirational books; and it is filled with wisdom along the general lines of health and success, efficiency, how to find yourself, confidence, the law of opulence, and salesmanship. Surely, Dr. Marden has kept the essentials of success well in sight; and he has treated them practically and with his usual insight. In the simple wording of up-to-date advertising: "Dr. Marden's book is a *good* book." E. D.

Rachel Comforted. By Mrs. Fred Maturin. 252 pp. Dodd, Mead & Co., N. Y.

This is a book of great interest to those seeking enlightenment and positive proof of a known identity. A sorrowing mother constantly crying for the loved one retarded the upward progress of the child and bound it with invisible chains to its former earthly environment. It bears the stamp of truth and gives the most convincing proof of the child's well-known characteristics, trifling emotions and peculiarities, known only to the mother. Many of Sunny's assertions must be judged by remembering that his vision was from the perspective of a child's viewpoint, which is naturally limited. Not having any knowledge of the laws prevailing in the Spiritual World, his assertion that "Here is There" and There is Here and that the two are one is true, the child never having left the earth plane but continuing to dwell in its earthly environment, living with the Mother under the protection of a powerful guide.

Every wish that the mind of a child could form, every desire was fulfilled, but these wishes, the pony, the gardens, etc., were not realities or substantial

facts. They were only visualized thought forms which all spirits can materialize at will for their own gratification. These forms are tangible enough to a spirit for they themselves are intangible only a wraith of the physical form which once was theirs. The Astral Form is but a replica of earth's realities.

The ponies, flowers, etc., do not exist over there in a material form, except upon the earth plane which many spirits believe to be the astral plane. This child spirit could not discriminate between the astral and earth forms.

"In my Father's home are many mansions and I go to prepare a place for you." These words are true of the higher sphere, the heaven spoken of by the child. There Angels dwell, spirits of light and beauty who have never lived upon earth, but there mansions are not of wood or stone, but of rays of light, color forms of exquisite beauty and radiant light. All spirits who have passed through the gates of death aspire to this heaven, but it is gained only by degrees.

The tears of a mourner continually desiring and calling upon a loved one to return retards this progress considerably. Therefore Rachels, do not weep but send forth vibrations of love, for love is the greatest and most divine emotion given to earth and dominates our actions in life and after death.

This book given to the world as the treasured sayings of a dead child should be appreciated by all those who are seeking proof of identity, his quaint sayings, his childish jealousy, his wish not to become an Angel, are very characteristic of spirit life. This book should convince the most sceptical that the dead live and do dwell with and around you if you encourage such affiliations. There is no need of weeping for your dead, for divine comfort is always at hand. Seek and ye shall find. Knock and it shall be opened unto you.

MARIS, A SPIRIT.

Encyclopaedia of Occultism. By Lewis Spence, F. R. A. S. 440 pp., and Index. Dodd, Mead & Co., N. Y.

A very commendable attempt to supply what has been, and perhaps it may still have to be said, still is, a long felt want. Occult students will at least hail this with pleasure as a beginning or a nucleus for more elaborate efforts in the future. A full, complete, reliable encyclopaedia of occultism in all its branches, implicits and ramifications is a big undertaking; in its peculiar way perhaps more difficult of compilation than its more ordinary fellows. Mr. Spence who is a Fellow of the Royal Anthropological Society and the author of several books, *Myths of Mexico & Peru*, *Myths of Ancient Egypt*, *A Dictionary of Mediaeval Romance*, etc., realizes this fact and does not claim more than to have made a beginning and expresses the hope that his book may at least inspire others to a more extensive compilation, a hope which all students will share with him.

It seems ungrateful to criticize too severely such a pioneer, but it must be said that the author not only appears to have attempted too much himself but has brought to many of the subjects a mind somewhat prejudiced and in many cases insufficiently informed. He cites four collaborators who have aided him with certain material. Surely the services of many good students along specific occult lines would have been gladly given in such a cause. No one man, nor five men, could possibly compile a satisfactory Occult Encyclopaedia, but forty or fifty might.

It seems such a pity to have given us this half-loaf when a little more effort might have furnished us with a more complete and satisfying ration.

A "Select Bibliography" is recommended on the several branches of occult science. A perusal of this will leave the student aghast at the absence of such books as "The Secret Doctrine," and many other noted works under the re-

spective headings. Fancy confining the subject of Astrology to Lilly, to Leo's "Practical Astrology," and to Waite's "Compendium of Natal Astrology"; and, under Theosophy, omitting such books as "The Ocean of Theosophy," "The Ancient Wisdom," "Esoteric Buddhism," and many others; the consequence is that many of the articles are more amusing than informative. In the article under Astrology, for example, it is written "The Ascendant (a term sometimes used instead of horoscope) is the planet rising in the east or first house." (Italics ours.) To the important subject of the Tarot cards are given barely two columns, the substance of which will irritate those who know anything about them.

There is not a word about the Kabalistic Tree of Life and under "Kabala," a most deplorably ignorant exposition. Nevertheless, there is much in the book that is interesting and no doubt as a whole it will be a valuable addition to any occultist's library
M. W.

The Unseen Doctor. Anonymous, with preface. By J. Arthur Hill. 137 pp., and Index. Henry Holt & Co., N. Y.

The American edition of a book published in England and there entitled "The One Thing I Know," is the narrative by a lady E. M. S. of her most remarkable cure from a bedridden victim of many years to perfect health and strength by the ministrations of a Dr. Beale, a spirit physician, and two psychic nurses.

It is a question whether its veracity will be granted by the average reader any more than patent medicine testimonials are believed in by the average, or will have any more striking effect upon the minds of the readers.

To most people the whole story will appear perfectly incredible, or else they will dismiss it as the lady's mortal physician did as a result of "An immortality complex and self-hypnosis." Nevertheless, those who have had any experience with the spirit world, and the possibilities of healing and medical treatment by spiritual physicians through control of Mortal Sensitives, will know that such an experience as this is not only possible but is much more common than is generally known.

The story of this case will indicate that, granted a dead physician can come back and work through a medium, what a great advantage such an one would have over the mortal doctor limited by his physical senses. It opens up vistas of possibilities which may not be pleasant to our average M. D., who is thus threatened with what might be called an unfair competition.

Mr. Hill, in his preface, discusses whether the Doctor in this case is an actual entity or a fraction of the medium's higher self, but is prepared to accept the more obvious conclusion. We think, however, that readers familiar with psychic phenomena who will read the book carefully will very quietly dismiss all such ideas and accept the fact that an actual physician from the spirit world attended the case and effected a most remarkable cure.
M. W.

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It must therefore be understood that the editor does not necessarily endorse the teaching or statements in the articles appearing in the magazine. In some cases he distinctly disagrees, but considers that his province is to let readers think for themselves and not attempt to influence their minds by his own.

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