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A Message from Sir Robindranath Tagorh Next Month

Vol. 8

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No. 1

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AZOTH

The Occult Magazine of America

TWO ASPECTS OF OCCULTISM

The Editor

ALIMENTARY DYNAMICS

Rosa G. S. Abbott

THE SUN-GOD RA

Frank C. Higgins

A RELIGION OF LOVE

Eugene Del Mar

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AZOTH

MONTHLY

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

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VOL. 8.

JANUARY 1921

NO. 1

Editorials

Ourselves.

With this issue of AZOTH we commemorate our fourth birthday and begin the fifth year of our existence. Conceived and started when almost all the world was at war, under what level headed business men considered most inopportune conditions and with very meagre resources for such an enterprise, the faith was strong in us that such a magazine was needed, that the inspiration to launch it upon the uncertain seas of literature came from higher sources than the hope or ambition of its editor, and that it had a part to play in the changes in men's thought and philosophy which were then beginning to be felt.

An open forum for the presentation and discussion of all subjects connected with the larger life of man and the hidden laws of his existence; a medium through which all thinkers and investigators may give to the public the results of their thinking and research; identified with no special school, cult, religion or philosophy, but impartially presenting all, as well as being ready to criticise and sift truth from falsehood in all; we believe AZOTH to be the most unique and unusual magazine published in the world at the present time making for liber-

ality, tolerance and the true spirit of fraternal feeling among all men and women whose minds' eyes see a wider horizon of life than that bounded by their own petty affairs or the frivolities of the material world.

Our faith has been justified. We have made good. A magazine that has been able to struggle successfully against the continually advanced prices of paper, printing, mailing rates, rents and wages which have beset its path for the past three years, is evidently needed and appreciated, its future is assured. This assurance comes to us daily in the shape of most eulogistic and encouraging letters from our ever increasing number of readers. Some help us by suggestions and constructive criticism, some just cannot help writing just to say how helpful they find the magazine; all are our good friends, whose co-operation in the work which we are trying to do is a joy and inspiration to us. This is what we hoped for, this is what we want, you readers of AZOTH. We want you to feel that it is *your* magazine as well as ours, that it is not an impersonal thing, with which you have nothing to do but that you are concerned in its work, that the editors are your friends and fellow workers ready to listen to, nay, anxious to hear your advice and have your cooperation in its continual improvement and usefulness.

Our ideal is that the many thousands who now read AZOTH may regard themselves as each in some degree taking part in the work of spiritual enlightenment now manifesting in the world; that we may be, as it were, one large body bound together by this common purpose, and in all ways helping the rest of our fellow men out of the darkness of materiality.

One small way is to introduce this magazine of ours to all and sundry who may be interested; to spread the knowledge of its existence, so that its influence may extend widely, and our future birthdays be as happy and prosperous as we most cordially wish the coming year may be for all of you.

Two Aspects of Occultism.

In a world in which every phenomenon of nature, every principle, every law, has its dual aspect and the play between them reproducing the primal trinity, it would be strange, indeed, if we were unable to find this twofold aspect in Occult Study.

The ancient mysteries are slowly and gradually becoming mysteries no longer; the ancient teachings which were so closely guarded by the hierophants of the past from all except

tried and tested disciples are becoming public property. Such a magazine as AZOTH could not have been published two thousand years ago, even if the facilities for such publication had existed. No one outside the closed doors of Temple or secret fraternity could have acquired sufficient knowledge to write for it, or, if they had, would not have been allowed to do so and live.)

From all we can learn from history and ancient writings we are constrained to admit that, although possessing somewhat different standards of ethics and ideals, man two thousand years ago was essentially very much the same kind of being he is today, certainly no worse in the practice of evil doing, and possibly better considering the increased struggle for existence and the manifold temptations of modern life.

Why, therefore, should the doors of the Santi Sanctorii of Occult Science be slowly opening for this age and generation? And what was the reason for the long period of intense and close guardianship of secrets which are now no longer to be considered as secrets? The answer to these two questions is of course in the increased a mental development of civilized humanity generally; the stimulus given to the average mind by the art of reading and the provision of books accessible to all, enhanced by the struggle for existence having been shifted more from the physical to the mental battle field. Although there were as many great minds in the past as there are in the present and in fact some to which no mind in modern times is comparable, there is no doubt that the average intelligence and the ability of man to think for himself is far greater and more extended now than then.

With such development of mentality and after the somewhat inevitable debauch of the power in the direction of gross materiality and selfishness, it is natural that the attention of the more spiritually developed should turn to a desire for knowledge of the more real than the less real, in the sense of those matters more vital and permanent which began to dawn upon the mental horizon with the realization of the transitoriness of mortal life and the unreliability of physical sense perception.

Whatever man demands, whenever he is ready, such are sooner or later granted unto him; such is the law of growth, hence some of the outer veils shrouding the Divine Mind from profane gaze are being lifted and the light of understanding shining more brightly for all.

There can be very little doubt that this general enlightenment is for the benefit and progress of mankind, but we can

imagine some ancient high priest, revisiting the world, holding up his hands in the utmost horror and dismay at the awful dangers likely to follow, the depth of evil and unrighteousness into which man would surely fall.

Perhaps few of us can place ourselves in this attitude but to a great extent it is justifiable and the possible evil is in some respects as great as the possible good. The "strong meat" as well as the "milk for babes" is now accessible to all and if the "babes" insist upon eating the former the diet will be, for them, disastrous; such food is for men only and this means those who are strong and can resist temptation and evil.

Take, for example, one or two of the fundamental teachings of Occult Science. It is now very generally believed that this life in a mortal body is followed by a continued and in all respects a more pleasant existence in another condition. The old horror of death is disappearing. To those who do not thoroughly understand the importance of physical life the temptation to end it, when unhappy, or to make no effort to retain it when sick, is very great indeed and may develop into a serious situation.

The Law of Karma, or Cause and Effect, when improperly understood is as likely as not to result in a complete resignation to an inevitable fate and the loss of all ambition to overcome life's obstacles.

These are negative evils, but let us imagine that some unscrupulous men and women become seized with the truth of the power of thought and will, and learn from the many sources available how to develop it. They would become irresistible forces in their immediate spheres of influence and could work indescribable evil upon others.

This power for evil would be tremendously magnified if it were possible for such persons to acquire a knowledge of how to operate and control elemental and other forces by practice of what is called ceremonial magic; but we may be grateful to the guardians of man that really very little reliable knowledge of this art is known, and the average man and woman of the class we have indicated are more than likely to dismiss what they do meet with as but gross superstition.

Such are some of the possible evils of a study of Occultism, that "a little knowledge is a dangerous thing" applies as one will readily see with much greater aptness to such study, and we would suggest to all teachers that these dangers should be carefully pointed out and that emphasis be laid upon the necessity of setting up the highest possible standard of ethics as a rule of conduct, necessary and inseparable from a successful grasp of Occult Science.

Alimentary Dynamics

BY ROSA G. S. ABBOTT

Embryonic gestation epitomizes race-long experience and development; in which the human germ passes rapidly through four types of the animal kingdom: reptile, bird, fish and mammal; a synthesis which has exacted eons of evolutionary travail in flux and reflux surge.

Human ethics, aesthetics and ratiocination represent, at any given period, a point reached in some antecedent developmental experience of a race or a sub-race.

Human alimentation registers with accurate nicety, the precise measure of psychic unfoldment attained by the race or the individual. Racial efflorescence is naturally far in advance of racial levels—in experience, in expression, and in projected ideals. /

The elucidation of any theory into a working hypothesis resembles the evolution of a living organism, the first explanatory and tentative presentations of the idea being followed by tests and essays which win gradual acceptance, as far as pre-existent notion, custom and affiliation permit.

Cosmic tendency, modified by the psychical and ethical trend and ascent of that tendency, should alone determine the acceptance or the rejection of refinements and reforms of current usage.

Racial habitudes and manias are first biologic, then psychologic, then mental (by idea and imagery,) then physiologic and sympathetic—passing into automatic action and necessity not easily displaced. Yet the complex being is ever confronted with optional modes of existence, and he chooses in accordance with the finer or grosser structure of his nervous system, plus his projected discernment.

Normal man is two-thirds appetite and one-third intellect. Superman is two-thirds intellect and one-third appetite. / Normal man cannot, therefore, adopt the liberated and liberative fruit régime of a Plato, *per saltum*, but must educate himself gradually toward it. We may deplore the ruthless, insensitive utilitarianism of our race-appetite, brutal as it is, and systematically at variance with aesthetic ideals—the urge of the yearning maw ever ruling reason and divine enthusiasm—yet cannibalism itself is wont to subside naturally when an adequate refinement in nervous texture is reached; and the crass insensibility of car-

nivorous cravings will finally merge into innocuous desuetude, leaving us in heart-felt sympathy with St. Francis when he prayed the emperor's edict against those who snared "his sisters, the larks." No regret will attach to abstention from flesh-foods, since it will but witness the withdrawal of our psychism from the level of vultures and jackals, creatures that thrive upon "retrograde metamorphosis," owing to their debased natures.

As Life is a royal progress toward ideal Beauty, the true sage will sublimate his philosophy to accord with the Chinese *voyant* who took his point of departure from the Beautiful throughout Universe and its principles inherent in all things. Porringers of ambrosial sunrise, with sugar, better befit an immortal soul on earth than the diseased and stenchful products of the shambles, with their terrible price of pain, and the antagonisms which create dread stress in the vibratory ether, and which react, in return surges, to plague and befog us on our eternal way.

Yet our peoples are consuming relatively less flesh than before; the *menu* giving increasing space to soups, salads, ices, fruits and sugars, which formerly were not in evidence; and the meatless *régime* must, perforce, become of greater exigence as grazing acreage is taken over for residential purposes. Moreover, economics will insist that grains and vegetables in natural status treble the food valuation of quadrupeds on the hoof.

Also the finer man, (he of the aeroplane, the wireless, and the new methaphysic), requires a finer body: and he will learn to eat the soul of the sun-filled grains and fruits directly from nature, without cookery, which denatures their chemical constituents.

India's teaching adds that the vegetable food of elephants procures them sound teeth, with vigor, at one hundred years of age, whereas our dentists pullulate and thrive in direct ratio to the consumption of hot meats and iced accessories, accomplices and abettors.

Godlike Apollo loves Eden's repasts, and he perceives *cosmically*. He wears no beard, his step is winged, and his voice is purest melody. America's high-caste youth will one day learn his secret. Apollo has naught to fear of ghoulish obsession from the astral and the intangible ambience. These dangerous onslaughts thrive upon psychic poisons generated by the murder of animals.

(Incoming body-cells should be prenatally educated upon solar foods and cosmic thought.)

Bedouin nomads exhibit incredible resistance to fatigue, nourished as they are upon dates, corn and elemental substances. The warlike Sikhs of India are said to be guiltless of flesh meats

and of intoxicants. Napoleon found greatest endurance in his troops which fed upon black bread, olives, raisins and natural foods: and it is a fact that the forty days' fast is performed rather by vegetarians than by carnivorous persons.

Canny Bernard Shaw proclaims his belief that the cannibal is the only logical flesh-feeder, as he eats bodies of nearest resemblance to his own; and, certes, Mr. Shaw's alert wit and wisdom witness the benefits of his Pythagorean credo. (Pythagoras accepted no disciple in divine philosophy who did not pledge abstinence from flesh meats.)

(Progressive ethical consciousness must induce refinements in alimentary accessories and usance.) Jury service is widely interdicted to butchers because that occupation perverts the judgment. Shall we subserve our brother's debasement by daily demands for steaks and chops?

The scathing arraignment of Western civilization by an Oriental at our World's Parliament of Religions, revealed the horror of our butcher shops in all their vulgarity, as centers of crime, disease, and psychic obsession.) It is incredible indeed that Christianity cannot yet rise to Oriental levels in this regard, but must convoy her ^{abattoir} with her missionary, about the globe.

How antithetical in this instance rings the text from Genesis: "Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed, *and to you it shall be for meat.*"

Stoics, cynics, sages, and saints of all eras have read into these lines the secret of innocence and happiness, and of peace on earth. Never shall we have disarmament, nor cosmic consciousness, until children are bred who do not slay to eat.

Harmonious equilibrium throughout Nature is disturbed and vitiated by wanton destruction of sentient beings. The subliminal unity of cosmic life is proven by vibratory oscillation and surge; and thus we should not institute in the ether vibrations of dire and disastrous consecution and efflux. (The life of man may not, by any rule of reason or logic, be severed from the life of the Universe. Therefore diet becomes destiny, for as we eat so shall we become, and so shall we constitute our racial *entente*.)

At each repast there are two guests—soul and body. We do not eat ferocious beasts, as they are imbued with a fiery spirit which stimulates astral perturbations and besetments in man, awakening in him the nature of those creatures. Animal food does not nourish the spiritual self, but excites material propensities and engenders pachydermatous bodies, with diseases and death of the finer self: so that all creatures in feathers, furs, or

finis fly the approach of man and his *énergie impérative dévastatrice*.

Manu, the sage Hindu law-giver, admitted man's crude right to feed upon animals, following the law of the underworld; yet he affirmed infinite benefits to be derived from refraining to do so.

And hear the institutes of Vishnu: "He who gives no living creature, intentionally, the pain of confining or killing it, from benevolence toward all creatures will enjoy everlasting happiness.

"Meat cannot be obtained without injuring an animal, and the murder of animals excludes the murderer from heaven; therefore meat must be avoided.

"I (Vishnu) reside in one free from sin, *whose food is pure.*

"Me will he eat in the next world *whose flesh I am eating here.*"

Today the objective mind and the vital temperament strive between the Scyllā of the flesh-pots and the Charybdis of inability to assimilate a solar régime. How may one urge forward his unregenerate body-cells to accept a regimen adopted by his reason and the reason of the ages? The new psychology will reply:

"By auto-suggestion, and by continuous experimental effort toward the higher way."

(*Idiosyncratic aversions and affections must be routed from the subconscious mind, for it is there that they persist, arising to confuse and discourage the aspirant to aesthetic perfection; and the method par excellence is by ideal suggestion before sleep, as the subliminal region then becomes active, while the subjective mind, with its false and outworn beliefs, becomes quiescent.*)

Affirm agreement with, and insistence upon, the purer foods; and each night before retiring, read from the many beautiful sources which advocate these aliments; and gradually the inner consciousness will yield assent, precisely as the wayward boy, by long suggestion of untruth, compels his subliminal self to accept nicotine as a manly necessity.

Persistence in this discipline will inevitably dispose of physiologic rebellions which were supposedly inexorable and constitutional.

As a lullaby, the patient may review Milton's Edenic repast, from the *Paradiso*, or Shelley's impassioned appeals for innocent foods, or Ovid's pleadings, by way of subliminal coercion during sleep; for the new culture must begin in the psychic depths, creating harmonic rhythm of the ether-waves, by affirmations of

unity with the One Life; thus liberating inter-atomic energies of centripetal polarization. This new science of mind, declares Bergson, will surpass all our hopes; and truer vision will initiate definitive peace between men, with pity toward the great silent caste, which looks to man for help.

When the animal is regarded as brother, and not as prey, the troubled earth will undergo spiritual metamorphosis, and the millenium will be ushered in.

“O mortals, from your fellow’s blood abstain,
 Nor taint your bodies with a food profane,
 While corn and pulse by nature are bestowed,
 And planted orchards bend their willing load;
 While labored gardens wholesome herbs produce
 And teeming vines afford their generous juice.
 A guiltless feast administers with ease,
 And without blood is prodigal to please.
 The essay of bloody feasts on brutes began,
 And after, forged the sword to murder man.”

OVID.

THE CALL OF THE SOUL

I called you—and across the ages dark
 A lingering, almost breathless whisper came—
 Was it the echo of my longing cry
 Or just a faint, faint murmur of your name?

I called you—could you hear me?
 Deep from out my soul the longing went.
 Did you receive the call? Or was it but
 The strength of my desire that I sent?

I called you vaguely—hardly knowing whom I called—
 Only that part of me was lost—it seemed the best—
 And blindly I went forward in dim faith,
 Weak without you, yet strong to face the test.

I called you—all my life I seemed to call.
 And wandered lonely as a mountain stream
 That seeks the sea, but has so far to go.
 It seemed one weary, weary endless dream.

I called you hoping that the dream would break
 And I should wake and find you there at last.
 Memories of another dreamless state
 Beckoned me on—thoughts of a life long past
 When we were one—urged me to hope
 That *somewhere* you were also seeking me—your own,
 And sometime, somewhere, we must meet.

MAY FLOWER JAMES.

Goethe the Rosicrucian

HIS FAUST AND HIS SUB-FAUST

By "PEREGRINUS"

(Continued)

The would be masher enters the girl's bedroom in her absence and is highly impressed by the spotless cleanness in which it is kept. This atmosphere of purity at once turns the doctor's imagination—more active now under the influence of the soma-drink—toward purer conceptions. For a moment the buddhic element in him gets the upper hand in his consciousness: "What delight-shudder catches me? I would like to linger here for hours. Nature, here didst thou develop with fleeting dreams the inborn angel. Here lay the child, its bosom filled with warm life, and here worked out itself the image of the gods with holy pure weaving work." Reread, please, this quotation, for the quintessence of alchemy is distilled into these few lines.

Then a Kamic wave passes again, the doctor himself becomes bewildered at his own pure sensations: "How deeply am I moved! What wantest thou here? What makes thy heart so heavy? Poor Faust, I recognize thee no more. Am I here surrounded by a magic atmosphere? I was pushed just to enjoy, and now feel myself melting in a love's-dream." Are we but toys for every pressure of the atmosphere? Yes, we are but toys for every pressure of our magnetic atmosphere, carrying impressions from Above as well as from Below, to everybody just what he is willing to receive.

The masher has vanished, but the struggle continues, the desire of Faust is still "the desire for her sweet body." But he learns by and by his lessons, begins to realize the true nature of love as something higher and entirely different from a mere satisfaction of lust. He is again surprised by the experience: "What is this heavenly pleasure in her arms?" The subtle transmutation works now more intensively until at least the former John Lewd discovers the celestial element in human love, and his desire is now not only to press "bosom to bosom" but "to penetrate soul by soul." The transmutation of a masher into a Platonic lover is then complete.

Nevertheless the idyll ends in a bloody tragedy in which the innocent Margarethe undergoes the extreme penalty, while Faust the guilty seducer escapes unhurt. His conscience troubles

him for a while only. Soon he receives from Above the drink from Lethe, forgets the whole affair, becomes love-happy again in the arms of Helene and without the slightest repentance, without any expiation, his soul is saved by direct interference from heaven, and angels carry him into the arms of the still loving Margarethe.

The reader who is not blinded by the brilliant fire-works of poetry adorning these scenes but still thinks, becomes here perplexed. Why! Corrupting a young innocent girl, making her the murderer of her mother and baby, killing her brother who defends her honor, and causing her death on the scaffold: are these but such trifles which may be committed entirely unpunished, and is there salvation without any expiation, simply because a foolish little goose still loves her seducer? Where is divine or even poetical justice? Or shall we draw only the moral, so sarcastically expressed by Mephistopheles: "The god who created boys and girls recognized readily the noblest vocation: to furnish opportunity?" Shall we close the book shrugging shoulders: Yes, "she is not the first one."

The thinker ought not to become alarmed. The master-poet in his poetical magnum opus did not commit such blunders as would have been the forgetting of divine or poetical justice or the law of recompensation or harmony. He did not take chances with the reader who analyzes, by making his hero unsympathetic. True, the layman could hardly find satisfactory answers to these perplexing questions, but the esoterist can.

As told already, the whole Margarethe-episode is not played in our material life, but up in the Invisible. While the mind and body of Faust undergo the happiness of love and the sufferings which follow, his body slumbers quietly on his bed. Nevertheless the whole affair is not merely a dream or illusion for him, but a real incident in the separate life of his soul, part of the trials through which he has to go, trials influencing actually his soul-development, the separation of his Manas from Kama and its attachment to Buddhi. Faust, Margarethe and Mephistopheles are really in action, but the other dramatis personae of this episode are but shades from the Hades, taking on temporary forms by the will of Mephistopheles.

The key to this mystery is given in the names again. Henrich and Margarethe are standing next to each other in the calendar, they are fixed for July 12th and 13th. This closeness is one of the hints and indications which Goethe admonished his readers to look after. Faust is generally known as Johann, but Margarethe calls him Heinrich. Why? In such a careful work as the Faust is, it would be not reasonable to regard this special

name as selected merely by the free fancy of the poet, or because it belonged also to the original Faust, Heinrich Cornelius Agrippa. The closeness of the name of Heinrich to Margarethe—the latter being itself a well-known symbol—suggests rather that Heinrich is the mystic name of Faust, the name which—according to the Apocalypsis, is written on a white stone, and “no man knoweth saving he that receiveth it.” Margarethe knows it, because she is herself that white stone—margarita, pearl—otherwise she is his twin-soul, called syzygy in gnostic terminology.

The symbolism of the pearl was long ago traditional among Gnostics. There is for instance the beautiful “*Hymn of the Robe of Glory.*” * in which the hero is sent to Egypt, synonym for the lower Hades, to bring out “the one pearl.” The hymn was discovered but recently, so Goethe could not know it, but he knew Tradition, might have read also in Latin or in German translation (publ. 1714) the “*Pretiosa margarita novella*” by Bonus of Ferrara, one of the best known alchemical books of the 16th century. Paracelsus also calls (II. 117b.) the Lili of the alchemists: *margarita maxima*.

The reunion after earthly tribulations of these twin-souls is expressed by Margarethe in heaven: “The *early* beloved, no more troubled, he *returns.*” She is the attractive, the magnetic part of the twins as it is evident from the instruction given to her by the Mater gloriosa: “Come, lift thyself to higher spheres, when he has the presentiment of thy presence, follows thee.”

Thus in the tragedy Faust is for Margarethe just an instrument for the inevitable earthly tribulations on their way to perfection. There is even a delicate poetical thought in making the male part of the twin soul, and nobody else, the instrument for the tribulations of the female part. Margarethe teaches to Faust and enjoys with him real human love, and both suffer its woes. Faust advances on his path, while Margarethe is “saved” finally through the very heavy suffering. There is justice and harmony in the episode.

Had exigencies of composition not necessitated the actual arrangement, the Walpurgis night ought to have been placed between the scenes in Auerbach’s cellar and in the witch-kitchen, for the lesson it conveys is to be learned between these two phases.

This scene is enacted in the lowest region of the earth’s magnetic atmosphere, and this place is clearly hinted at by the author. “We entered the sphere of dreams and magic” sing Faust and Mephistopheles. In fact, the construction of the whole

* See it in G. R. S. Mead’s: *Fragments of a Faith Forgotten*. London, 1906.

scene, composed of little incidents, incoherently patched up like an old-fashioned quodlibet picture, without any action but full of continually shifting movement, seems to be calculated to produce the impression of a fantastic dream. This is so because the lesson to be learned here by Faust, or any other operator, refers actually to dreams.

The first hint is given here again in a name. Lilith is mentioned, and she was, according to the Kabbalists the first wife of Adam, but also the worst of succubarum. Then comes a quartette, Faust with a young witch and Mephisto with an old one. Dreams are told expressing desires which are quickly granted, no room for doubt is left concerning the purposes of these four.

This obscene witch-pastoral refers to the lowest form of superterrestrial loves, to the succubus-love, and as such contains an important warning to practitioners, for a mistake on this point would spoil the work, eventually also ruin the health of the operator.

By a certain necessary operation, symbolized as the taking of the rejuvenating drink, the vigor is greatly increased at both poles of the creative faculty. Super abundant vitality at the lower pole heated by inflamed imagination may cause now and again involuntary losses, but there is no danger in them, though always a little backsliding. Prohibition by a firm will and at the same time a rational reassimilation of the surplus vitality for the development of latent faculties will always stop such losses in a short time. But inasmuch as the practitioner in the course of his operations has to increase steadily the quantity of stored up energy, such stopping of the leaking has to be followed by a radical purification of the conscious as well as the subconscious working of the mind. Otherwise the imagination may become overheated, and if the firm will then checks the overflow, the same condition may arise which is described by Paracelsus as a result of what he calls the Hereos-love. (Lib. III de origine morborum invisibilium). "Unde surdi quoque ac fatin spermatis exitus est quod ad liberorum generationem ineptum est. Ex illo tamen spermate incubus et succubus gignuntur."

(To be continued)

The Educational Value of the Hand

HOW TO TELL BUSINESS AND EXECUTIVE ABILITY FROM THE HAND

BY PEARL J. PARKER, Pre-Vocational Expert

These lessons have been prepared to help mothers to study their children scientifically. I shall take up the various subjects, one after another, as I deal with them in my Pre-Vocational and Character Analysis Charts.

The first point to be considered is business ability. If a child has good business ability it has the proper foundation for success in any chosen line of work. As executive ability is a very important part of business ability, we shall consider that in this lesson also. It must be remembered that in this study we never depend upon one sign or mark alone, but take several together.

To illustrate my explanations I have selected the best prints in my collection. When I say "best" I mean the best for this particular lesson. These are the hands of Mr. Ernest Loomis, a successful business man of Peekskill and New York City, and of his little son. The father's life shows that his print is correct, and the child is certainly a "chip off the old block." I very seldom find the hands of a parent and child so much alike.



Ernest Loomis

The father's is an almost perfect specimen of the square type. This is also called the practical, or useful hand. Without some people of this type in the world, nothing would ever be

accomplished. To people with square, practical hands the rest of the world must look for the carrying-out of its dreams and aspirations. If a child's hand shows only a little of the "square" characteristics, then these very qualities must be brought to greater perfection by intelligent training. Any quality can be developed.

In Mr. Loomis's character deliberation and foresight are prominent. People with square hands never rush into things. They consider every step, and have their plans well-laid. If they speculate, it is in something they call "dead sure." They are never fooled by get-rich-quick schemes. The possession of these qualities has made Mr. Loomis a very successful real-estate dealer, and has also made him prominent in other undertakings.

His little boy's palms round out at the sides, modifying the deliberation of the basic square outline he has inherited from his father by the active, restless nature of what is termed the "Spatulate" type of hand. This makes the boy more daring, and more inclined to take chances. He will not be as careful and cautious as his father.



John Yates Loomis

Deliberation is mere sluggishness unless it is backed up by clear thinking, and power of concentration, qualities indispensable to success in any line of work. In these prints they are shown by the clear, strong head lines. Mr. Loomis has used them in business, and he has also turned them to good account in other ways, notably in writing interesting books on occult science. These reflect the practical bent of the writer's mind, indicated by

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These lessons have been prepared to help mothers to study their children scientifically. I shall take up the various subjects, one after another, as I deal with them in my Pre-Vocational and Character Analysis Charts.

The first point to be considered is business ability. If a child has good business ability it has the proper foundation for success in any chosen line of work. As executive ability is a very important part of business ability, we shall consider that in this lesson also. It must be remembered that in this study we never depend upon one sign or mark alone, but take several together.

To illustrate my explanations I have selected the best prints in my collection. When I say "best" I mean the best for this particular lesson. These are the hands of Mr. Ernest Loomis, a successful business man of Peekskill and New York City, and of his little son. The father's life shows that his print is correct, and the child is certainly a "chip off the old block." I very seldom find the hands of a parent and child so much alike.



Ernest Loomis

The father's is an almost perfect specimen of the square type. This is also called the practical, or useful hand. Without some people of this type in the world, nothing would ever be

accomplished. To people with square, practical hands the rest of the world must look for the carrying-out of its dreams and aspirations. If a child's hand shows only a little of the "square" characteristics, then these very qualities must be brought to greater perfection by intelligent training. Any quality can be developed.

In Mr. Loomis's character deliberation and foresight are prominent. People with square hands never rush into things. They consider every step, and have their plans well-laid. If they speculate, it is in something they call "dead sure." They are never fooled by get-rich-quick schemes. The possession of these qualities has made Mr. Loomis a very successful real-estate dealer, and has also made him prominent in other undertakings.

His little boy's palms round out at the sides, modifying the deliberation of the basic square outline he has inherited from his father by the active, restless nature of what is termed the "Spatulate" type of hand. This makes the boy more daring, and more inclined to take chances. He will not be as careful and cautious as his father.



John Yates Loomis

Deliberation is mere sluggishness unless it is backed up by clear thinking, and power of concentration, qualities indispensable to success in any line of work. In these prints they are shown by the clear, strong head lines. Mr. Loomis has used them in business, and he has also turned them to good account in other ways, notably in writing interesting books on occult science. These reflect the practical bent of the writer's mind, indicated by

his square hand, in the emphasis they give to wise use of the hidden forces of nature. In passing it should be noted that the head line, in the child's print, rises higher on the Mount of Jupiter than in the father's hand. The boy is more ambitious.

The fourth or little finger is called the finger of business. This is normal if it reaches up to the second joint of the third finger. Mr. Loomis' is above normal, and is broad and square at the tip. This adds strength. Taken with the square hand, good thumb, and strong headline, this proves that he has excellent business ability, above the average. The clearly marked fate line confirms it. The many upright lines inside the fingers show mental and physical energy. He is not afraid of work. The well developed Mount of Jupiter shows ambition. All these indications, combined with the long first phalange of the thumb show splendid executive ability.

The first phalange of the thumb shows executive ability, the second phalange reason and logic. When the first is long it shows power to carry out one's plans. If the second is much longer than the first, the person always plans more than he can carry out. He is one of those people who are always telling what wonderful things they are going to do, but who never actually get around to do anything.

The very broad spaces between the first and second and the third and fourth fingers in the boy's hand show that he will develop independence of both thought and action. Such a child should never be controlled by force but guided by reason. He has splendid mental power and will use it. He will demand a reason for everything and should always be told the truth. His mental ability cannot be measured by his years.

I have tried to make this lesson as clear as possible in the limited space. Next month we will take up Mechanical and Inventive ability, with illustrations from life.

MEDITATION

I am the little seed within you that sends forth every uplifting thought you have: I am the power that teaches you to forego vanities for the things of the spirit. I am the "I will be, what I will to be," that the earth thoughts try so hard to surround and vanquish, but such a thing is not possible. For whenever in this seed the faintest spark of life remains, a little nourishing only is required to bring it to maturity and beautiful expression. Let the earth thoughts crowd around, let them dance madly back and forth in a useless endeavor to quench for all time the life of the seed, no harm can come to it. The breeze they create will quicken its fire and it will burn steadfastly on; desire only, that the light shall not be quenched and the day will arrive when earthly and mundane thoughts will vanish into darkness from which they came, routed utterly by the brilliant illumination of the ascending soul.

EDITH L. SOLLET.

The Divine Breath

BY MYRIAM MILNER-FRENCH

(Continued)

At the risk of being wearisome, the necessity for regular practice must be repeated again and again. One contemplating the study of Breath should be filled with a pure purpose, an intense hunger for growth in Righteousness before he should attempt it. You who start with selfish aims, or who commence and cast it lightly aside, beware! It may return like a boomerang, hurling itself against you with doubled force, and perhaps annihilate you. But if you are a devoted honest seeker and entertain the finest and loftiest ideals and unselfish motives, it returns to love, bless, protect and shower benefits upon you.

A perfect body without a defect is a beautiful and rare thing. Attaining such perfection, however, leads nowhere unless united with a perfect mind—healthy, pure and undefiled—accompanied by a perfect spiritual body. If we are in pain, we naturally are unable to give the same thought and mental energy to the Higher Self. Our body is the best and only material vehicle we possess. It is fitting we should guard and keep it in good condition. Jesus said: "My house—temple (body) is a house of prayer, but ye have made it a den of thieves."

"Harmony, Motion, Inertia, such are the qualities, Matter-born; they bind fast in the body, O great-armed one, the indestructible dweller in the body

. . . . When the dweller in the body hath crossed over these three qualities, whence all bodies have been produced, liberated from birth, death, old age and sorrow, he drinketh the nectar of immortality." Bhagavad Gita.

Raja Yoga means the Royal Science that joins the lower and Higher self through the control of Mind and Will. Yoga means method. Raja means King—the Sun—literally the Kingly method by which the lower nature is conquered, uniting the soul with divinity by realizing the Divineness within—the Jewel in the Lotus—"Om Mani Padme Hum"—O, my God within.

It means Union of the two selves and subdues the inner senses in order to understand the Divine within. A yogi is one who practices Yoga to attain THAT which liberates the Soul from bondage.

Hatha Yoga is the science that controls the body and

mind through Asanas (postures) to attain physical perfection of the body. We have already found out that Ha means Moon and Tha the Sun, and the breath passing through the right and left nostrils is called the Sun and the Moon breath. The practices of controlling the mind for the purpose of gaining control of the physical organs is called then Hatha Yoga, and through this method the body is made subservient to the mind. Whatever may be said against it, to a certain degree it is invaluable for many people.

As the physical body is but a shadow or reflection of its spiritual prototype, so Hatha Yoga is the physical counterpart of the spiritual Raja Yoga. Let us reconcile the first principles of these two sciences before the divergence of their paths, for they are interdependent. Both teach the control of Prana. Raja Yoga commences where Hatha Yoga ceases to be useful to us for spiritual development. The latter then may be considered but a means to an end, Raja Yoga being our ultimate goal. "Yoga is hard to attain, methinks, by a self that is uncontrolled; but by the SELF-controlled it is attainable by properly directed energy"

To many students, the practice of Raja Yoga is difficult. Even with the most rigid discipline, it often seems utterly impossible to subdue the mind, which Arjuna told Krishna was as fickle as the wind. But in spite of such tremendous obstacles there are still many who aspire to study and become yogis. Knowledge stored up in past lives comes to fruition in the present incarnation. The fact that one feels such a need would appear sufficient evidence that this was not his first attempt to practice Raja Yoga, slight though the efforts may have been in previous lives. "Only wishing to know Yoga, even the seeker after Yoga goeth beyond the Brahmic world." (Bhagavad Gita.)

At this stage we are filled with an intense desire to purify and cleanse our bodies and souls and make them fit to enter into the Sanctuary of the Most High. Our motive for learning more concerning the importance and inestimable value of correct and conscious breathing is to develop our spirituality for the attainment of liberation of the soul which can be brought about by Raja Yoga. A diligent study of your Gita will show you all that I have said and much more.

One writer has said that the senses are but the tentacles the soul puts forth in life, and at death draws back into itself. From such a viewpoint, the essence of the organs of senses is united with the soul for all time. "The soul is an intelligence served by the organs," but the organs, the servants, also

wield an influence and power over the Master of the House.

Our bodies are as a mighty ship upon the Ocean of Life. The organs are the machinery that propel the ship. The Mind is the First Officer. The Will is the Captain. The Higher Self is the Royal traveller, the guest within the ship. Unless the machinery is in good repair the ship will be wrecked upon the rocks, no matter how wisely the first officer directs or carries out the Captain's orders—any defect is fatal. While if the machinery be perfect, and the officer and captain are not trained and watchful, still will the ship be wrecked. It then requires each part from the tiniest rivet that welds the ship together to be perfect and flawless. It is essential that the first officer should be on the alert, giving his orders to the subordinates all along the line, who in turn are properly attending to their duties. The Captain should also heed the gentle commands brought to his attention from the Royal traveller and then the ship will sail serenely and triumphantly into the desired port.

Seek to train the mind, and when we have first made peace within our own souls and the God within, listened patiently and reverently to any guiding word from above, then the task that seemed so difficult of accomplishment and attainment—controlling the Mind—will prove easy. Seek ye first the Kingdom of God and His Righteousness and all other things will be added unto you.

It should be our great purpose to train the mind and will, fit it for its commanding position, and not until then are we ready to direct wisely and well the organs and their functions.

What shall be our first step? Attention! The first thing the officer of the ship had to learn in his preparatory training was attention. Attention is not easy. You will find by looking at an object, unless it is most interesting and absorbing, the mind will wander and waver and go chasing other mental objects. To think and concentrate properly, bring the wandering mind back to attention—relentlessly and resolutely make it come back to the point of attention until it obeys the slightest command of the will, and stand at attention so long as the will desires it to remain there. So much has been written upon this subject of concentration that it would be superfluous to more than remind and reiterate what hundreds of others have said that we must control our fickle minds by practices that of themselves seem trivial and irrelevant, but are important in the training. This is painful. All growing pains make suffering and are grievous, but realizing that suffering means development and strength, then it is joy that is born from the anguish,

and we welcome the travail of the Mind.

"As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the SELF. With senses mind and reason ever controlled solely pursuing liberation, the Sage having forever cast away desire, fear and passion verily is liberated . . . Thinking on Me, thou shalt overcome all obstacles by My grace; but if from egoism thou wilt not listen, thou shalt be destroyed utterly . . . He who shall declare this supreme secret among My devotees, having shown the highest devotion for Me, without doubt he shall come to Me."

AN EPISODE

Death
 Is an episode in life—
 An impression
 A change
 In the eternal procession.
 We come here as infants—
 May leave out of schedule—
 If the signal be given
 By the Master Divine.
 Some cry:
 "Death's untimely—
 Three score and ten
 Should mark the departure
 Of women and men."
 O why do we worry!
 What hold we so dear
 On this highway of learning
 With mixed joy and fear!
 If The Power calls us
 To relinquish Life's crosses
 In the grand climax
 Pray what are the losses?
 Just a gentle merger
 Of the astral and earth—
 Death is but Life transferred
 From the house of its birth.
 Little tragedies—
 Thousands in number
 Are the deaths we are dying—
 Yet—
 Through these deaths we live.

Occult and Religious Symbolism

BY DR. H. B. PULLEN-BURRY

(Continued)

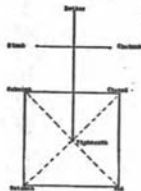
(9) The Number Eight. (The Ogdoad.)

The number 8 is 2×4 . The number 4 refers to the four elements, and the number 2 represents the principle of polarity, therefore the number 8 represents their combination; just as the 6 represents the combination of the triad and the dyad, the 8 represents the combination of the dyad with the tetrad.

Every thing manifested in nature presents poles, positive and negative; so every element manifests some positive aspects, and some negative ones. It is the combination of the four elements in action; in which every element is balanced within itself, and is itself balanced by the other three; that constitutes the perfect Ogdoad of Nature.

The Ogdoad therefore represents stability of constitution; to that condition, of physical matter for instance, which strongly resists chemical decomposition, or reaction. In mental matter it represents a condition of poise which, from its very solidity, can hardly be disturbed. It is not a poise from inertia alone; which would be the immobility of earth itself uncombined with the other elements; but a poise from actual strength of composition. That is tremendous resisting force.

The Ogdoad is attributed to the Sephira Hod, which completes a certain pair of Tetrads in the Tree of Life, namely the cross formed by Kether, Chokmah, Binah, and Tiphareth, and the Square formed by the Manasic Sephiroth subsidiary to Tiphareth,—Chesed, Geburah, Natzach, and Hod. It is the Cross of Life supported by a squared mentality.



(10) The Number Nine. (The Ennead.)

This number is 3×3 . It therefore symbolizes the triple triad in nature; and curiously it has a strange relation to the Ogdoad, in one set of triads; but not in another; as we shall see, for we will examine both.

The ninepointed star, or Enneagram, is composed of three interlaced triangles, one for each of the three real elements, Fire, Water, and Air.

Wherever a triangle, or set of triangles, occurs in a geometrical symbol, it or they refer to elements; just as in the Hexagram the two triangles referred to fire and water; but this brings us to another principle connected with the triad which is universal. We have left its description till now for clearness' sake, because it was not necessary to say it before; and it can be more clearly comprehended after the foregoing symbols.

There are different methods of drawing the stars of the numbers higher than 5; and wherever the salient angles are formed of triangles they represent the triadic "section" of the Chaldean Oracles, of that which the particular triangle represents. The Oracles referred to are:

28. The mind of the Father said that all things should be cut into three, whose will assented, and then all things were so divided.

29. The mind of the Eternal Father said "Into Three," governing all things by mind.

30. The Father mingled every spirit from this triad.

This particular three which compose every thing are called by the cabalistic alchemists Sulphur Δ , Mercury ♃ , Salt \ominus ; and by the Orientals they are called the three gunas, or principles, Tejas, Satwa, and Tamas respectively. Sulphur, or Tejas is the disturbing principle of energy, a peculiar fire; Salt, or Tamas is a certain opacity and grossness, a property of Earth; while Satwa, or Mercury is a passive condition partaking rather of the nature of Water and Air combined in which the energy of Fire and the grossness Earth, are neutralized. In this triad Sulphur and Salt are the poles, and Mercury is the reconciler between them; in any triangle therefore the apex represents Mercury; and it appears to be the custom to ascribe the right basal angle to Salt, and the left to Sulphur.



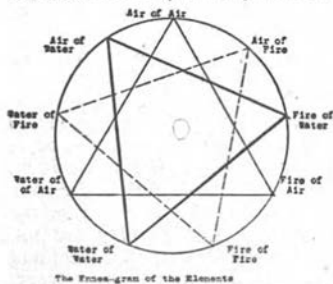
The Enneagram of the Three Principles.

The Enneagram which is composed of three equilateral triangles is devoted entirely to the illustration of this aspect of the Triad. Each great triangle represents one of the three principles, itself analyzed into principles. The central upright triangle is attributed to Mercury; its uppermost angle being Mercury of Mercury, its right hand basal angle being Salt of

Mercury; and the left hand one being Sulphur of Mercury. The great triangle which is inclined 40° to the right is the triangle of Sulphur, whose uppermost angle is Mercury of Sulphur, and the lower ones are Salt of Sulphur, and Sulphur of Sulphur, respectively. And the great triangle which is inclined 40° to the left, similarly represents the three principles of the principle Salt.

This system of analysis, is called *counterchange*, and is of very general application throughout the whole hermetic analysis of nature.

The relation of the Ennead to the Ogdoad above mentioned is to be seen by considering each of the three triangles as representing the three triangles of the Elements instead of as the three triads of the Principles, and with a similar counterchange. The centre triangle being the triangle of Air, and its angles being Air of Air at the top, Fire of Air at the right base, and Water of Air at the left base. The Triangle inclined to the right is the triangle of Fire, and that inclined to the left is that of Water; both of which are counterchanged similarly to the triangle of Air. In each case the Sides of the triangle represent the vehicular principles of the respective elements, through which the elements become manifested on the plane to which they belong. The sides of the triangles therefore taken as a whole represent the manifestation of the three elements together; but the element Earth, which is but the combination of the others, is nothing else but this very thing; Fire, Water, and Air in combination, which acts as the vehicle of any unbalanced combination of Fire, Water, and Air.



But from the three triads the decade arises, for the 10 is but the three plus a vehicle; wherefore 10 is the number reserved chiefly for the symbolism of the Ten Sephiroth when arranged in the Tree of Life: and also for the perfected man, both male and female in one body, represented by two pentagrams within a circle.

The number 9 is attributed to the Moon, the symbol of ebb and flow, or constant to and fro movement; which is indeed the fundamental principle of life in manifestation, in all its forms, from the mineral kingdom up to the human kingdom, in as much as vibration is the sole cause of vehicular manifestation.

(11)

The Number Ten.

This is the most sacred number known to hermetists, inasmuch as it deals with spiritual principles only, under the formula of the Ten Numerical Emanations of Divinity; or, the Sephiroth.

The Tree of Life is a symbolical representation of the Sephiroth in a certain mutual relation, which is shewn in the diagram representing the position of the Hexagram as placed upon the Tree; and also as presented in the diagram illustrating the doctrine of the Seven Palaces. In its entirety the Diagram of the Tree is an extremely intricate representation of all the correspondences in nature; it is indeed so intricate and involved that it is impossible to represent it in two dimensions, wherefore no picture can be drawn of more than a small portion of it. To even approach a complete picture several sheets of paper each bearing a different set of drawings, but all drawn to the same scale and laid one upon the other, would be needed. If the mind pictures this, it is then necessary to be able to see every picture with the mental eye through those which lie beneath the uppermost.

The diagram here presented is designed to give as many of the greater correspondences of the individual Sephiroth, and of certain groups of them as possible in a small space and at the same time to present a correlation between the Cabalistic system, and that with which the Theosophical Society has become acquainted through the Oriental Hermetic School.

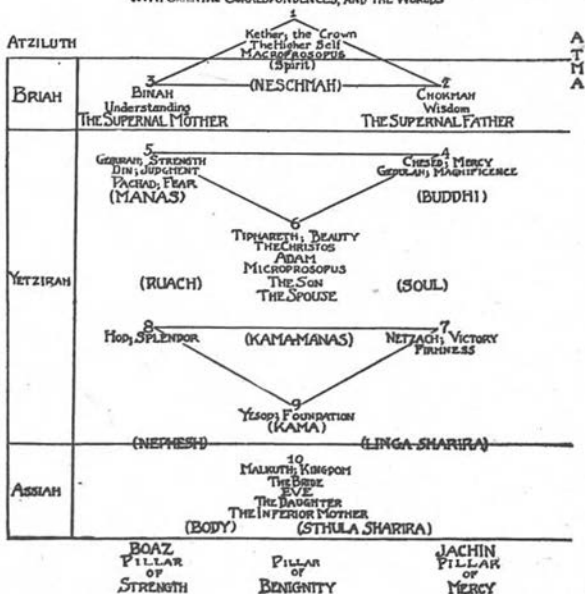
The study of this Tree is endless both in space and time, and in all of the four worlds,—Atziluth, Briah, Yetzirah, and Assiah. But though it be endless, its principles are comparatively few in number, and are easily grasped by some careful study of its fundamental nature.

There is nothing that exists that is not analysable by the 10 Sephiroth; however great or however small an object may be, it contains the Sephiroth in action, or in potential. It is evident therefore that as they are contained in a piece of coal, in the body of a crocodile, in the soul of a man, in the aura of a star, or the body of a God, they cannot be names of things. They are not, they are the names of relationships, or of correspondences; and it is these relationships, or correspondences, that exist in everything, in a state of latency awaiting unfoldment, or in a state of greater or less manifestation. (Vide Mather's *Kabbalah Unveiled*. P. 21.)

Kether is an adjectival noun until it is qualified by the words "of so and so"; then it becomes to a certain degree con-

crete. Kether is a noun expressing the correspondence, for instance, between a potential energy in the crocodile, the higher-self of a man and the archetype that is present in the mind of a creator when he determines to create. Tiphareth is the name of a focal relationship of the energies that manifest in things, whatever those things may be: and Malkuth expresses a vehicular correspondence throughout nature. And the same thing may be said of every Sephira, according to its meaning.

COMPLETE DIAGRAM OF THE
SEPHIROTH
WITH ORIENTAL CORRESPONDENCES, AND THE WORLDS

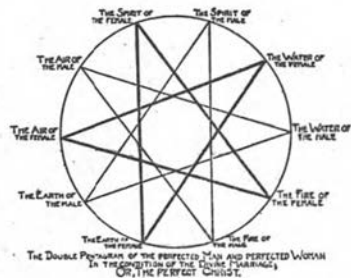


The 10 Sephiroth are divided into 3 triads and a vehicle; they are therefore an enneagram inscribed in a circle. The uppermost triad is called the *Supernal Triad*, and consists of Kether-Chokmah-Binah; which is not Father Son and Holy Ghost, but One manifesting as Father, and Holy Mother. The Supernal Triangle is always shewn erect, which signifies its eternal fixity, and uprightness: for even in involution the Atma remains unchangeable in its relations.

The second triad is called the *First Reflected Triad*, because in its origination it is as it were a reflection of the Supernal. It consists of Chesed, Geburah, and their balance point Tiphareth; which are Buddhi, Manas, and that which becomes in time the Focus of the Christos; or the human consciousness, of the Theosophical system. It is inverted to shew its involutory nature, and it remains inverted until long after the human consciousness is well unfolded; whereupon it comes to the erect position, becoming a replica of its atma, but operating on the lower plane, of Buddhi-manas.

The third triad is called the *Second Reflected Triad*, because it is a still deeper reflection of the Supernal. It consists of Netzach, Hod, and Yesod, their balance point; and they are the Theosophical Kama-Manas, and Kama. It remains inverted until the *First Reflected Triad* reverts, whereupon it also becomes erect.

This reversion to the erect position, (and all the innumerable reversions that accompany it in the elaborated symbol of the Tree) is what is referred to by that great cabalist and hermetic student St John in the following passages in the fourth Gospel:—Chap. 3:13; 8:28; and 12:32; and many of the verses which are in the context of each.



The upright portion of the Cross upon which the Son of Man is lifted up is composed of the Sephiroth Kether, Tiphareth, Yesod, and he is lifted up above, or from Malkuth while Geburah, Chesed, form the arms. The uplift is the raising of the Tiphareth, or heart of the Christ, to the position of Daath, shewn in the foregoing dia-

gram of the Hexigram.

The Decad however may be symbolized in a different manner, which nevertheless has a closely allied meaning to the above.

It may be represented by two pentagrams inscribed in a unifying circle in such a manner that the radiant points of each bisect the angles between those of the other. The two upper points being 18° to the right and left of the uppermost point of the circle. The Pentagram symbolizes the perfect man as we pointed out under the symbolism of the number 5; but it is as much a

symbol of the perfected woman as it is of the perfected man; wherefore the double pentagram of the decad symbolizes the union of the perfect man with the perfect woman within one vehicle; or the condition of the asexual, or better bisexual, Christ-Life. The Decad may be called the symbol of the 33rd AEON; the culmination of all symbolism. 22 letters plus 10 numbers, and the zero = 33.

We have now completed a short study of the symbolism of the 10 numbers; but we must not be thought to have completed the study of numerical symbolism. We just mention a few examples to shew the method of their continuation.

11. This is a prime number, and introduces a new principle, that of the worlds which be beneath the physical worlds; the infernal regions.

12. Is 2×6 , 3×4 , and 4×3 , and refers to the manifestation of the powers of the dodecad in the universe: it therefore is the key to the meanings of the Signs of the Zodiac, of the Twelve Tribes, and the twelve disciples.

13. A prime number:—is the absolute symbol of Unity as symbolized by the various thirteens of scripture; especially the 13 Tribes of Israel, the 13 Apostles, the 12 Signs with their focus the Sun, the 12 disciples and their central Sun Jesus.

14. Is the double of seven.

15. Is the triple five, or the quintuple three.

16. Is the double eight, or the quadruple four.

17. A prime number; is the principle of the Swastica; and so on.

There are many numbers which stand out very markedly in the symbolism of numbers, a few of which are the 25, the 36, the 72, the 100, the 144, the 1,000, the 12,000, and the 144,000.

The End

Occult Story

AT THE SIGN OF THE WHITE PEACOCK

BY ST. CLAIR JONES

(Continued)

We looked through the bushes. The husband, meeting Magul, turned back. We watched the two swing towards us; arm in arm they seemed attuned to the silence and beauty of the night, now closing around us.

I relaxed in the wicker chair, absorbing like a satisfied human sponge the impression the three friends made on me in the moonlight; the young man standing like a modernized ghost in front of the statue of the peacock, the husband and wife, arm-entwined—in white raiment beside him. Both of them were looking at Magul. I began to wonder if they were true Masters of the Occult.

Finally her voice melted into my meditation as she questioned them;—

“Are we three not harmonized here at the shrine of the White Peacock,—satisfied that science will explain,—” but her husband interrupted the soft flow of her voice with a quick phrase,—

“Don’t explain! Demonstrate;”

“Look,—The moon is peering into this darkened Temple of the Sun,” Magul said, lifting her eyes towards the disk of silvered-gold that had climbed suddenly into sight above the lattice.

“Did Irene promise to look after the shop for you?” her young friend asked, flicking some fallen leaves from the bench with his thin white hand.

“Of course,” Magul replied, “she is intent upon looking at herself in the crystal. She thinks it quite as interesting as a mirror.”

Placing the blue pillow comfortably beneath her head and extending the long limbs and trunk of her body on the bench, she almost vanished into the moon-shadows cast by the trees.

“Then we are quite safe from interruption,—let the critic judge for himself,” the young man said, seating himself on the edge of the bench and holding both of Magul’s hands firmly in his own.

She looked up at me from where she lay in the shadows.

I looked away from her to the statue of the peacock which seemed to vibrate in the splotches of moonlight, its pale shades of warm blue and gray almost quivering against the dull green shadows. It seemed to tremble upon the shrine of the Goddess.

The young hypnotist looked at her steadily as he firmly pressed his thumbs against the cushions at the base of her palms, and she closed her eyes when he voiced the suggestion,

"Sleep."

Then, as if speaking to me, in a monotonous voice, he intoned,—

"This woman is tonight a priestess in her own temple. Looking into the past with closed eyes; speaking of what she sees with free lips, she is prepared to face the present and the future with a knowledge superior to that of the men watching her."

She breathed deeply. Standing up, he placed her hands at each side of her body, and leaned over her face. Gently he pressed the pillows of his thumbs together between her eyebrows and fixed his gaze upon them as a focal point. We sat in silence for some minutes. "Sleep,—" he suggested,—*"Sleep! Deep, deep sleep."*

Removing his thumbs from her brows he made magnetic passes downward from forehead to feet, and repeated the movement a number of times

"The object of the mesmeric passes,—" he explained, "is to polarize the body:—nothing known is ever forgotten, thought is liberated by the action of the current. Are you quite comfortable?"

"Yes," she replied in a low voice.

"You hear my voice and understand my questions?"

"Yes."

"Do you trust me,—that my search is simply to find truth?"

"I do,—sincerely."

"You have no objection to our recording this experiment?"

"None."

Her husband lifted a note-book from behind the pot of dark bleeding hearts and struck a match with which he lit a candle. The yellow glow reflected on the book as he opened it and I noted that already it was half filled with neat stenographic symbols.

I arose from my chair and placed it near the light that he might sit and write, for I was interested in watching the psychic experiment which, I must confess, was entirely new to me.

Sitting by the side of Magul, the hypnotist took her hands and pressing the base of her thumbs with his he asked softly;—

"Are you asleep?"

"Yes, I am asleep, but conscious of your presence."

"Keep this double consciousness and describe to me the mental impressions you receive. I am your spirit's guide on the Earth side,—acting as your conscious mind. I want you to see yourself as you are now and then, go back into your life, yes, back;—back before you were a baby in this world;—back,—back to the life before this. Can you do that? Can you see yourself?"

"Yes," she answered, "I can see a child in a little pair of red shoes, and I can see my father and mother. I must be four or five years old."

"Now, from that scene in your life can you pass right back in through the years of that little child into the body that the child was before?" her young friend continued in a well modulated voice.

"I see many things. A figure, but it is not little now. It is a young woman."

"Is it you?"

"Yes. I have on a wreath of flowers. Another woman is with me. She has a gold circlet around her head. I see my sister and myself."

"What makes you think it is your sister?"

"We have the same father. He is a Priest in the Temple. I am to be a Virgin in the Temple but my sister is to be a Princess of the State."

"What is your sister's name?" he asked, and her answer was without hesitation;—

"Ewona, which means Royal One."

"Has she anything to say?"

"No. She is thinking. I can see what she is thinking,—I seem to be able to read her mind. She is proud because she is to marry the Prince of the province,—she thinks that she is going to be very powerful,—of very high estate. She does not think of him with love,—that is she doesn't care about the Prince himself,—but I,—I love the Prince."

While she spoke in a continuous stream of musical phrases, a face formed in my imagination,—I seemed to visualize the Prince of the province, whom she had mentioned, a master among men. Almost I believed one from the unseen world was present.

Her husband sat calmly taking down her words. I could not but wonder at their clarity as she described the country and city:—

"I see people moving around in this city; there seem to be stairs in the mountains; the buildings are flat and have roofs that

the people live on; they are built of a kind of pinkish stone; they seem to have very small entrances with half columns carved at the doors,—straight squares,—not ornate."

"Can you get any idea of the date?"

"It is, of course, long before Christ, but they have no months by which time is counted;—they seem to think of the sun and moon as so many "essences,"—I can't see that very plainly."

"Do you see any airships?" her control asked and immediately she answered in the negative;—

"No.—I only see some sort of couches that are carried;—the people carrying them seem to be slaves,—they are small and heavy set,—they are not beautiful, but we—we are beautiful. My sister is very stately,—she stands like a flame in a dress of gold,—and I too, am tall,—I wear tissue of gold."

Then in a convincing voice she continued:—

"But the scene has changed. The Prince is playing an instrument. It is not like a harp,—it is something like a mandolin. He is sitting under a tree and it seems to be night. He is playing,—I can see him from a balcony above

"I am singing now in answer to the music he is playing. Now I look back. There is a curtain hanging behind me and I lift it up and look back to see my sister in the interior where she is sleeping. I drop the curtain and come out further on the balcony and sing. I drop a flower over the balcony. The Prince picks it up."

"Now everything goes fast. I don't see very plainly. I can see the High Priest, my father. He has a golden headdress that fits close to his head and draperies hang down to his side. He seems to be reading.

"The room in which he sits is of stone,—soft pinkish stone.—small and empty, except for his table, or stand, and the chair in which he is seated. These are made of light tannish wood with carvings or inlay of some sort. There is a door opposite him that has a heavy drapery over it.

"Now somebody is lifting the drapery,—it is the Prince. He is in the room now. He seems to be clad in cloth of gold.

The High Priest says, "Now your studies are over and it is time you should take up your duties in the Court. It is time for your marriage. You are aware that your father and I have made this agreement when you were a child and my daughter was a child?"

"The Prince is answering, 'I cannot marry Ewona,—I cannot marry her because I love Magul.'"

"The High Priest is very angry. He says, 'This is sacrilege. My daughter Magul is to be a Priestess.'"

"That is the curse of this country,—old customs and conditions must be changed!" says the young Prince.

"This would be without precedent. Your marriage to Ewona is the will of the Church," the High Priest replies.

"You married the mother of Magul and she was not chosen for you by the Church. What good is a man to the State or the Church if his life is unhappy? How can you urge this marriage? How much better it will be if I live with Magul whom I love; Love is more than any law of State or Church. Magul loves me,—she is to be the mother of my child,—I will not marry your other daughter," argues the Prince.

"Now I don't see them,—oh,—now I think they must be getting ready for the marriage. There are lots of dancers and I can hear music. I see many things. People seem to be riding,—my sister and I are being carried through the hills. Everything seems to be in the mountains."

As she lay there in the moonlight, these sentences flowing from her lips, she looked like a painted carving. Her closed eyes were like those of a Greek statue without pupils to give them expression. Her voice paused for a moment as she seemed to wait to observe the scene she was describing,—seeing the colorful details that a painter might be impressed by.

The young hypnotist leaned over her,—his flowing black tie became one with the blackness of her hair in the darkness as he asked softly,

"Would you know that place?"

"I know where it is!" she answered with decision. "It is in the mountains above India. The hills are up above India,—just below China,—just above India,—North India and China, or Tibet. The people are shut in the hills,—they are the Hill-Men,—they seem to think of themselves as the Hill People. Within the minds of those I seem to see it is as if they were 'High Dwellers in the Hills.' Things below the level of their mountains they don't like,—they look down on,—they don't think of,—"

(To be Continued)



Ancient Craft Masonry

MASONIC GEOMETRY

FRANK C. HIGGINS, 32° A.A.S.R.

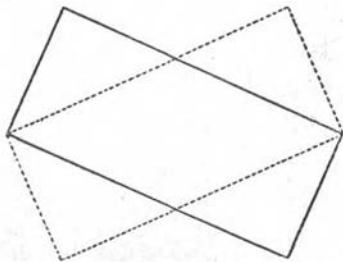
Past Master, *Ivanhoe*, No. 610, New York

THE SUN GOD RA

IX

The lesson which we have been, either consciously or insensibly, absorbing throughout our entire series of studies of ancient geometrical symbolisms, has been that of the common origin of all of the accepted theologies in one and the same fundamental *gnosis*.

We perceive that whether we start with the Egyptian and his famous triangle of 3—4—5 dimensions, with the eight rayed star of the Chaldean or the *Jehovah* trapezoid of the ancient Hebrew, we invariably arrive at all of the others, automatically, because the whole series constitute but parts of what the language of Freemasonry terms "a beautiful, perfect and complete whole."



This presentation of the crossed 4x9 oblongs is found in ancient amulets and carvings on both sides of the Atlantic.

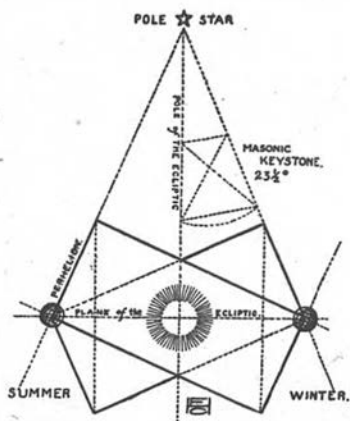
We have come to appreciate that the *crux* of all that man has ever known or *can* ever know is bound up in our Zodiacal Universe and its innumerable denizens pursuing their measured ways through time and eternity in conformity with the established *Law* which is "God" to all which is subject to that law, for in the abstract both Ruler and ruled are *One*.

Nothing which we apprehend in the so-called "light of modern science," either negates or sets aside that which has gone before. Our new scientific discoveries but amplify and explain that which has been hitherto obscure. Initiation into the most recondite mysteries has never revealed other than the infinitely preexistent.

It is necessary to resort to diagrams in order to show how the different racial conceptions of the common Sun-god are so

basically bound together as to be inseparable while religious bigots have shed rivers of blood in maintaining the superiority of one over the other.

We have already seen that the Egyptian Sun-god *Ra* was a glorification of the geometrical proportion $4 \times 9 = 36$, in so far as the angle of Earth's inclination is concerned. The later Kabbalists concealed their appreciation of this fact in the use of the word "דָּרָה," or *Da'ath* which is "Four-nine," as multiplied "Thirty Six," as added, "Thirteen" ($4 + 9$) or as standing alone Forty Nine or "Seven times Seven," one of the most sacred of mystic numbers, to represent that "Knowledge" or "Science" which was born of the mating of the Sephiroth *Ch'ochmah* and *Binah*, so that, concealed in all our cosmic formulae, we shall



always find reference to the Solar *Logos*, associated with the number "36." These digits taken separately are *Three* and *Six*, in terms of primitive Astrology, Mercury in *Gemini* and Mercury in *Virgo*, the *Buddhi* or Divine Wisdom, Spiritual Soul or *Christos* of the Vedic *gnosis*. There is no escape from the inevitable conclusion, that the ancient conception, as well as the one to which we are being irresistibly driven by the trend of modern research, is that the Sun of our cosmic system is a focus of intelligence as well as of dynamic energy, in its relation to the component parts of our gravitation bound Universe.

In the most glorious period of Egyptian mythology, the

name of *Ra* was most prominently associated with that of the Ram god *Amun*, symbol of the Vernal Equinox and the great Temple of Thebes is but one of the sacred fanes dedicated to *Amun-Ra*.

The subsequent identification of *Ra* with *Zeus* by the Greeks and Romans brought about the adoration of Jupiter-Ammon, whose cult was transferred to Rome and, as we have seen in the division of the flowing hair on the bust of the Zeus Otricoli presented on page 42, Vol VII of AZOTH, the sense of both *Ra* and *Zeus* must have been the volume of Creative, Sustaining and Regenerative Solar radiance existing in space between Sun and Earth, this space being regarded as an inclined angle of $23\frac{1}{2}^{\circ}$. *Ra*, too, had a hidden name, for he was identical with Osiris and that this hidden name was HUIH, the pre-Israelitic form of JHVH, there can be no doubt.

"Osiris" in Egyptian is *Asar*, which is but a cryptic word for *Aesch-Ra* or "Fire-Light," terms incessantly associated with Jehovah throughout the entire extent of Holy Writ.



Perusal of any of the numerous Egyptian hymns and invocations to *Ra* will fully bear out all of the foregoing assumptions.

The very name of *Ra*, the correct spelling of which I have already given as "*RCh*" the Sanskrit term for "Light," has a *gematria* of One hundred and Eight (108) or the oblong of 9×12 (3×36) which the ancients used as a symbol of the Precession of the Equinoxes.

As to the oblong of 4×9 , it must have been one of the supreme secrets of Egyptian sacred Geometry that the mere diagonal crossing of two of these oblongs as here shown together

with the rectangular division of the central "diamond" so produced, correctly establishes all of the cosmic proportions employed in the geometrical structure of our Universe.

The lines so established, account not only for the present relation of Earth to Sun, but set forth the reversal of the terrestrial pole, as it will inevitably be brought about in 12,960 years by the precessional movement.

The numerous pairs of lines converging at an angle of 47° , which are the result of the foregoing figure fully account for the manner in which the *Tetragrammaton* has been extracted from the general scheme.



Study of the geometrical outlines presented will fully account for the significances of the two pictures, from ancient sources herewith presented, one representing the apotheosis of *Horus* from an Egyptian tomb painting of six thousand years ago and the other from one of the earliest Greek representations of the Biblical crucifixion, about 600 A. D. The eye in these cases will convey far more than tongue or pen can ever express.

Higher Thought

A RELIGION OF LOVE

BY EUGENE DEL MAR

Of necessity each person maintains some relations with the Infinite, with material environment in general, and with other manifested life. There must be some degree of consciousness of each of these relations; consequently, none is without at least the rudiments of a religion, a science and a philosophy. He must have ideals and in applying these to the experiences of life he must make use of ideas.

Of the three, religion is the most fundamental, being the realm of spiritual ideals, the touchstone of truth, the avenue of realization of one's divinity, and his pathway to God. The fundamentals of one's religion color all aspects of his life and his philosophy is formulated in terms of the relation he makes between his religion and his accepted facts of life.

One must have a religion and a philosophy of some kind; he must have a guide to his conduct in relation to God or the Infinite, to the material universe in general and to his fellow men. The great mass of mankind have as their guides a religion and a philosophy that are at variance, without their knowing it. While until recently philosophy was obliged to accept as facts whatever was offered in the name of religion, now the disposition is to mould religion in conformity with experience and recognized scientific facts.

What philosophy shall one adopt; for what purpose, and to what end? That which will enable him to maintain consciousness of his harmony interiorly and exteriorly, and thereby secure peace, contentment, completeness—happiness! How will it do this? By supplying one's spiritual, mental and physical requirements! By what process? By attraction of the desirable and incidental repulsion of the undesirable. Through what agencies? Through feeling, thought and act.

One's guide in life should dictate or promote the consciousness of feelings, thoughts and acts that, through their series of attractions and repulsions, will produce conscious harmony. Why does not everyone adopt such a guide and maintain the factors necessary to the end that each is seeking? Because one is misled by appearances and sense impressions and by a religion or philosophy that accepts as the basis of its conclusions false

assumptions of fact, principles or relations or else makes false deductions.

In the course of his manifested development, primarily man is physical, animal and material. Appearances and his interpretations of them are at first his sole guides. He is terrified by the forces of nature. He meets with opposition, antagonism and apparent coercion at every turn, and he imitates and rejoins in kind. He endeavors to conquer nature in the manner that nature overcame him. He worships physical force and his religion and philosophy are based on this worship. Fear is the foundation on which he builds, and this dominates the activities of his life.

After all the ages of human existence on this planet, we are even yet in the age of fear and physical force. The Christian religion is regarded by many as the loftiest, and the present civilization the highest yet attained by the human race; and yet in Christian countries of today brute force rules and dominates, despite the veneration that at times may seem to disguise the fact. The recent world convulsion has demonstrated this beyond any possibility of contradiction.

There are some individuals however, who are persuaded that brute force furnishes a poor and inefficient guide to conduct, and are convinced that it is not at all conducive to the desired end of peace, contentment and happiness. These individuals have come to an understanding that the Universe is a vast storehouse or quarry, open and free to all who will pay the price of what he requires, and that the Universe takes on the aspect that one gives to it. To these, the fundamental question is not whether one can secure what he is entitled to but how to become entitled to what he requires, and how to harmonize his desires with his requirements.

With this understanding, there has come a recasting of philosophies and religions, principles have been sought for rather than facts, wisdom as distinguished from knowledge, and the powers of spiritual and thought forces rather than brute strength. With this understanding, one's attitude toward the Infinite, humanity and environment changes from that of separation, aloofness, isolation and opposition to one of Unity, nearness, community and cooperation. With this understanding, is developed a consciousness of Oneness with All That Is, the Unity of Life and the singleness of its purpose and object. With this understanding, finally develops a love that is recognized as the one solvent of all of the problems of life—a love directed by wisdom, a love that takes one's self into the same but no more consideration than it does other selves.

But, it will be asked, why cannot everyone—now, at once, and readily—love only, and why cannot everyone therefore solve his life's problems immediately? Cannot one at once assume the attitude of love and maintain it? Is it difficult to love and always love—everyone? It is the most difficult thing in the world. It is something that has never been taught or believed in, except in theory. It has always been looked upon as an impractical ideal, and the world refuses to believe that those who profess such a life are genuine and without ulterior motives.

Does anyone imagine that the Universe confers its highest and most glorious gift except for full value? Certainly not! The capacity, the ability, the consciousness, the realization, that enables one always to maintain the attitude of love comes only as the return for full value received, and it is developed only as one outgrows the basis of duality, and establishes habits of feeling, thought and act that are based on the realization of Unity and do not permit of contrary expression or manifestation.

Each one can at any moment commence to develop and grow in this capacity, he can encourage it continually both positively and negatively through expression of the desirable and suppression of the undesirable, he can assume the attitude and reinstate it after it has escaped from him, he can persevere again and again as his lower or inferior conceptions secure temporary advantage; and in doing this he can reach a constantly deepening realization of peace, poise, harmony and happiness. The returns or "rewards" are ever commensurate with the time and effort and perseverance devoted to living along the lines of one's ideals, and if the way is long it is only that each may have sufficient time within which to live and learn, and be happy in doing so.

The loving attitude is challenged by the well-nigh universal popularity of hate, and it is misunderstood, maligned and slandered. It meets with constant test and opposition. If one expects manifestations of appreciation or gratitude he will probably be disappointed. No one can understand what he has not yet reached, and therefore is not in sympathy with. Often it makes another more conscious of his own inferiority, and therefore he resents it. One may deprive another of his God with some degree of impunity, but nothing is resented more than the taking away of another's Devil, or depriving him of his consciousness of evil.

In order to meet successfully the tests and opposition that the love attitude provokes, one must reach a realization of principle that enables him to dispense with any expectation of gratitude or reward. He must do right simply because it is the right

thing to do, regardless of results. He must be indifferent to results, for which he must realize that he has no responsibility. One is responsible for living up to the light he has, no more and no less. The Infinite directs the Universe, and its principles dominate and determine results. When one has this realization, he is concerned neither with praise nor blame, nor affected by approbation or censure, and his indifference protects him from them.

It is slavery to the material results of one's thoughts and acts that constitute his greatest stumbling block. Ages ago it was taught that: "The miserable and unhappy are those whose impulse to action is found in its reward. Perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to result, obtaineth the Supreme. The man who is devoted and not attached to the fruit of his actions obtains tranquility; whilst he who through desire has attachment for the fruit of action is bound down thereby."

One who is enslaved by things is not free to love those who would take things from him or keep them away; and as the whole world is engulfed in the mad passion for things—first, last and always—and as things constitute a bone of contention at every turn in life, inevitably there arise passions, animosities and hatreds.

Love is the offspring of the realization of unity, with the consciousness of diversity and separation that accompany the struggle for things, how is it possible to love universally? As long as man concentrates his thoughts on things, and bases his activities on securing material results, there will be no Philosophy of Love, no Religion of Love, no God of Love in his life or consciousness.

Things have their place and purpose, and it is well that they should. Physically, man must satisfy his material wants, mentally he requires intellectual sustenance, and spiritually he demands divine food. But one who regards the physical or primary basis of life as being fundamental cannot function in the loftier altitudes of the highest realm. He cannot realize a God of Love.

The world functions on the plane of duality, and it holds aloft the double standard of hate and love; the former dominating its life and the latter lending the refining touch that suffices to permit human beings to live together in at least some degree of apparent friendliness. It can develop but little beyond this condition while its religion, and therefore its philosophy, interprets its science in terms of separation.

The acceptance of a God of Love, a Religion of Love and a Philosophy of Love requires the realization of Oneness and Unity, a consciousness that life must be measured spiritually and by ideals illumined with this realization, and by facts react in the light of this illumination. Then one pulsates with principle, functions according to the requirements of the simple standard of unity, concentrates on causes, and makes of himself a magnet that attracts to him inevitably the things that are the natural and fitting complements of a Life of Love.

To All Who Aspire to Wisdom's Plane

SAKE D. MEEHAN

V.

In order to rise fully to the opportunity now before him, and discharge freely the duties incumbent upon him at this stage of the world's progress in evolutionary history, the aspirant, having arrived, through faithful obedience and pure intent to serve the Law, at good understanding, must be willing to advance in Wisdom's plane, or the universal consciousness of good, to that degree of poise, balance control and mastery in Wisdom's plane in which he may demonstrate, or give proof to the world, of the divine power.

Power is beneficent. Only the usurpation of power is selfish and cruel. Power is a spiritual force, which is reflected in the world in varying degrees, as men have come in various ways into good understanding. The proof of power is in meekness and lowliness, the will to save and heal, the readiness to respond at all times to the cry of need, and in loving intent to all the world. In the usurpation of power for selfish ends is arrogance, pride and the perverted or destructive will. Since false power must ever be built upon the subservience of others, it enslaves men. True power sets them free. False power rests upon possession; true power upon ceaseless giving. Only in the conception of power as a spiritual force, arrived at through spiritual growth and based upon the knowledge which is imparted through the soul consciousness to the aspirant upon the Path of Progress, is it possible to follow the argument we wish to advance, or come into any useful or fruitful degree of mastery. The day of experimentation is rapidly passing, and men need to deal with certainties, readily demonstrated and supported by ocular proof.

Every truth that is presented to man through his awakening spiritual vision is a clearing up, or bringing into truth consciousness, of some misunderstood or wrongly presented phase of truth with which he has become familiar. There is a basic element of truth in everything. In turning these half-perceptions, or perverted and misunderstood truths about and placing them in the right relation or inclination toward the divine Source, all wrong disappears. As the Source is divined, sought, discerned, and depended upon, this process takes place. So long as men walk in their own light, they walk in wilfulness, darkness and misery; they are the sport of time and change. This is the state of man lacking in right spiritual adjustment. The will to wisdom, or discrimination between false and true, brings about a reversal, a facing about, a looking toward the Divine Source of Being, which implies a willingness to receive the divine Ray, the penetrating consciousness of Good, which is the illumination of the universe.

Seeking to turn men toward the Light, we must show them their lack, of which they are unconscious, placing their needs always upon the animal plane or in the earth vibration. The truth must be able to prove itself. It is a true instinct in men that demands demonstration. Righteousness is a shining garment that needs no accessories of robe and cowl. If the inner Light be shining, there will be illumination. Light attracts the wandering footstep. Love is inexhaustible supply. There must be shown then, in the master, that understanding which is the penetrating Ray of truth, and divine love, infinite compassion and healing grace.

To these divine gifts, when mastery is added, the direction and control of the elements which contribute form to all created things, that may be accomplished in time and space which is ever true in a state of pure existence on the higher planes. So may man be assisted by those farther advanced on the Path than himself to become the perfect outward reflection of the inner perfection, if so be his will is set toward good. Healing is by means of vibration, or action and reaction between two poles of attraction. This vibration is quickened by the desire to be healed on the one part, as much as by the will to project the healing vibration upon the other. The lasting benefits of spiritual healing, or healing by the grace of God, or the power of Good, are found in the awakened consciousness, the soul relation, which constitutes the permanent blessing.

Theosophical Talks

By AMRU

A THEOSOPHIC RELIGION

The Wisdom of the Ages or as much of it as is contained in the modern presentation embraced under the name Theosophy, is claimed to be the reservoir, as it were, from which the doctrines and ethics of all the great religious systems have been drawn. This mass of knowledge of the laws of the universe is well recognized by all good students as too profound, too philosophic, too scientific, too all embracing in its ramifications and detail ever to become understood in its entirety by the mass of people and so take the place of what we call a religion.

It is true that a student with a thorough grasp of the whole vast conception, as outlined in Theosophy finds himself on a higher plane of thought and realization that was possible as a follower of any particular religion, and has a vision of life in its larger aspects which completely satisfies the reason and makes him more truly and profoundly religious than was hitherto possible, but it is too much to expect the average person to give the time or thought or even to possess the intellect, ability or inclination to pursue the rather difficult study.

Witnessing the almost complete failure of our present religious systems to provide an explanation of life and our relations to the cause of all manifestation which will satisfy the modern mind and provide a standard of ethics and rule of conduct to which all men will be obedient, there has arisen a very general expectation and desire for a new religion suitable to modern conditions and mental and moral development. This has been voiced by many and is probably the source, or at least one of the factors, producing the idea of the coming again of the Christ, and the effort to find or found something of the kind in the Old Catholic or Liberal Catholic Church movement among the members of the Theosophical Society.

That such a religion must be in accord with modern knowledge, that it must appeal to all minds as affording a true and reasonable explanation of what man is, what he is here for, the conditions of life after death, how happiness and progress may be obtained, how suffering, pain and disease may be eliminated, how our social conditions may be improved by the application of its principles, goes without saying. That it must hold up an ideal

of morality and conduct in our social relations, which all men may grasp and to which they will aspire, higher than the utilitarian standard of material life, is a *sine qua non*. Withal it must be simple, clear and easily understood in its fundamental principles and include in those principles the universal doctrines which, rightly interpreted, are at the base of all previous systems.

Such a new religion or presentation of part of the Divine Wisdom suitable to the age, can be found in and extracted from the theosophic doctrines. It may be that such a movement would require a strong, dominant, powerful soul to propound and launch it, but the writer is inclined to think that a getting together of a conference of deep students of Theosophy and Occult Science would result in the formulation of a set of fundamental truths which half the civilized world is ready to accept and which would form the foundation upon which individual elaboration in the shape of Church, Sect, or Society could be erected.

It is not to be expected or even desired that one creed, one ritual, one form of worship, should be of general adoption, still less that one organization should dictate belief, form or ceremony to the whole; the world has had enough of such domination, and the evils of a priestly caste arrogating to themselves power and influence over their fellow men must be avoided at all cost. Rather let each individual or group work for the propagation of the truths universally accepted, in their own way and according to their natural temperaments and dispositions. Far better would it be for future success, fraternity, tolerance and unity, that, once the fundamentals be believed, the methods of meeting together for study, prayer and worship be left entirely free from any central control.

What we need in such a new religion is the utmost elasticity and room for growth and hospitality to new ideas and discoveries, and an eager seeking for spiritual wisdom and enlightenment, together with a devotional side based upon the love of God and the constant aid of great beings which will bring out the highest and the best in mankind.

One of the objects of the Theosophical Society at its inception was to bring back forgotten truths or reteach misunderstood doctrine to existing religions and so give them renewed vitality. After over forty years effort, it is doubtful if much has been accomplished. The innate conservatism of religious organizations and the custom and habit of thought of centuries form too strong a barrier to new ideas. Again there has in all religious systems grown up so much form, ceremony, superstition and misconception that their purification would be so long a process that it

would seem better to let them gradually die out as they are bound to do if a clear, concise, reasonable statement of spiritual truth were formulated and established as a basis for a world wide universal belief.

Perhaps this idea of formulating a new religion based upon the essential teachings of the Ancient Wisdom and suited to the modern mind would be but the hastening and precipitation of something to which the world is already tending. Although the Churches are on the whole holding aloof from and resisting the invasion of modern thought and knowledge, there is an ever increasing body of thinking people seeking for more truth and in the form of numerous societies, cults, orders, brotherhoods, and what not, pursuing that search with zeal and devotion. If the teachings of these various societies be examined and compared, it will be found that, if not based originally upon Theosophy, they have at least adopted much of it, using the ideas under a terminology of their own, sometimes dressing them in Christian orthodox clothes, and continually absorbing more and more of the teachings. Some of them emphasize portions of the doctrine such as the power of thought applied to healing, material welfare, etc.; others interpret through Astrological symbolism; some dwell on the development of psychic faculty by various methods; some lay stress upon communication with friends and instructors upon the Astral plane; a few devote themselves to the building of character and a mental and moral discipline with a view to true development of the spiritual nature; but all without exception will be found to have many conceptions in common, conceptions which are to a very considerable extent in harmony with the fundamental teachings of Theosophy, and would probably be ready to adopt a formulation of belief such as has been indicated and unite with others upon a common platform.

On the whole the formulation of such a creed should not be difficult. The Immanence of God; the Unity of the whole; the Threefold aspect of manifestation; the evolution of the soul by the law of Karma and the method of reincarnation; the life cycles of the personality and the individuality; these are of course vital points. The most difficult will be found in combining the apparently contradictory conceptions of an Impersonal and Personal Deity, and a clear elucidation of the place in the Cosmos of the Great Teachers such as the Buddha and the Christ. There is, however, even here no insuperable obstacle and the points may safely be left for elaboration.

Astrology

MEDICAL ASTROLOGY

BY DUNCAN MACNAUGHTON

Injuries, Defects, and Diseases of the Eye

When the 12th and 13th degrees of the signs of Aries and Libra are afflicted, there is a strong tendency to eye trouble. Lilly, the famous astrologer, records in his "Life and Times" that he had his eye severely injured as a boy. His horoscope (1001 Notable Nativities No. 617) had Jupiter ruler of the Ascendant in Libra 13 afflicted by Neptune in Leo 29. The Earl of Arundel and Surrey (Not. Nat. 159) who was born blind, had Aries 13 afflicted by the M. C. Cancer 13, Mercury in Leo 27, the Moon in Taurus 28, and Saturn in Aries 14.

Leon Gambetta, the French statesman, (Not. Nat. 736) was blinded in one eye by a fragment of steel. He had the Sun in Aries 13 in the 6th house afflicted by Saturn in Scorpio 28.

Benjamin Robert Haydon, the painter, had considerable trouble with his eyesight. Once he was completely blind for a period of six weeks. Aries ruled the 8th house. The 13th degree was afflicted by Mercury in Capricorn 13. (Not. Nat. 818).

William Blake, the poet (Not. Nat. 195) was very short sighted. There is an affliction from the Sun in Cancer 12, Mars in Leo 29, and Mercury in Scorpio 27.

A boy (Not. Nat. 629) who lost his right eye at 5, and his left at about 9, had the eye degree afflicted by Mars in the Ascendant in Taurus 27, in conjunction with Saturn in Taurus 29½.

A female imbecile (Not. Nat. 843) born blind, had Jupiter in Aries 12 in the 8th house, afflicted by Mars in Leo 27½, Uranus in Cancer 14, Neptune in Aries 15, and the Midheaven in Taurus 28.

If further proof were needed, many other examples could be supplied. The skeptics who scoff at astrology will have hard work, however, to explain all these examples as mere coincidences.

The lesson which these examples teach is that persons born with these degrees afflicted must guard their eyesight carefully from overstrain, or risk of injury. "The wise man rules his stars." None need play into the hands of Fate.

The Caldron

Editor of Azoth.

Dear Sir:

In connection with my little discourse on the fourth dimension in your October issue will you allow me to make a few additional remarks on this subject in order to more clearly bring out our own (3-dimensional) status and its limitations with regard to a prospective 4-dimensional existence?

I quoted Hinton's 2-dimensional being as representing, so to say, the next lower order of being compared with our own 3-dimensional state. Now, it will be apparent that even this plane being of Hinton's becomes susceptible to 3-dimensional impressions if we furnish it with certain faculties or qualities in addition to mere sense perception. Since it is assumed that this being has no dimension along the third axis, i. e. the length axis of the immersed object (lead pencil), it would require an infinite and consecutive number of single acts of perception along this length axis in order to sense the entire pencil. This, however, would also necessitate infinite existence and a memory capable of storing away an infinite number of such impressions. Thus, while we ourselves as 3-dimensional beings can instantly perceive any 3-dimensional object in its totality, the plane being would, for this purpose, be in need of faculties commonly attributed to the deity. In a like measure would we require these faculties in order to function in the fourth dimension, i. e. to receive and store away in our conscious memory an infinite and consecutive number of single acts of perception along the 4-dimensional or time axis.

An infinite (ever existing) and all knowing (all remembering) deity whose abode, presumably, is the fourth dimension may by reason of these properties unite the past, present and future in its faculty of perception, and sense along the 4-dimensional or time axis in the same instantaneous manner as we do along the 3-dimensional or length axis.

Yours very truly,

JOHN EDMONDS RUNGE.

DEAR MR. WHITTY:

It seems to me that the conflicting statements of the astrologers who gave their opinions in the October issue of AZOTH on the horoscopes of Governor Cox and Senator Harding will greatly confuse and discourage students, and bring unmerited disrepute upon the science of astrology. In view of this, I offer through your courtesy an attempt to reassure astrological students by explanations which will, I hope, give them the needed encouragement to persevere in the study and prove the value of the science for themselves. At the same time I shall hope to make clear to you and to the general reader that it is not astrology that is at fault, but the astrologer.

In your remarks prefacing the article in question, you say: "Certain positions and aspects in a chart must be capable of answering a specific question in a definite way." In this you are quite right; but it is difficult for a person not familiar with the complexities of positions and aspects in a chart to comprehend fully the difficulties that face an astrologer in making a perfect judgment. Had we but one set of positions and aspects to deal with, your statement could be accepted without reservation; but while one set of positions and aspects may indicate the solution of a specific problem, another set of positions and aspects (or more) may modify or wholly contradict it. These differences and difficulties

are multiplied many times where comparative work is to be done, as the consideration of two or more horoscopes demands from an astrologer the finest discrimination and balancing of factors in each, and then between each, that can possibly be imagined. Comparative work is the most intricate and taxing of any that is done by an astrologer. It requires supreme knowledge of technicalities, a profound comprehension of principles, and a spiritual perception that borders on the super-human.

When one considers in addition to this that the horoscope holds the astral record of the Karmic Law working out through the human soul, or—as in the case of a presidential election—the group of souls who have the destiny of a nation—and possibly a race, involved, it is not so much to be wondered at that mistakes are made. The wonder is that the intricacies and complexities of the Law indicated by these multiplied zodiacal and planetary positions and aspects can ever be accurately measured and comprehensively elucidated. However, it is known and proven beyond question that it can be done.

In the case of a presidential election, if a perfect judgment is hoped for, there are no less than eight charts that must be carefully calculated according to mathematical and astronomical rules, and then compared: Both nominees for President, their charts at birth, and a progressed chart for each; both nominees for Vice-President ditto. Besides these eight, the astrologer must be familiar with the chart of the United States, and should have erected a chart for noon of the day of the election. And after all this—"then cometh the judgment!"

As doctors are known to disagree over diagnosis so astrologers may differ over this "last analysis." Through this error of human judgment astrologers make their mistakes, the disagreement being over the *effects* of positions and aspects in a chart; but the science should not be blamed for an astrologer's lack of ability to apply it.

Therefore, when you further state in your editorial comment that either "it (the science) is an exact science or it is not," you call forth from me the emphatic statement that it is *so exact* that very few astrologers can or will comply with its exactions. Thus judgments are ventured upon after insufficient study of technicalities, and too often with a prejudiced mind. It takes too much time and personal effort for the average astrologer to go into all the calculations necessary for a perfect judgment; so many form their opinions superficially upon a few points—upon "transits," for instance, or a part, and not the whole, of a nativity.

The study of the horoscopes for this election has been peculiarly taxing, because of so many contradictions. It has also been intensely interesting and exceedingly instructive, but it is not strange that some of our most conscientious astrologers should have differed in their judgments. In my opinion, the result of the election was not won through the horoscopic vibrations of either Senator Harding or Governor Coolidge, but through those of the Republican Party; and as the Republican Party won the election, so the Republican Party will rule the term of office. Upon Senator Harding, as President, will fall the responsibility for the fulfillment of pledges, and upon him will be thrust the brunt of divided opinions and mistakes.

The phenomenal vote of the majority, indeed, is not clearly indicated in the horoscopes of any of the nominees. The aspect in Senator Harding's horoscope that most clearly indicated his election was undoubtedly the progressed position of the planet Uranus by primary direction to the cusp of his seventh house, in trine (good) aspect to Jupiter, progressed Mars and Mercury in his tenth house, this being the part of a chart from which is judged honor, integrity, fame, prestige and preferment. But Senator Harding's horoscope has many serious

afflictions to very vital points, and does not promise sustained leadership, security, the fulfilment of pledges, nor permanent general satisfaction; nor does it show that the choice of the people at this particular time of unparalleled crisis in the world's affairs has been a wise and unselfish one. I judge this from the fact that the group of planetary forces operating in Senator Harding's Mid-Heaven has the affliction of the Sun and Mars at birth, and at present, that of the progressed Moon and Mercury by primary direction from the fourth house, indicating the end of matters. As the Moon is the symbol and co-significator of the people, of personal popularity, and of the fulfilment of hopes and desires, these positions are not conducive to holding permanently that which the gods have given. It is significant, however, that the benefic rays from the planet Uranus should have been the force that conferred the election upon Senator Harding, because Uranus is the center of occult or hidden forces which impel progression and all manner of reforms to sustain the greater ideals of individual, national and racial advancement. Let us therefore hope that these great occult, spiritual powers may impel and direct Senator Harding in ways that seemingly he does not now even recognize in himself. If he fulfils his pledges and *grows with the demands* he may overcome much that threatens him now—for one always has this possibility open to the Light.

GERTRUDE DE BIELSKA.

Editor Azoth Magazine.

Dear Sir:

In the Forecast I submitted to you Oct. 17 on the Presidential election I failed to mention one aspect: *Mars was transiting Nov. 2 the Radical Sun in President Wilson's Horoscope; which means an elimination of Wilsonism.* I feel from the election returns a truth astrologically has been declared.

Trust this will meet with your pleasure.

Yours resp't.

WINFIELD S. HAEFLICH.

THOMAS EDISON AND THE SPIRIT COMMUNICATION PROBLEM

By WM. J. BRYAN, M. D.

Thomas Edison, as stated in the popular American Magazine, published at Springfield, Ohio, has obtained over one thousand patents for his inventions. He now is trying to make a perfect mechanical instrument that will enable everybody to communicate with spirit relatives and friends. It is to be an improvement on the telephone and the wireless telegraph.

Readers are advised now to buy an October copy of The American Magazine (from any newsdealer), as it contains an interesting article about Thomas Edison and his endeavor to make plain the greatest phenomenon of nature—spirit-return, and *mechanical means for communication with spirits.*

At this time, it is proper for us all to take into consideration the foundation facts and the doctrine of spiritualism—which embraces *all* means of spirit communication.

When Thomas Edison places his mentality within the range of spirit influence (which is but a reflex power from Supreme Intelligence) he will be able to commence with his true spiritual unfoldment. And then it will happen, just

as night follows day, that he will be placing himself in a mood or condition of receptivity that will follow as a natural sequence, and which receptivity will lead him into close touch with those enlightened and progressive spirit entities of the higher spheres-of-progress. It is they who will then direct him, *by mental impression*, just what procedure must be undertaken in order to perfect any means of communication with the spirit-world, whether it be mechanical invention or mental acretion.

It will be a matter for *his spirit friends* to decide, just what Mr. Edison may expect or may finally receive from them.

The first attitude of a student of psychology to assume is one of humility before God, the impersonal creative force; and through the channel of kind spirits of advanced and scientific attainment will come that wonderful divine power which worketh miracles now for the unselfish benefit of all humanity.

No good can come to us when we approach the throne of spirit power with a feeling of idle curiosity or of levity. But it must be understood and acknowledged, that the real object of all spirit phenomena is to acquaint us with the sublime and comforting fact of spirit-return. This fact embraces the fact of spirit-life, which is a continuation of mortal life—and thus is immortality actually and positively proven to be scientific declaration—not mere theological belief, and assumption because plausible.

So my friends, many of us ordinary civilians can and do become private or public spirit mediums for transmission of messages from spirit relatives and friends. A spirit medium is needed in every home, as an instrument for receiving messages from those higher up, who are so able and so willing to help us all, in our practical every-day affairs of life.

When in doubt, call on your spirit ones of honor and integrity, and their communicating force will carry their message of hope and consolation to us, in the hour of need

Reviews

The Will Levington Comfort Letters: "The Mystic Road." Paper, 144 pp. Published by the Author, 4993 Pasadena Avenue, Los Angeles, Cal.

An admirable series of letters for mystics is sure to be of value to occultists. For the occultist who is not also a good deal of a mystic is constructing a skeleton without flesh—just as the mystic who ignores the sources of occult knowledge is building a body without bones.

Mr. Comfort, an implicit mystic, regards his path as essentially separate and distinct from that of the occultist. There we must take leave to dissent. We hold that the path of Love and the path of Wisdom can and should be combined from the beginning. That is the teaching of no less an authority than the Bhavaghad Gita. And Swedenborg unearthed the fundamentals of the matter when he discovered mystically and philosophically that neither Love nor Wisdom is of the slightest avail unless either be united in equal proportion with the other.

Occult students may well heed the voice of mysticism when it admonishes, through the pen of Mr. Comfort: "The highest mystical injunction I can give relative to attainment is this: *Tirelessly, hourly work upon the correction of your faults.*"

It were well, indeed, if some such statement of this kindergarten but trans-

cently important truth could be written upon the walls of every occult temple—yes, and of every mystic shrine, Mr. Comfort! For the serpent of personality slides all too easily into holy places and infects them with ambition, envy and malice. But it should be added that, in consonance with the eternal nuptials of Love and Wisdom, a very little knowledge of occult law—even of one phase of it—is an invaluable aid to the student in correcting his own faults and also in acquiring a tolerant discrimination in regard to those of others. In one case a seemingly unbearable individual became an object of compassion and helpfulness instead of dislike when it was apprehended that the troublesome qualities reflected the horoscopic handicap of an ill-dignified Sol, which instigated an insatiable desire to rule but withheld both opportunities and capacity for successful rulership. Thus do a little love and a little wisdom generate understanding—and peace. Well does Mr. Comfort say:

"Your relations with those about you form a picture of your inner life * * * If you are afraid of anyone—it is the unmanageable of yourself. If you are not at your best with certain people in the room, it is because you are not in command of your own inter-relations." And again:

"Those human beings, sometimes nearest, those hardest to endure, are especially important for you, since they enable you to become your own master * * * Every conquest of hatred and irritation for others liberates the expression of the Spirit even in these bodies of flesh."

Those familiar with Will Levington Comfort's vigorous but rather uneven output of fiction will not be surprised to find that Love—Romantic Love—is the keynote of his mysticism. Here he speaks as one having authority, with high purity of purpose and a wholesome admonition for the deluded ones who would degrade purity by confounding it with celibacy. He exclaims:

"The world needs to know that a great love story is the story of an initiation * * * Those who love and fulfil the Law are involved in the highest possibilities of mystical attainment and form a center of radiant regenerative force in the world."

H. K. C.

Occult Philosophy. By Isabella Ingalese. 321 pp. Dodd, Mead and Company, New York. 1920.

Earlier editions of this book bore the title, "From Incarnation to Reincarnation," in many respects a better designation of the contents than "Occult Philosophy," which includes far more than what is touched upon in the ten lectures that make up this volume. Like "The History and Power of the Mind," written by the same author in collaboration with her husband, it sets forth a philosophy that will be familiar to Theosophists, and a psychology that is a variation of the late Dr. Hudson's idea that the soul is the "subjective mind."

This reviewer finds himself unable to accept many of the doctrines advanced by Mrs. Ingalese, but he must concede that they are presented in an interesting and readable form. For the sound ethical doctrine advanced in the first three chapters—that personal purity and a right understanding of the importance of the sex relation are the very foundation, not only of personal development but also of national welfare—he has full sympathy. These chapters are worthy the attention of every seeker for light.

The strictures on Yoga in the chapter on psychic development suggest that Mrs. Ingalese has had little opportunity to observe the results of anything but the abuse of this Oriental system. Undoubtedly it has its dangers, and should not be trifled with; but it is one thing to warn against a danger, and quite another utterly to condemn a system long recognized as a legitimate method of development when practiced under the direction of competent teachers. Some who read

this review may know that for several hundred years a European school of occultists have been engaged in perfecting a system of Yoga, based on Oriental methods, but adapted to the peculiarities of the Occidental physical heredity and environment. The object of this practice is union with the Higher Self, and to say that the knowledge upon which it is based was brought to Europe from Egypt and Arabia in the fourteenth century will be a sufficient "word to the wise."

Readers who are sufficiently advanced to take this hint will hardly be among the buyers of Mrs. Ingalese's book; but they are very much in the minority, and so interesting a presentation of some of the Ancient Wisdom, free from the Sanskrit terms that puzzle beginners, will doubtless win many readers, and start many on the quest for the Light of Lights.

P. F. C.

God's Smile. By Julius Magnussen, 185 pp. D. Appleton & Co., New York.

A vain and egotistic young dramatist and writer, an utter sceptic of all things spiritistic, a scoffer at the poor deluded imbeciles who think they can communicate with dead people, is suddenly confronted with personal experiences, which are incontrovertible. He is forced to write automatically. His hands are controlled so that he can play with masterly ability on the piano. The spirit of his father dominates his will. The result is this book, giving a narrative of occurrences which, although striking, are not unusual, and lie within the experiences of many. The reader has a feeling that in the opinion of the author now that he of all men is convinced of the life after death, the whole world must naturally follow suit, and that his particular experiences are unique. It is perhaps a pardonable attitude and we are prepared to forgive it to some extent, but it threatens a suffering public with a flood of such books whose principal value lies in the cumulative evidence they offer.

To a student of other world conditions the greatest interest in the book is the evidence it affords pointing to what may be called a case of possession. The father's will dominates the son entirely. He has become his father's slave from the time when he actually died and was revived by the father. While this domination is apparently beneficent, every occultist will recognize that the situation of our author has its tragic elements.

This book is said to have had a large sale in Denmark. Translated into English by Daniel Kilham Dodge, the style is easy and simple and the story arresting.

M. W.

"Mata the Magician" and "Linked Lives," two metaphysical novels by Isabella Ingalese, celebrated writer of Occult and Philosophical works, with which many of our readers are doubtless familiar, have been acquired by the New Era Productions, a motion picture company of Los Angeles, California, and will shortly be produced in Motion Picture form.

The picturization of "Mata the Magician," the first of the novels to be filmed, while not to be looked upon strictly as propaganda, will yet provide the world with many sound scientific truths, demonstrated in a most strikingly dramatic and convincing manner.

The personnel of those comprising the staff of the New Era Productions are all students of the Occult, and their intention is to produce pictures dealing with the Life after Death, Karma, and Re-Incarnation.

The fact that these pictures will be distributed all over the world, and be seen by millions, greatly increases the benefit that will be rendered to humanity by the filming of such works.



Sincerely Yours
Michael Whitty

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is a

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which can unlock the secret chambers of success, and throw wide the doors which seem to bar men from the treasure house of nature. This may seem "too good to be true," but remember that within a few years science has placed almost infinite resources at the disposal of man, is it not possible that there are still other laws containing still greater possibilities. Get the Master Key and find out for yourself.

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