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MARCH, 1921

No. 3

AZOTH

The Occult Magazine of America
A Monthly

EQUINOXES AND SOLSTICES

Frank C. Higgins 32°

THE SOUL OF HILDA BRUNEL

Maria Christina Mena Chambers

THE VISION OF EZEKIEL

Ellen Conroy, M. A.

LOVE

Eugene Del Mar

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The Power of Prayer

Senator Harding says: "I believe in prayer. I believe in prayer in the closet, for then one faces God alone. I can understand how these prophets of old, in their anxiety, problems, perturbations and perplexities, found courage and strength when they gave their hearts to the 'Great Omnipotent' in prayer." The Great Omnipotent is Spirit, and is the Creative Principle of the universe. Consequently, the response to prayer is the reaction of Spirit, and is the operation of a Natural Law.

The Omnipotent Power makes no exceptions, nor does it act through caprice or from anger, jealousy or wrath; neither can it be cajoled, flattered or moved by sympathy or petition; but when we understand our unity with this Universal Principle, we shall appear to be favored because we shall have found the source of all wisdom and power.

A recognition of this marvelous power, and the fact that it can be utilized, directed and made available for the solution of every human problem, is of transcendental importance. In fact, it would appear to be the Creator's magnificent provision for the emancipation of mankind.

The operation of this law has been known to a few in all ages, but nothing was more improbable than the unauthorized revelation of this information by any student of the great esoteric schools of philosophy. This was true because those in authority were afraid that an unprepared public mind might not be ready to make the proper use of the extraordinary power which the application of these principles disclosed.

We know that the universe is governed by law; that for every effect there must be a cause, and that the same cause, under the same conditions, will invariably produce the same effect. Consequently, if prayer has ever been answered, it will always be answered if the proper conditions are complied with. This must necessarily be true; otherwise the universe would be a chaos instead of a cosmos. The answer to prayer is therefore subject to law; and these laws are definite, exact and scientific, just as are the laws governing gravitation and electricity. An understanding of these laws takes the foundation of Christianity out of the realm of superstition and credulity, and places it upon the firm rock of scientific understanding.

But, unfortunately, there are comparatively few persons who know how to pray. They understand that there are laws governing electricity, mathematics and chemistry, but for some inexplicable reason it never seems to occur to them that there are also spiritual laws, and that these laws are also definite, scientific, exact, and operate with immutable precision.

There are also timid souls who fail to see that all Truth is the same, whether stated in modern scientific terms or in the language of Apostolic times. New language and unfamiliar perspectives are not, as some suppose, signs of departure from Truth, but on the contrary, they are evidence that it is being apprehended in new relations to human needs.

If you are interested in causes rather than effects, demonstration rather than theory, practical results rather than metaphysical subtleties, we will be glad to send evidence showing how thousands are making use of this discovery and thereby finding health, comfort, prosperity and "whatsoever things they desire."

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of Constructive Thought

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Assisted by Eugene Del Mar, Higher Thought

Frank C. Higgins, Masonry

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That policy will be adhered to, as in the past, and it is our hope to extend its application so as to include a greater number of simple, explicit explanations of the fundamentals of occultism, especially as applied to the problems of daily life. For the very name "AZOTH" implies that it is related to the whole field of occult research—to the elementary instructions on vital points that are so necessary for beginners on the Path, as well as to the more advanced and technical studies intended for those who have made considerable progress along the Hidden Way.

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This fundamental principle, the unity of Life, is directly associated with the symbolism of the Vernal Equinox, with which the ancients began their year. For Aries, as the first of the zodiacal signs, represents the One from which all the diversity of manifestation springs. That One is the sacrificial Ram, the Agnus Dei, "who taketh away the sins of the world."

As our Masonic editor, Frank C. Higgins, says in his article on the Equinoxes and Solstices, published in this issue, "That which is necessary to comprehension of the world's entire theologies, especially the Christian theology, is a knowledge of the Law evinced by the identity of the mathematical ratios governing everything throughout manifested Nature." The primary statement of that Law may be stated thus: All things are from One. And the implicits of this fundamental statement are the clues to the real significance of the saying that the Lamb of God takes away the sins of the world.

Priest-craft carefully conceals the real significance of that saying, but astrological symbolism provides us with the necessary key. The Lamb is Aries, the first sign of the fiery triplicity, and it rules the head and brain. That brain, the product of aeons of evolution, is the instrument devised by the Life-Power to express Its knowledge of Itself and of the Law through which It works, in terms of human consciousness. Through the specialization of the Life-Power in that instrument, human beings come to recognize the unity of Being, and from this recognition, by a gradual development, systems of conduct, based upon that great deduction from the unity of Life—the Brotherhood of Man—are perfected.

Thus, at the Vernal Equinox, the thought of the occultist turns naturally to the contemplation of this wonderful instrument, the brain, which truly "taketh away the sins of the world" because it is the organ through which the rationality of the universe becomes perceptible to man. Through it we come to know the Law, and that knowledge, because thought has ever the tendency to take form in action, will eventually manifest itself in right conduct.

But because right knowledge comes at first to the few, to the more highly developed human beings, it is rejected by the many; and as Jerusalem slew the prophets, so has the "Lamb," symbol of the knowledge of the True Way, been "slain from the foundation of the world." But now, by the precession of the Equinoxes, the mystical Lamb has entered into the sign Aquarius, the Man, and in microcosmic correspondence to the macrocosmic fact, human consciousness is coming, as never before, to

understand itself and its relation to its Source. The time is at hand when the prophet shall have honor in his own country, because he speaks to a circle of understanding listeners.

Such a circle is the AZOTH family of readers, a circle that has widened steadily since the first issue of the magazine appeared. To that circle every writer represented in our pages addresses himself with the glad knowledge that he speaks to a sympathetic audience, who share with him the desire to spread the Light of the Hidden Wisdom throughout the world. To that circle, the present editor and the new business manager extend the hand of fellowship, with the assurance that everything in their power shall be done to maintain the high standard set by their departed friend, the Founder of this magazine.

THE RENAISSANCE OF RELIGION

We are in the midst of a great change in religious belief and practice. To-day questions of faith are everywhere the topics of calm, intelligent discussion, wholly free from the bitterness and rancor that used to characterize all talk on religious matters. Even the newspapers devote columns to various aspects of the world-wide revival of interest in things of the spirit. The reading public wants to know about God. After the long spiritual famine that attended the reign of materialism, the soul of humanity cries for the bread of spiritual knowledge.

Never before has there been a profounder interest in the unseen. Never before has there been a more earnest search for the hidden laws of life. The world is on the brink of a great discovery, simply because men and women everywhere are beginning to realize that their hunger can be satisfied by nothing less than *knowledge*. We of to-day cannot be forced to accept the stones of blind belief to appease our hunger. All this is in striking fulfilment of a prophecy made more than fifty years ago by Eliphaz Levi:

"We are on the eve of a religious transformation. Science and faith, with no uncertain voice, alike instruct us upon the nature of this transformation; it will be the passage from analysis to synthesis, from Christianity to Messianism, from blind to enlightened Catholicism."

The passage from analysis to synthesis has already been made by thousands of the more advanced thinkers of our times. It is the change from the dualistic conception of God and the Devil, rulers of Heaven and of Hell, which makes the universe the battle-field between a hypothetically omnipotent Good which always seems to fail, and a supposedly impotent Evil which

nevertheless appears to dominate all things here below. It is the change from this puerile conception to the monistic postulate that all these apparent antagonisms are really unified in an incomprehensible Cause, the source and origin of all existence.

That Cause is nothing that man can understand. It is a mystery, as the very derivation of the word "God" seems to imply. Its essence we cannot grasp. Its abode is the Infinite. Its life is Eternity.

Within the circle of this One Being all beings exist. In this illimitable Space all forms have their temporary manifestation. The duration of this endless Time circumscribes all histories, whether they be the records of a single incarnation, or of the millenniums between the birth and dissolution of a chain of worlds.

The occult teachings that have come down to us from the remote past are agreed that this Supreme Spirit is the one Root and source of all existences. All that is, is this One. This is the ancient esoteric synthesis toward which the religious thought of the world is rapidly approaching. And for this transformation in the thought of the world, mankind is chiefly indebted to the pioneer labors of that great teacher, slandered and maligned in her day by open enemies, and in these times misrepresented and belittled by many who profess to be her followers—Helena Petrovna Blavatsky.

The change from "Christianity" to "Messianism" is apparent in the teaching now heard from many pulpits, though few pulpiteers have courage to admit how much they owe to Theosophy. It finds expression from the lecture-platforms of countless teachers of the Higher Thought. Its influence is making itself felt in ways too numerous to mention, and all those ways, whatever their differences in details of expression, are good. For they all declare that the salvation of humanity is not to be expected as a result of faith in the history of Jesus, as recorded in books of doubtful authenticity, but rather from the influx of the Spirit of Truth into the hearts of men.

That Spirit saves indeed. For it is the recognition by man of his essential oneness with the Father of Life. It finds at the heart of every living creature a single essence giving life to all. That essence it perceives as the kernel of immortality in the shell of human personality.

So the scriptures of all peoples tell us, over and over again, and all the garbling of priests has not obscured this truth. And every year evidence multiplies that this doctrine affords the only rational basis for right living. This doctrine, with its

corollaries, demands recognition as the only religious teaching that may properly be described as *orthodox*, in the true sense of that much-abused word. For it alone can demonstrate its logical necessity, on the one hand, and its thorough practicality, on the other. Nothing false ought to be called "orthodox," no matter how many people believe it; and if it be true to-day that recognition of the indwelling presence of the Holy Spirit is the faith essential to salvation, then it has always been true, and the scriptures of all nations must be interpreted accordingly.

Threats of damnation from self-constituted Authority will not deter sincere seekers for truth. That they have less effect on the popular mind than ever before is one of the best reasons for expecting a great religious awakening. In spite of the efforts of our Billy Sundays, fear is losing its hold on the race-mind. It is no longer necessary for souls whose experience has led them to discern that Love and Wisdom are fundamentals of the One Spirit. And the most childish of all fears is the cringing cowardice that bows the neck of a son of God to the yoke of mind-enslaving authority, that looks to blind leaders for guidance, and refuses to think because of threats of hell-fire.

Let us rejoice that blind Catholicism, which is really universal blindness to the truth about Spirit, is rapidly giving place to a world-wide enlightenment which perceives that man is here to dare and do, to build and enjoy, to be healthy and happy, to love the world as God loves it, and because of that love, to do everything possible to aid in the world's progress. This is the mental attitude of true religion, which alone can be called Catholic, because it is a bond that unites God, Man and the Universe in the realization that the Many, though distinct, are not separate—that all are parts of one great Whole, bound together by a fundamental identity that is the ground and origin of all diversities of expression.

TO READERS OF AZOTH

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If any of AZOTH'S readers writing to advertisers in AZOTH have cause for dissatisfaction with the treatment they receive we want them to inform us immediately and we will have the matter properly adjusted. In order to aid us in this we ask that, whenever writing to advertisers, our readers mention that they "saw it in AZOTH."

Freedom

By R. T. M. SCOTT

There is a great stage magician who defies all efforts to tie him up. Handcuffed and roped, nailed in a packing case and thrown into the sea, he swims to the surface a free man. What is his secret? He must have great and unusual ability. Whether it is but a trick, or something deeper, it could only have been arrived at by means of long study, hard practice and unusual opportunities. The secret is great but it is a difficult one to learn. There is a greater secret which any man may learn and with which he may free himself from any situation that is not wholly pernicious. Perfectly understood, the secret would bring freedom to any man, anywhere—instantly! Let us study it just a little.

Tie your feet together and press them apart against the cords. Your feet are restrained. Stop pressing them apart and the restraint vanishes. The cords have no power to restrain unless you deliberately press against them. You, yourself, cause the restraint—not the cords. A stone wall prevents you from walking away—when you try to walk away. If you do not try to walk away, the stone wall has no more restraint for you than so much tissue paper. You admit this to be true but you think that it is poor consolation. Space is short but let us study a little bit farther.

Utterly to defeat four stone walls would seem to demand something more than the giving up of all attempt to break through. Within the walls you are bored. So much of interest lies without; so little within. All wrong, my friend, all wrong! There is a thousand times greater interest within than there is without. It is not selfishness to be interested in yourself. It is just common sense—provided that your self-interest does not injure anybody else. Where you are, lies untold interest. Maybe, you think. So many people get bored and it is easy, you reflect, to talk—on a typewriter! Just a wee bit paragraph more!

Consider a million years. It is but a fly-speck in eternity. What, then, is our three score years and ten? You believe (if you don't you make the Creator less intelligent than yourself) in eternal life. You know that this physical body dies and rots away. Where are you going to get your eternal-life body? My friend, you have it now. What do you suppose that this physical body is modeled after? Find the model. It is more interesting than all else. It is freedom—and it is within the four walls,

Equinoxes and Solstices

By FRANK C. HIGGINS, 32° A.A.S.R.

I sometimes feel that one of the great reasons of the All Merciful Father for being patient with us, is that we somehow contrive to be passably decent, in spite of the atrocious theologies which have been foisted upon us by hungry priestcraft: theologies, most of which readily warrant a lapse of humanity into complete infidelity.

The glorious thought of the ancient Seer, as he gazed at midnight upon the summit of the lofty *Ziggurat* and contemplated the marvellous order displayed before him, in the scintillating depths of the heavenly expanse or stood with outspread palms, in greeting to the rising Sun, was that his living eyes beheld the vestments of his God and Creator.

All of this has been swept away at the behest of moaning monks and croaking cenobites, who have chased the Almighty Architect out of his Universe and reduced the latter to the relative value of potential "junk," to be eternally "scrapped" at the sound of Gabriel's horn.

The sublime conception of infinite Spirit, forever at play, throughout eternal and indestructible Matter, forming and reforming, in ever higher flights of fancy and conceptions of beauty, has been too much for minds which could conceive of nothing in the dunghill but the smell and the disorder, recking nothing of the roses and the vine clusters of to-morrow.

St. Paul thought (I Corinthians, 35-42) that the reason the plant grew, was because the seed *died* and this absolutely false and impossible statement, is the favorite theme of impressive pulpit orators, especially at funerals, who tell us that this wonderful circumstance proves the immortality of the Soul. You plant a dead body and the Soul grows out of it like a corn-stalk. St. Paul never realized that the seed, in the womb of Mother Earth, simply changed its mode of pre-existent life; that what he considered to be its decaying husk was really being recombined as food for the new plant. The chemistry of Matter tells us that there is no such thing as the *death* of Matter, simply reconstruction of atoms into new forms, the models of which exist co-externally upon the *Akasic* plane.

This truth is what has been in its turn tortured by mountebank theologians into the "Resurrection of the Body." That wondrous leaping together of dry bones, in the Valley of Jehoshaphat, which was the worst fear of the colored clergyman, in the story.

One of the numerous other things which mendacious pries craft has succeeded in accomplishing, to the mystification of human dupes, has been the obliteration of reckoning with the Equinoxes and Solstices, the marvellous precession of which was not only the basis of all ancient theology, but the source of ninety per cent of the terms and imageries which constitute the externals of the Christian religion of to-day.

Naturally, the man who knows nothing of the great cycle of Nature, will fail to recognize reference to them in pious phraseologies, which, he is told, have a purely sentimental and poetic origin.

To him, Abraham's Ram and "the Lamb of God, who taketh away the sins of the World," the golden Calf of the Sinai desert, the brothers, Cain and Abel, or the Priests Simeon and Levi, the Asses of Balaam, of Issachar and of Christ's entry into Jerusalem, the Lion of the Tribe of Judah, the Virgin Mother of Jesus, the Balance of the weighing, the Scorpion tailed horseman of Revelation, the Scapegoat of Israel, the Noachian Deluge and the Fishes of all sizes, shapes and utilities with which Scripture abounds, are historical facts and not the twelve signs of the Zodiac from *Aries* to *Pisces*. As to the four "Beasts" which haunted the dreams of Daniel and Ezekiel and finally floundered into the dread spectacle of the Apocalypse, they represent Matthew, Mark, Luke and John, divinely inspired authors of the Gospels.

That is what, at least, our Christian mentors try to tell us since the Year of Disgrace, A. D. 325, when the Council of Nice solemnly abolished the Precession of the Equinoxes and ordered that on whatsoever day the Spring Equinox might fall, should be the Twenty-first of March and the rest of the year adjusted itself, as best it could. This remarkable Council also ordained that the sign of the Ram, *Aries*, should be the perpetual sign of the *Vernal Equinox*, with the joyful result that the Spring Equinox, which has precisely the same respect for Popes and prelates that the sea had for King Canute and his Danish courtiers, has travelled just about twenty-one degrees toward *Pisces* and will be in *Aquarius*, accidents to the Papal timetable of the Universe only excepting, in about the year of our era, A. D. 2485. The true date upon which the Spring Equinox falls should really be called February 7th at this time.

The proofs thereof would fill a large volume, but it takes but little space to assert that the original conception of our great *Jehovah* was that of the Divinely animated Universe. As man's conception of the Universe has grown, so has his conception of

Deity grown, until it has become illimitable; but that does not forbid the fact that all of our surviving theologies and symbolisms relating to *Jehovah* and His wondrous works were evolved in the period during which the wisest of men thought they were able to formulate the boundaries of our Universe and possess as mysterious priestly secrets the wonderful knowledge of what takes place within that great domain, under a single all pervading Law of arithmetical progression.

In order for us to understand all of the obscurities with which our Bibles are fraught, it is necessary above all, that we comprehend the manner of time in which the Scriptures were written and the manner of men who composed them.

These men had a cosmo-conception in mind which was familiar to them and to which their imageries applied.

To-day we roll our eyes unctuously and pretend intense reverence for what we can neither understand for ourselves or our parsons understand for us. Therefore we are told that these things are "mysteries" and not for mere man to compass.

The real fact is that all these so-called "mysteries" were solved by men in the first place and for men to understand them only requires a knowledge of what the originators were dealing with.

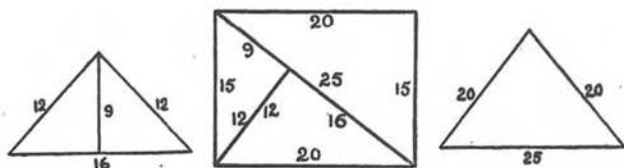
That which is necessary to comprehension of the world's entire theologies, especially the Christian theology, is a Knowledge of the Law evinced by the identity of the mathematical ratios governing everything throughout manifested Nature, coming under the head of Time, Space, Number and Proportion and the ability to identify the ancient symbol with the material fact. When this Law is grasped it will be found to unlock all of the cosmogonies and theologies of both the Occident and the Orient.

The Precession of the Equinoxes is part of this Law and, because it is the cause of the four recognized seasons, which we call Spring, Summer, Autumn and Winter, a knowledge of its mechanism has always been of supreme importance. Its discovery is popularly credited to the Greek philosopher, Thales of Miletus, in the sixth century B. C. but when once we know the arithmetical quantities associated with its advance through a degree, a sign or an entire circle of the Zodiac we are able to recognize the presence of speculations concerning it as the basis of all the old religions.

The Precession is primarily caused by a tipping of the Earth's Axis, at an angle of $23\frac{1}{2}^{\circ}$ to the Axis of the Sun, both of which point to the Pole Star.

A gyroscopic motion of the Earth, in its revolution causes a gradual alteration in the slant of its axis until in the course of 1296 years, it will lean toward the Sun's Axis at the same angle, from the opposite side, at the same season. Naturally, in its course around the circle of the Zodiac consuming 25,920 years, it will carry the four seasons alternately to and through every sign of the Zodiac until a return is effected at the starting point, which is in the *last* degree of the Fishes.

I wish that I could impress it upon the mind of every conscientious Occultist, with the force of a command, that a correct comprehension of the ancient symbolism is totally and utterly impossible, without an understanding of precessional mathematics. The Precession is not a triumphant forward advance, like that of the progress of the Sun, through the twelve signs, in a westerly direction, but is an easterly retrogression, in the precisely opposite sense, due to the failure of the Sun to keep its appointment with the Equinoctial and Solstitial points, just fifty seconds, each year.



This means 72 years to a single degree and 2160 years to a Sign of thirty degrees, making the complete total of 25,920 years per Precession.

As, geometrically considered, the four Signs, Equinoctial and Solstitial constitute a Cross, with two intervening Signs between each arm thereof, a period of 4,320 years must elapse, before a given Sign, ceasing to be "Cardinal" (*i.e.*, containing an Equinox or a Solstice) becomes a "Cardinal" Sign again. The foregoing simple figures introduce us to the fact that the Chaldean measure of time was by *Sosses* of 60 years each, Sixty *Sosses* making a *Saros* (3600 years) and 120 *Sars* a *Naros* of 43,200 years which was still further extended by multiplication of *Sars*, by 144, which produced a grand Cycle of 518,400 years.

Then we find the sacred time periods of the Vedas and other Brahmanical books, responding to the same figures. The famous *Kali Yuga* or out-breathing of Brahma, during which a Universe was manifested, was of 432,000 years, preceded and fol-

lowed by a twilight of the gods (*Götterdämmerung*) of one-tenth, or 43,000 years each, a total of 518,400 years. These are truly Precessional agreements. Now let us examine a few of the symbols which have been bequeathed to us by ancient Religions or Mysticism and remark the correlations.

Take, for instance, the Pythagorean "tri-section of an oblong" executed on one of 3×4 , which consists in describing an *hypotheneuse* to one of the right angles and then an additional right-angle from the first *hypotheneuse* to the opposite angle of the oblong.

The result of this constitutes a Magic Square:

9	12	15	of 144, divided into 38-48-60
12	16	20	which multiplied together gives
15	20	25	us 103,680, the sum of Four

36 48 60 Precessions of the Equinoxes.

Furthermore, the various groupings of the figures employed give us the *formulae* of the several Squarings of the Circle and of the 47th Problem of Euclid. This tri-sected oblong is found on coins of King Azes of Bactria, Northern India of about 180 B.C., associated with the Zodiacal Lion and Bull as to the Time factors and the Monogram of Horus (*Chi Rho*) as to geometrical significances.



The above Magic Square multiplied by 36, the Solar number, gives us the basis of the names of the two pillars which King Solomon placed before his Temple *Jachin* and *Boaz*.

324	432	540	Taking the <i>gematria</i> of the
432	576	720	true spellings of these Names
540	720	900	IK-IN equalling 30-60

1296 1728 2160 and BO-AZ equalling 72-8, we find that the multiplication together of these quantities as $30 \times 60 = 1800$, (equalling $324 + 576 + 900$, as above) and 72×8 equalling 576. These sums multiplied as $30 \times 60 \times 72 \times 8$ give us 1,036,800 or *Forty* precessions which is two complete Hindu *Kali Yugas*,

with accompanying "Twilights." Then again the original digits, $3+6+7+2+8$ equal 26 or "JHVH," *Jehovah*.

The sums of the columns in this last square, are not only precisely one twentieth, one fifteenth and one twelfth of a Precession but its sum total, 5184, is one fifth of a Precession.

Then take the number 324 which is found in the sentence, "Holiness to the Lord," in Aramaic characters, on the Mitre of Israel's High Priest. "KDSH—L—JHVH" is $324+30+10$, 5, 6, 5. The successive division of 10-5-6-5 through 30, gives us 365 d. 6h. the length of the Solar Year and 324, taken as 144 and 180 multiplied gives us 25,920, the number of Solar Years in a complete Precession of the Equinoxes.

The "Ark of the Covenant" is a still more pointed allusion. Its Biblical dimensions are $1\frac{1}{2} \times 2\frac{1}{2}$ cubits (Exodus XXV, 17) which calls for an oblong of 3×5 . Assuming that the dimensions of the Ark were $3 \times 3 \times 5$, we have just forty-five cubes to deal with. As each cube has eight corners, twelve edges and six sides, we multiply all these dimensions together $45 \times 8 \times 12 \times 6$, and again find 25,920, the impression gained being heightened by the presence of the *Cherubim*, which, as combining the elements of Lion, Man, Eagle and Bull, showed that the Precession of the Equinoxes was that which was accepted as a pledge of the stability of the Universe by the "chosen people."

How few, if any in these modern days have ever imagined that the Pentateuchal name of Israel's great Sun King, himself, when converted into Hebrew numbers, by *gematria* and multiplied $S \times O \times L \times O \times M \times O \times N$ or $60 \times 6 \times 30 \times 6 \times 40 \times 6 \times 50$ equals 7,776,000 or Three Hundred Equinoctial Precessions?

The only reason why these examples cannot be prolonged almost indefinitely, is for want of space. The writer has collected a very large number and is continually amazed by fresh revelations of the ubiquity of the ancient acceptance of the Equinoctial movement as God's most important cosmic message to man. Rightly do we celebrate its renewal.

Occultists know the terrible punishment that awaits anyone who steps beyond the veil of his own volition instead of waiting to be called. As each of us has his or her tasks to perform in the physical world it is foolhardy to try and avoid the burdens we must bear and problems we must solve by attempting to leave the world before our time. All occultists know this. All occultists know that the same problems are present beyond the veil only magnified a thousand times because of the attempt to leave them behind. This comment is caused by reading every once in a while how some one pushes through the astral doorway in order to prove some theory or avoid some task here. No real occultist ever does this. No true student even contemplates such an action.

Occult Story

THE SOUL OF HILDA BRUNEL

By MARIA CRISTINA MENA CHAMBERS.

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The portrait was almost finished. Two more sittings—well, perhaps three—and she would come to the studio no more. Standish painted away in silence, but somewhere underneath his blouse a little voice babbled impertinently, "No more! No more! She will come no more!"

From time to time he stopped to look at her, his eyes puckered into narrow peep-holes. And she knew that those eyes were engaged solely in their business of digging out color, with exactly the same kind of regard to her woman's face and body that they would have paid to a well-composed arrangement of flowers, fruit or fish. For it was no mystery to her, that power of his to escape from the actual in pursuit of the ideal. The same power in her enabled her to send her voice—yes, and her very personality—soaring into the remote spaces of great opera houses, modulated to every hue of terror, pity, passion, tenderness or despair, while her inmost self remained in supreme command, unswayed by the hollow mountain of dim humanity beyond the orchestra, no less than by the savor of garlic in the torrent of divine *bel canto* pouring from the throat of the stout tenor at her side.

While Standish, his brush tripping fruitfully between palette and canvas, played with a delectable problem of warm shoulder glowing through a wave of gauze, the little voice under his blouse changed its cadence and began to question the woman on the model-throne.

"You, who seem to know everything," it said to her, "do you know what you have done to me? But you must know—you couldn't miss it! Why not let me know, then, by some of those signals that women have at their fingers' ends for the encouragement of serious fellows like me, that I needn't hesitate to declare myself? Or don't you care? Is the love of men so common to you that mine is only a more or less boring incident? Is it just a silly delusion of mine that you and I together could reach unguessed heights and depths of being, and that the fact of our meeting was fated to start an interesting reaction of some sort in the spiritual chemistry of the universe?"

Standish liked that phrase so much that he wished Hilda Brunel might have heard it. But she held her pose untroubled,

and her intelligent eyes met his with their usual tranquility. On Standish himself the voice was reacting as a strong stimulant. His very brush seemed to respond to it, licking up the divinely ordained pigments in advance of his thought, blending them in a jiffy and whipping them on the canvas in clean strokes that evoked astonishing clarity and truth. It was one of the golden moments when that great artist, the soul, pushes aside its laggard apprentice, the brain, and takes the job into its own hands. And now the little voice under the painter's blouse grew bolder, intoxicated by the freedom of silent confession.

"What sort of a woman are you?" it went on to Hilda Brunel. "Would it be better to make love to you like all the others, with the genteel debauchery of a stock-broker? Will you laugh at me if I show you my heart? No, I don't believe it! The world, while it does its best to spoil you and takes a depraved delight in your follies, turns up its eyes behind your back and calls you naughty and heartless. As if a woman's heart were to be gauged in inverse ratio to the number of her experiments in love! Why, if you had divorced fifty husbands instead of one, if gossip had given you a hundred gallants instead of half a dozen, if you had waded through seas of mud and picked up shoals of oyster-shells in search of a pearl to match the one in your breast—all that wouldn't matter a snap of the fingers to me, my dear! And, look you, it costs me something to say this, for I have a lurking devil of a Puritan in me which makes me boil at the thought that any other man ever. . . Bah! And yet if their name were Legion I would lead you out before them to the high altar of my worship—yes, even if you were broken and soiled, your voice and beauty gone, your fame turned to ridicule—and there, by the Eternal, I would kneel to you proudly in the sight of the whole gaping pack, the blind, deaf and dumb beasts, sensualists, who never saw your soul and couldn't have understood its glories if they had!"

Standish was breathing hard, his heart aching with a keen mixture of pain and joy. With all his soul in his eyes he flashed a wide-open look at Hilda Brunel. What was this? Her dark eyes were strangely fixed and shining. And he looked at them in wonder, they suddenly closed. Two tears pushed out and rolled down her cheeks. Standish put down his palette and brushes. Without opening her eyes she gave him a little smile, and said:

"You mustn't be alarmed by a tear or two. They're a part of my stock-in-trade, you know."

The words pained him. He went near her, not knowing

what to say. His impulse was to sit on the dais at her feet, but his courage failed him. She opened her eyes with an encouraging smile, and shifted her feet to make room for him.

"Do you read my thoughts?" he asked in amazement.

"If I do," she said, "they get so mixed with my own that I can't tell which is which."

His eyes questioned her desperately.

"Would you mind telling me why you were crying just now?"

"Will you tell me first," she bargained, "what you were thinking about at that moment?" He took a deep breath and considered the matter. "Meanwhile," she continued with a smile, "may I look at my picture, please?"

He sprang to his feet, handed her from the dais and led her to the best point from which to view the canvas that he had enriched with the best work of his life.

"Do you know what you have done?" she whispered, after looking at it for a long time. "You have painted me with a soul!"

He was overcome. "I wonder has any one else never seen it as I do!" he stammered. "Let me tell you this—I love you! I love you in such a way that I'd welcome any trial, however terrible, to prove it!"

"But that was it—that was what made those tears come! I seemed to see your love in shapes of power and holiness, daring all things—humiliation"—

He seized her hands. "You saw all that?"

"And I felt that you were giving me a soul."

"I—giving you!" His tone was a protest. He wished to tell her that she was the giver and he the receiver; but she, reading his thought, shook her head, saying:

"No; all I can give you is life. I'll give you that in good measure, my sweet Master. But the soul—a woman has no soul until she loves. And I—do you know that I didn't want to have a soul, that I was afraid of it and fought against it? Ah! you have taken me into your hands, Love—what will you do with me?"

His voice had no answer ready, but his lips found hers. She had promised him life, and he felt its sources quicken at the crushed sweetness of her mouth. It was Hilda who halted that magic before it could carry them quite beyond the realm of thought.

"Remember," she whispered breathlessly as she struggled to free herself, "remember that we have found each other for

pain as well as for joy. There was never a love like this without pain."

"I am ready for pain," he said quietly. "That is nothing to me. And I'm ready for the hardest thing of all—to give pain to another."

"Yes, that is the hardest. Do you think she loves you?"

"She is not very affectionate. She isn't that kind of a woman at all. You've met her two or three times: what do you think?"

"I think she is fond of you," said Hilda frankly. "No woman could help being fond of you, because you are kind and unselfish."

"You don't know me," he protested, shaking his head ruefully. "I'm awfully thoughtless and troublesome. There are lots of ways in which I have disappointed poor Estelle's ideals." Hilda smiled and stroked his cheek with her finger. "She's going to suffer, of course. Poor little soul! I know how indignant she'll be. I wonder if we can make her understand that the thing that has happened to us is stronger than we are—that it is life raised to its highest power, supremely good and"—

Hilda uttered an exclamation and left his side to inspect an unframed picture that had caught her eye where it lay among other studio litter in the shadow under the balcony.

"Where is that place?" she asked him abruptly.

"Let me see. Oh—that's down on the Connecticut shore. Do you like the sketch? Wait a minute—let me dust it."

He took it from her hands and cleaned it off with a rag, then placed it in a good light. Hilda studied it intently, with a curious expression of concentration.

"But that's the place exactly!" she murmured, more to herself than to him. Her face and voice were still with wonder.

"You've been there?" he inquired. "That would be strange."

She looked at him with a bewildered smile, and then at the picture again.

"If I could only tell you how strange the feeling is! I've seen it just like that, on gray days when the sky and water melted into one; and at other times I've seen it in storms, with waves dashing here at the end of the point."

"Yes, yes, that's where they do dash," said Standish. "But when were you there?"

"If I only knew!" She shook her head anxiously. "There's just one thing that is different," she said. "That factory chimney

in the distance across the marsh—that wasn't there."

"But it must have been, if this is really the place you've seen. That factory chimney has always been there—at least, as long as I can remember, and probably before you were born."

She looked at him strangely and said, in a low tone:

"It's the same place."

A trifle startled at the importance she seemed to place upon it, he tried to answer in a matter-of-fact tone, although he had a curious feeling that the case was not a matter-of-fact one at all.

"Well, to make sure, we'll ask old John about it," he said.

"Old John—is he from that shore?"

"Yes; I inherited him along with the farm. You can't see much of the farm in the sketch, but it runs down to the shore here. I used to call old John my wet-nurse, because he taught me to swim and sail a boat. He looks after my boats now in Summer, and potters around the studio here in Winter. My mother's family, the Buckles, have looked after him ever since a misfortune he had down there, before my time."

"A fire," said Hilda.

He looked at her quickly.

"What made you say that?"

"I don't know. I simply seemed to know that it was a fire."

In that instant, as he looked at her, a strange thing befell Walter Standish. He seemed to slip free from the limits of time and solidity and to launch into some fluid element in which all things perished and were born again by enchantment; and in one stroke of illumination he became aware that at some point in eternity, just beyond the trembling border of conscious memory, he and Hilda Brunel had both existed on that Connecticut shore.

He spoke. He heard his own words as if they had been uttered by another.

"You're right about the factory chimney," the voice ran; "it was not there in those days."

They stared into each other's eyes. Standish heard the fumbling of a latch-key, and the opening and shutting of the outer door, as old John let himself into the ante-room. He had been to the bank to cash a check. After stowing away his hat and coat, he came shuffling into the studio with the money in his hand. He was a little old man with a closely trimmed yellowish white beard. His eyes were pale blue, and the right one, which was smaller than its mate, was always winking, while the

whole of that side of his face had a shrunken look. His right arm, also, was twisted and helpless. Always sparing of speech, he handed Standish the money without a word and was going out again, when Standish stopped him with a question.

"John, can you remember," he asked, "when Slosson's factory over on the creek was built?"

The old man considered carefully for some seconds, and then replied in a dull, gentle voice:

"There was a bricklayer by the name of Ryan that fell from the top of that stack just when it was finishing. I was on the coroner's jury. That was in 'eighty-seven."

"A year before I was born," said Standish to Hilda.

"So you and I are the same age," she remarked, without surprise. "Evidently it was not in this life that we"—

She checked herself and watched old John as he shuffled off to his post in the ante-room. Then she turned to the picture.

"In this life I've been there only in dreams," she said. "But they haven't been like ordinary dreams. They haven't had the dream *quality*. I can't describe their quality; but I had the very same kind of feeling when you and I were introduced over the tea-cups at Mrs. Weatherby Jones's, a few Sundays ago."

"I, too," said Standish thoughtfully. "At least, I suppose it was the same sort of feeling. Something inside me seemed to call out, 'Hullo! Here she is at last!'"

Hilda smiled and put her hands on his shoulders. "Do you know what I propose to do?" she said. "But of course you don't. You've heard, though—haven't you?—about my being the daughter of a wise woman."

"I've read the papers," he confessed cautiously, "that your mother was a highly gifted—er—"

"Fortune-teller—don't be afraid to say it. And I suppose I would have followed in her footsteps if I hadn't been caught young and packed off to Europe to have my voice made into something, and myself, too. But mama was more than a fortune-teller. She knew secrets of being that are not known to many outside of the Orient. And I know a few myself, dear; and you shall learn all that I know, and we'll travel on together, learning more and more for ever and ever—for there are no shores to the ocean of knowledge, and the greatest of pilots there is Love!"

(To be continued)

The Vision of Ezekiel

By ELLEN CONROY, M. A.

I have often been interested in hearing people try to explain what they mean by the cherubim—the majority have the Miltonic idea of glorious beings clad in shining armor. Curiously enough to some the word conjures up a picture of a chubby winged boy, a little Cupid. To other people the cherubim are sphinx-like in form or they are winged animals.

When you ask people why Solomon had cherubim carved over the mercy-seat, they tell you, "Because he wanted to ornament it." If you ask them what the Bible means when it says, "God rideth upon the cherubim," they will admit that it sounds very beautiful, but they don't know what it means. If you ask them what they think of Ezekiel's vision of the cherubim they tell you that the old prophets are too abstruse for ordinary people, and that the probing of this old literature will yield little of value to the modern world.

Yet in this vision of Ezekiel we have the deep basic truth on which the whole conception of the ancients concerning man's relations to God was placed—a truth that shines as gloriously now in the heart of the understanding mystic as ever it did in the heart of that other mystic, the prophet of Israel.

Some time ago, in London, I went into a house where there was a very beautiful oak chest that had once been used in an old monastery. In the center there was a beautiful panel showing the head of Christ, and in four panels surrounding this were carvings of an ox, a lion, an eagle and an angel.

"How strange, and how inappropriate," said my hostess in showing me the chest, "to mix up Christ and an angel with two animals and a bird."

"You have not read Ezekiel lately," I ventured.

"I have never read him," she replied, "but if I thought he could explain old furniture, I would read him from cover to cover."

So I took the opportunity of explaining to her in a few words that the four smaller panels were symbolic of the qualities that must ever be found in the Christ-Man. Being very interested, she came with me to the South Kensington Museum where we found many such representations. Finally we came to a room where there was a very handsome wrought-iron tomb. At the corners were the angel, the lion, the ox and the eagle. A bored attendant, seeing our evident delight at the specimen, came near and said:

"Funny idea—all these animals on a tomb, isn't it?"

My friend, now knowing her subject, turned to him and said:

"When you were young, did you never repeat a little rhyme which ran,

'Matthew, Mark, Luke and John,
Bless the bed that I lie on'?"

"Well, here they are, all ready to bless."

The attendant looked incredulous, as though it were a joke, so my friend laughingly told him that the old Church gave each gossamer an emblem. Thus, as the eagle was thought to be the one bird that could look at the sun and not be blinded, and as John had had the vision as set forth in Revelation, he was given the eagle as an emblem. The Gospel of Mark was said to have been dictated by Peter, and the fiery energy of the lion suited his Gospel. The Gospel of Matthew brings out the sweet human personality of Jesus, and hence Matthew was given the angel face. The ox symbolizes patience and endurance and is symbolic of Luke's representation of the Christ.

Raphael's picture of the vision of Ezekiel is a marvel of energy and action, but after all no artist can quite portray all that is told in that wonderful first chapter where the prophet describes the vision of the living creatures and the vision of God over them. But why, we ask, should God ride on this four-aspected being? Would there be any injustice done to the picture if some other animal were substituted, say for the lion? Believe me, there would be the greatest injustice.

Were these strange cherubim of Ezekiel like the ones that guarded Eden? Yes, exactly so. Note the words in Genesis: "And he (God) placed at the Garden of Eden cherubim and a flaming sword, which turned every way, to keep the way to the Tree of Life."

Here is the key to the mystery. The cherubim guard the East, i.e., they guard spiritual things from evil-doers and from the ignorant. The cherubim also prevent evil-doers from eating of the Tree of Life. Only the pure soul has right to the Tree of Life; only the pure soul can enter the East, i.e., enter the mysteries of the Spirit. "The wages of sin is death," is not spoken of the body but of the soul.

Now, in what way are we prevented by the cherubim from eating the fruit of the Tree of Life. It is not by any waywardness or lack of sympathy that we are hindered—it is that we are not ready. Man is fourfold in nature. He is made up of body, mind, soul and spirit, and he has to make each side perfect before he can return to the East of Eden, that is, to the spiritual blessings of the Garden of the Soul. The four living creatures represent

the perfection of each one of these parts. When we are perfect in each then God rides the cherubim,—He is over us in all his sapphire and amber glory. The Lord knows spirit, soul, mind and body. One can only ride that which one can control.

Solomon made the cherubim of olive wood, which is the wood of blessing, of the anointed one, and of sweetness. One can never reach the inner mysteries except by sweetness, by anointing, and by the blessing of God.

Moses heard the voice of God from between the two cherubim. God can only be known to us through symbols, and if we understand thoroughly these four symbols we are brought very near to God. One might almost call the four living creatures four veils that man must penetrate in his path upward to the knowledge of God. The veil of the Temple is always rent when the Christ attains union with his Father, when the flaming sword no longer keeps him out. It has now become the sword of the Spirit which is the Word of God. The Christ has become the Word, and the sword is no hindrance, but his own weapon of power, attained through vision and through inspiration. By cultivation of such powers alone do we ascend unto the hill of the Lord. "No man hath ascended into heaven but he that came down from heaven." How true are these words! It is only as we get into communication with the God-sent essence within us that we ascend. Till then the upward path seems foolishness.

Now let us take the symbols separately. The bull is the symbol of world energy. The reason that the bull is one of the cherubim is that world energy and the problems and forces of nature are all to be learned by us if we are to become "one with the Father." Religious people in the past have been very jealous of the progress of science and have thought that ignorance of nature's laws has tended to greater goodness. Surely we are here to find out all we can of the great forces around us. The dictum, "Know thyself—know all thy powers," is most imperative. We must conquer matter. We must realize that matter does not exist, that there is no matter in the electron—that there is no death—that matter is only one of the manifestations of world energy.

The bull has always represented strength. When Michael Angelo would show the great strength of Moses he portrays him with horns. The Greeks did the same when representing the power of Jupiter. In India, Brahma the creator is a bull. In Persia, Mithras kills the bull, i.e., he has found out the secret of matter. In Japan, the bull burst the mundane egg, i.e., the world was created. Thus you see Ezekiel was using symbolism understood by all nations. Sometimes the ox is shown instead of the bull. The ox represents the patient one that treads out the corn.

The Christ-like man has ever to tread out the corn of a blameless life, and it is only by patience that matter yields its secrets to the thinker.

What aspect is represented by the lion? Strength and courage. In Revelation, John weeps because there is no one strong enough to open the great book of God, and the angel says to him, "Weep not. Behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book." Similarly, Buddha was called the "lion of men." Mithras as a lion kills the bull. In the lion also is symbolized kingship—true kingliness, as opposed to all that is petty and mean. The symbol of the lion means also enthusiasm and divine fire. The sign Leo governs the hottest weeks, and is the most regal sign in the zodiac.

It is this divine fire that is so necessary to us all when we would climb. The baptism with water is necessary to purify the soul, but before it can do great work there must be the baptism with fire. True fire, magnetism, and vitality are the qualities that distinguish the man who has the force of the unseen world behind him. "And I, if I be lifted up, will draw all men unto me." It is out of this vitality that great healing power is given—thus making the miracles of Christ and the saints possible.

The eagle is one of the most interesting symbols. Mystically it represents the divine, soaring spirit that longs evermore to return to its maker. The eagle was used by the Hebrews as the symbol of God in his wisdom aspect. Then, as their concept of wisdom grew less warlike, they preferred the dove as the symbol of the sweet love of the Great Spirit, brooding on the face of the waters.

The eagle itself replaced earlier symbols—the serpent, the scarab beetle, and the scorpion. The serpent was the symbol of wisdom, but remember that this serpent must not be confused with the "serpent of the dust." The serpent of wisdom is nearly always erect. All great gods or goddesses have serpent emblems to show their wisdom, as Jove, Minerva, and Aesculapius.

Isis is often associated with scorpions, who showed her the way in her great quest for Osiris. It is always wisdom that guides us. This wisdom element of the Godhead is nearly always considered feminine. Solomon addresses wisdom as the feminine element of the Godhead existing before the creation. The Hebrews obscured this feminine aspect of God (*El Shaddai, the Breasted One*), but the first chapter of Genesis shows that this feminine element once entered into their thought: "So God created man in his own image. In the image of God created he him; male and female created he them."

It is on this wisdom that the soul is fed and grows like unto

God. Wisdom means not only knowledge, but also divine love and understanding—it really has its seven pillars. The celestial sign Scorpio is the sign that gives this great wisdom and love, after the lower desires have been conquered, and the native turns his love to higher things.

And lastly, the fourth being in the vision was the man. Notice that Ezekiel does not say "angel." Curiously enough, it would debase the idea if "angel" were used instead of "man." We must remember that the whole image is intended to represent the ways in which God shows himself to the children of this earth. God can be represented as a man, but not as an angel. The man is the very highest symbol. It represents the highest manifestation of spirituality.

To astrologers the sign Aquarius represents this: Aquarius is the Great Man of the zodiac. He is the water-carrier, who bears the Water of Life. "Whosoever drinketh of the water that I shall give him shall never thirst."

It is for this reason that Aquarius is said to be an airy sign, whereas one might expect it to be a watery one. For as the atmosphere carries the water that vivifies the earth, so does this aspect of the divine carry the water of life to the lower vehicles. The ancient Greeks represented their gods as having a *calathus* (i.e., a little water-pot) on their heads. This was the symbol of their divinity, and power to live eternally.

Remember, the Lord "rideth upon the cherubim." Even this last great spiritual force is under his control. As we think more deeply of this wonderful vision of the cherubim and all that is hidden within it, other fourfold symbols crowd into our minds. We are now able to understand why Brahma has four heads, why the number Four was sacred to the Pythagoreans, why the square-based pyramid is the symbol of the perfect man. Here are some of the other applications of the same fundamental ideas:

<i>Principle</i>	<i>Zodiacal Sign</i>	<i>Cardinal Point</i>	<i>Letter of Tetragram maton</i>	<i>Color</i>		
Spirit (m)	Leo	South	Yod	Red		
Soul (f)	Scorpio	West	He	Dark blue		
Mind (m)	Aquarius	East	Vau	Yellow		
Body (f)	Taurus	North	He	White		
<i>Cherubim</i>	<i>Elements</i>	<i>Seasons</i>	<i>Gospellers</i>	<i>Rivers</i>	<i>Tarot Cards</i>	<i>Modern Cards</i>
Lion	Fire	Summer	Mark	Gihon	Sceptres	Clubs
Eagle	Water	Autumn	John	Pison	Cups	Hearts
Man	Air	Winter	Matthew	Hiddekel	Swords	Spades
Bull	Earth	Spring	Luke	Euphrates	Pentacles	Diamonds

Higher Thought

LOVE

By EUGENE DEL MAR

"God measures souls by their capacity
For entertaining his best Angel, Love.
Who loveth most, is nearest kin to God
Who is all Love, or nothing.

He who sits

And looks out on the palpitating world
And feels his heart swell within him large enough
To hold all men within it, he is near
His great Creator's standard, though he dwells
Outside the pale of churches and knows not
A feast day from a fast day, or a line
Of Scripture even. What God wants of us
Is that outreaching bigness that ignores
All littleness of aims or creeds,
And clasps all Earth and Heaven in its embrace."

ELLA WHEELER WILCOX.

My theme is Love, Spiritual Love, Divine Love, Higher Thought Love; the Love that is embodied in the statement that "God is Love." Such a conception would seem to imply that universality, wisdom and justice are constituent factors of Love.

In the expanding unfoldment of the human soul, it gives an ever increasing expression of its inherent divinity; but it never loses anything. Not only does the human body ever retain its animal, plant and mineral characteristics, but these are essential to its manifestation in physical form. The animal is not lost in the human, but is merely subordinated to it. So also with the attributes and qualities; these are never destroyed, but are ever being transmitted to higher planes or loftier realms..

Sad indeed were it if our hard earned qualities of yesterday—our only stepping stones to today—were destroyed as a preliminary to further development. How could the summits of our mountain range of life remain exalted, were each eminence to suffer the loss of its base? That which was a summit yesterday has been built upon; and while it no longer exists as summit, it has become part of the base that is essential to today's summit which now includes it.

No quality is destroyed in the process of soul unfoldment or human development. All apparent loss covers but a modification of the past made necessary to a more harmonious present accord with a higher understanding. It took cons of time to develop human pity, compassion and affection; perhaps the most

exalted qualities now dominant in the hearts of humanity. Can it be possible that all this is merely a prelude to their destruction?

There was implanted in the primitive human mind the belief that self-preservation or selfishness is the first law of nature, and this conception persists as the fundamental impulse to human activity. It will never cease to be the controlling influence; but ever and always will it continue to be transmuted to higher planes, until selfishness becomes the synonym of altruism as human realization shall interpret the Universe as the equivalent of Self.

Love neither ignores, disregards nor excludes either pity, compassion, sympathy or affection. It adds to them the constructive, uplifting and vivifying aspects of attraction and thus reverses their negative polarities. It takes these green fruits, and in the sunshine of its regard, mellows them into ripe and luscious products. Were the green fruit of affection to be destroyed there never would be the ripened product of Divine Love!

Has not love wondrous qualities and attributes even in the guise of human affection? Love certainly possesses aspects of beauty in all of its imperfect phases of expression; but its "good" is always seeking the "better" and evermore nearly approaches the "best"—when it shall have entirely outgrown its consciousness of separation and limitation.

"Oh! never say

That Love is aught but holy. From the dark
We journey to the darkness; Love the while
Enswarthes us in its utter spotlessness
And makes of poor imperfect instruments
Things worth the Whats-to-follow. Love is all!"

Divine love does not involve the destruction of human love. Heaven forbid! It simply glorifies and idealizes it; it transmutes and transfigures it! The essence of Divine Love is that one must be loved as a starting point; for it is only through the particular that one may reach the Universal. It is only as the child of God loves the child of God that it may love God or express Divine Love.

No one with Divine Love may possess hardness of heart or be regardless of the feelings of others. He may graduate from the sentimentalism and favoritism of affection, and from family limitations, but only to enter into the tenderness and glory of a larger inclusiveness. His heart has but mellowed in the sunshine of a broader realization.

The so-called "detachment" of Love is only in seeming. God's Love is not "detached." It does not fasten itself to special persons to the detriment of others. The sunshine is not "detached." It does not play favorites, or turn its back on some in order to face others. Not all may receive the same amount of sunshine—for each may take only that to which he is receptive—but the Sun loves gloriously!

"Love is like the rain
That comes unbidden from the grieving skies
When earth is parched and weary. On the weed
It falls as on the rose; and nourishes
The meadow and the wilderness alike."

In its very nature, human affection is "detached" from almost all of the Universe, and it is Divine Love that converts this limitation into universality. Affection detaches while Love attaches; affection excludes while Love includes; for Love expands the petty inclusiveness of affection into the inclusion of infinity.

Affection involves emotion only, but love requires thought as well as emotion. Animals may have affection, but only humans may love. Animals may have experience and knowledge, but only humans possess wisdom, which is one of the necessary inspirations of love.

Have no fear! Neither progress nor development involve essential loss or destruction; for that which seems to pass away is always included in its successor. Unfoldment does not involve detachment, unless one is considered as detached from green and undeveloped fruit in his possession of its ripened and luscious perfection.

The Law of Compensation never fails, not even for an instant. Progress is always accompanied by greater capacity for happiness and enjoyment of life. What is lost in numbers at the base is not only offset by quality at the summit, but at every step of the ascent. And the greatest glory in life is to stand alone, absolutely alone—in complete unity with and possession of All That Is!

There is no weakness in Love, which is the very symbol of strength. Love is constructive. It is positive to all that is and exists except to the Infinite, to which it is always open and receptive, as the positive pole of its Being. There is no resistance in Love. Non-resistance is its essential quality, and the Peace of God is its constant attendant.

Love is spiritual, and the degree of one's understanding of Love measures his spiritual unfoldment. As the subconscious

ocean of life is given direction by the consciousness; so is Love guided by the superconscious wisdom; for while Love is greater than wisdom, the degree of fulness with which one may express Love is measured by the depth of his available wisdom.

It seems to require a great crisis in human affairs to bring forth a general realization of Love, to still selfishness and egotism, to confer the attribute of universality on human affection and sympathy. If only it could be readily cultivated in the soil of ordinary human intercourse!

"God, what a world, if men in street and mart,
Felt that same kingship of the human heart,
Which makes them in the face of fire and blood,
Rise to the meaning of true Brotherhood!"

Divine Love is the One Power in the Universe. Its phases are infinite in variety and its many interpretations range from the seemingly unconscious affinities of atoms to the conscious affections of humanity and the superconscious realization of Divine Beings! It converts disease into health, discord into harmony; evil into good and darkness into light. It is the Universal Solvent!

"Truth stands in the light transfigured;
It speaks from the heights above:
Each Soul is its own Redeemer,
There is no law but Love."

A physician in London has made public a report on his experiment in bringing back to life people who have met death through sudden accidents by injecting a powerful drug into the heart to cause muscular reactions. He reports that his success exceeds eighty per cent. of his cases and that no bad after effects are experienced by his patients. He has had no success where deaths were caused by disease.

The question naturally arises just what repercussion on the ego is experienced by being drawn back to the physical plane by these experiments. No doubt the patients consciously feel no ill after effects. But what about the reactions on the ego? Would it not depend entirely on the psychic development of the ego? The question naturally arises here as to whether the person was actually dead. To the writer death means the complete functioning on the astral plane of the ego and the severance of the astral cord to the physical vehicle, and with the severance of the astral cord no drug known to medicine would bring back an ego that was completely disassociated from the physical body. The London doctor has performed no miracles. He has brought back to consciousness people who have seemed dead but who were still attached to their physical bodies.

Goethe the Rosicrucian

HIS FAUST AND HIS SUB-FAUST

By PEREGRINUS

(Continued)

Goethe himself puts up in the second part of the tragedy two sign-posts to call the attention to the presence of these anagrams of the seeker who not only enjoys but analyzes his masterpiece. There are two riddles in the second part of the tragedy, one in the first act, given by Mephistopheles to the Kaiser, and one in the second act, given by the Sphinx to Mephistopheles. Both of these seem to be rather difficult to solve, but there is no hint to help along the solution for the first one, and but a slight hint, one to the esoterist only, for the second riddle. Consequently, at least to my knowledge, no satisfactory solution was yet offered, though Goethe-research developed already to a special branch among German savants.

Well, Goethe did not want simply to fool his reader by offering unsolvable riddles, but by putting difficulties into the way of understanding he just wanted to direct concentrated attention to the point in question. Kabbalists always used similar tricks for the same purpose. Both riddles carry their own solution in anagrams, and these solutions are exactly what the reader might expect from a court-jester and from a sphinx. The first offers jokes, somewhat facetious ones, but mostly with political point, while the riddle of the sphinx refers to the mysteries. Here they are:*

Mephistopheles as court-jester, to the Kaiser (Verses 4743 et pass.)

Riddle:—"What is damned and always welcome?

What is desired and always chased away?"

Answer:—"Prettiest girl cries much, would like to forget.

Thirst for wine comes, thou hast but water."

Riddle:—"What is always protected?

What is blamed always hard and accused?"

Answer:—"God from heaven watches with love the R. C. frat.
When the governments-donkey closes it."

*In order to save considerable space here only the translation of the anagrams could be printed, but the original German text is deposited with the editor of this magazine as guarantee for the correct composition and translation of these anagrams. The same method was also followed later on.

Riddle:—"Who should not be called in?

Whom likes everybody hear to be mentioned?"

Answer:—"Admonish the horned Jesuit.

Honor the true comrade-in-arms."

Riddle:—"What approaches to the steps of thy throne?

What banished itself?"

Answer:—"Worlds freedom, our h. gnosis are eternally growing.

Hate, bribery. Look at the Confederacy!"

In the poem the Kaiser evades the answer, and the author does not give hints, but the answers proposed here are well in harmony with the characters of the questioner and questioned, also with the situation given in the scene. The enigma of the Sphinx is of course entirely different in kind. Mephistopheles asks the Sphinx to give some riddles and she answers to him:

"Express only thyself, it will be a ready riddle.

Try once to dissolve thyself inwardly:

It is necessary to the pious as well as to the bad.

To the one it is a plastron for ascetic fencing.

A companion to the other to accomplish foolish things.

And both only for the amusement of Zeus."

It is evident that the solution of the riddle given in the last four lines, should define the innermost, the essence of Mephistopheles. For the benefit of weaker brethren it is pointed out also, that the thing in question serves good and evil alike. This point is readily grasped by the commentators, so readily that they overlook entirely in their zeal the not less essential condition: "And both only for the amusement of Zeus."

The esoterist sees already some light here. Every tyro knows that good and evil are the fruits of one and the same tree, and the weapons of Michael and Lucifer (taken as symbol for the evil principle according to the misinterpretations by the Churches) are the same, viz. the so called astral-light, a ready tool indeed for realizations in both ways for everybody who can handle it. Thus the evident solution of this riddle is: astral-light. This is also the essence of Mephistopheles, as it was found already by other ways. But what is the essence of the astral-light itself? An anagram formed out of the very letters of this riddle gives us Goethe's answer to this question:

Anagram:—Pater us—Zeus, Being, Pan, mens mundi—generates—Iudus pm.—on the heights—zona zodiaci—rivers of

light, summum bonum, nurse, life for his children, the end for all others.”*

This is a fair sample of the esoteric anagrams contained in what is called by me the sub-Faust. It develops also an important part of Goethe's esoteric credo, in full harmony with his confessions given in the text of the poem, furthermore it illustrates also how this sub-Faust could be used as a text-book by initiators in esoteric fraternities. A short analysis of it might therefore be well placed here, the more because place forbids to go deeper into the anagrams given later on.

Our Father. But otherwise nameless, because as stated in the open text: “Who dares to name Him?” Only some personifications of his qualities are enumerated, names given to Him by men in their hopeless efforts to understand Him—or It—as a whole. He is called Father and not Creator, because he creates by generation. He is therefore Zeus pater, father of all gods, and demi-gods, notice that not of men, a personification of the supreme Intellect, as it works in our universe.

Being: He is the only Being, like myriads of microscopic beings live in all of us. He is the «εν το παν» “One the All” the center and the circumference represented in the supreme symbol of the ancient Greek alchemists as the auroboros, the serpent swallowing its own tail, with the above inscription in its center.

Consequently he is also the Great Pan, not the playmate of the nymphs but “the all-encompasser all-sustainer” (Der Allumfasser der Allerhalter) as called in the open text. Pan but nevertheless one, a pantheism which is also monotheism.

As such in His female aspect, He is also the Mind of the Universe, i. e., the female, the passive part, on which the Intellect, the male or active part generates. Early Christians conceived the Deity also as the eternal mind “Deus antem, qui est aeterna mens . . .” wrote Lactantius (De falsa religione C. III).

He “generates,” and this process is called a sport for children. This curious expression is a technical term, quite often used by alchemists who veil the most important part of their

*The Latin technical expressions were left in this sample to show that these are frequently used in most of the anagrams composed to give esoteric teaching. For the sake of brevity later on mostly the translation is given, but the deposited German anagrams contain the original words. The meaning of the above ones is: our father; mind of the world; ludus puerorum, i. e. sport for children; zone of the zodiac; the highest good.

practice by declaring that after the real first matter has been found, the further operations of the great work are easy, merely womens' work, childrens' play. To this work refers also the last line of the riddle: "to amuse Zeus." He works in the height of Zodiac, and being Himself "Love" and glowing fire of the heavens "generates rivers of light." For this called the last words of Goethe: "More light." Because it is the summum bonum, the highest good received by us from heaven, for it conveys intellectual light. But it is also our nurse, nourishing the infant Ego with the virgin milk of the alchemists. It means also life to the children of the father, i. e. such as are already reintegrated, because it is the container of the higher vitality, but to all others it means also the end of the personality, for this same light is also the universal dissolver, and according to Goethe: "Who did not win a name . . . belongs to the elements" meaning the name written in the Book of Life. The initiator might attach to this point an elucidation on the further question: Who and what is a true Rosicrucian? but this would carry us away from the present subject-matter.

Now these two riddles indicate the character of the whole sub-Faust. As it was shown, one of them contains morals and politics in a humoristic-satirical garb, while the other teaches Tradition. The same way the whole sub-Faust is divided into two essential and strictly separated parts. One of these describes *moeurs contemporains* while the other treats the doctrine both expressed in epigrams, to the construction of which not only the text proper is used, but even the instructions given to the actors and for the arrangement of the scenes. Each of these anagram-epigrams is like a stone of a mosaic picture, so that when they are all put together, two great and distinctly separate pictures develop before the eye of the mind.

As told, one of these pictures depicts life in Germany in Goethe's time. Not the life described usually by historians with rulers, leaders and important episodes grouped in the foreground, not the outward life of a nation as it looks from the distance, but the inner life, the everyday life as viewed from the inside, not the face but the very viscera of a nation, mostly even the dirt in these viscera. We see a human society in its nakedness, as it is governed by unqualified rulers, a rotten aristocracy, swashbucklers, stupid and grafting office-holders, immoral priests, nuns, courtesans, favorites of both sexes, all of whom are living on the peasant as parasites. And this fundamental stratum of the state has no civic rights, is kept by its temporal and spiritual rulers purposely in ignorance and po-

verty, even its morals being corrupted. The poor peasant owns or rents but small barren farms, works mostly, directly or indirectly for his lord, with the difference that while his brother the ox is at least fed, the peasant is sucked white by the high foxes and usurers, in which class priests, especially Jesuits and Jews, are referred to under the collective name of bedbugs. A shocking picture of revolting conditions is shown, then without any hesitation is drawn the only possible logical conclusion viz. the advice to revolt.

The other group of anagram-epigrams gives a large part of the old orthodox Rosicrucian doctrine and practice nearly without any veil, except the use of a few technical expressions. There is no other work in esoteric literature which could give to the seeker such practical information as the sub-Faust does. A restricted quality of selected and representative samples shall be given later on, so the reader may judge himself, but one circumstance has to be emphasized here.

In Goethe's lifetime, and even to the middle of the 19th century, there were, outside of Masons of the degree called Rosicrucian, two very different Rosicrucian groups. To the one group belonged the real orthodox Rosicrucians, and with them was Goethe, while the other and Pseudo-Rosicrucian colleges were organized from Rome, probably by the Jesuits. Whence the theory, supported even by some earnest historians, that the Rosicrucian fraternity, or at least the Masonic degree so called, was founded by Jesuits. And no wonder, because these pseudo-Rosicrucians especially in the 18th century were very much evident in politics, opposing themselves strongly to everything liberal and promoting clericalism. There is direct historical evidence showing their activity, and if somebody wants to become acquainted with their doctrines and the spirit of Rome with which they are saturated, he should read the works of Hofrath von Eckartshausen, their best exponent, especially his "Mistiche Nächte" (Munich 1791). Yet this advocate of the doctrines of original sin and vicarious redemption, of eternal reward in heaven or punishment in hell, of the necessity of public worship and submission to the church, etc. is still regarded as a dyed in the wool Rosicrucian.

The policy of Rome to organize esoteric fraternities to serve its purposes and to milk the sheep, which cannot be driven into the open fold, was not originated yesterday indeed. But was it ever stronger than it is to-day? Who knows?

(To be continued)

The Educational Value of the Hand

By PEARL J. PARKER, P.V.E.

(Continued)

Inventive and Musical Ability.

These two talents are usually very plainly marked. Parents should do everything in their power to help the child develop them. To show you that the language of the hand is universal and that color or nationality does not make any difference I have used the print of Miss M. Sissieretta Jones—Black Patti—probably the best known singer of her race, to illustrate musical ability.

To make it more valuable to the student I have explained all the important points including health.

To illustrate inventive ability I am using the print of a well known New York gentleman who has a large and successful commercial school, a daily paper and several other lines of business.



He has received over forty copyrights and patents and says he has as many more in his mind.

It is a mixed hand with the Spatulate type predominating. The very long third finger shows a speculative nature; one who likes to take chances. Spatulate hands always have original ideas. They lead never follow. A child with such a hand should be allowed to work things out according to his own ideas. Give them plenty of material to work with and they will not get into mischief. They are natural creators and build-

ers. They are never satisfied with things as they are, they want to improve everything. They are often called the cranks that turn the world. They are daring and often reckless and go ahead and do things that Square hands would not dare attempt. The long clear head lines and developed joints show splendid mental power. Many upright lines on the second phalange of the fingers show mental energy. Very few lines on the third phalange show that he dislikes physical work. He will spend twice as much time planning how to get out of work as it would take to do it. This characteristic has given the world many labor saving inventions. Many upright lines on a well developed mount of Jupiter (below the first finger) indicate success in the ambitions.

This is verified by the strong clear lines of fate and good talent lines. They practically all mean the same thing. The Mount of Luna (imagination) is large and well developed, the splendid head lines running down on to this mount show that the owner is idealistic and imaginative. Imagination is the foundation of inventive ability. Ideals made real.

In this study we never depend upon one sign alone. It must be confirmed by other marks. The second phalange of the thumb is very long. This is also a sign of inventive ability.

His very low set thumb also indicates musical ability. Some of his copyrights are for musical compositions.

I hope with these illustrations and explanations I have made this lesson clear and helpful.

Next month I hope to give you a wonderful story of a young lady who was declared feeble minded when she was a little girl and spent many years in an institution. I took a print of her hand and found that she was normal but never having been taught anything could not show it.

She was taken out and in only a few weeks has proven that my diagnosis was correct. Her improvement both mentally and physically has been wonderful.

BLACK PATTI

This print was taken Oct. 9th, 1914 in Washington, D. C. It is almost a perfect type of what is called the Conic or Artistic hand. It shows that the owner is a great lover of art, music and everything beautiful in life. Very low set thumb shows musical ability. It shows some unusual features not often found on this type of hand. As a rule the head lines are drooping, showing a dreamy impractical nature, but in this case they run straight across the hand. This shows a well balanced

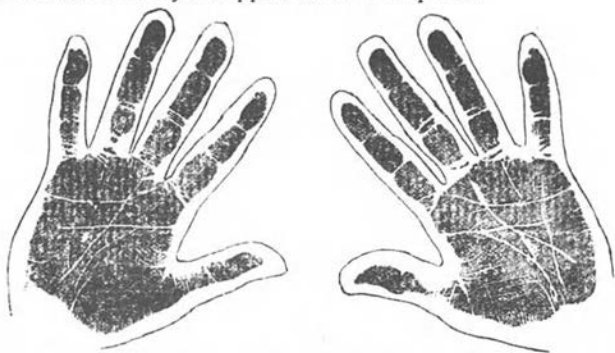
practical mind, good business ability. Rising so high that it touches the Mount of Jupiter indicates that ambition is one of the strongest characteristics of the nature.

The many upright lines on the inside of the fingers is another mark seldom found on such a hand, they denote energy, a willingness to work to reach the height of the ambition. Most Conic hands prefer ease and luxury, not work.

Many such hands have talent but lack both ambition and energy consequently accomplish very little.

The talent line on her right hand is much better than it is in the left, this shows that the natural talent has been developed or strengthened.

The strong clear fate line running to the second finger indicates success in work and financial gain. Starting in a fork, one branch rising from the life line and the other from the mount of Luna shows that she won success by her own personal efforts as well as by the appreciation of the public.



She would not believe in waiting for something to turn up but would make her own opportunities. This is strengthened by the clear strong talent line. There is another mark which shows practically the same thing. The Mount of Apollo (Talent) should be just below the third finger. In this hand it is half way over towards the fourth or little finger. This is the finger of business, this shows that talent and business are combined. There is a very strong health line shown in the right hand running the full length of the palm, on the left it is only very slightly indicated. This is a very important line, but those who do not have it are fortunate. It is always a sign of trouble.

It shows that some weakness or germ of disease is undermining the constitution. It is a danger signal often shown years in advance. The nature of the disease and many times the date

of serious illness can be told by its formation. If the doctors understood this I am sure much suffering could be avoided and life often prolonged. If there is no line at all it shows a good constitution and general good health. When it is strongly marked on the left hand it indicates that the trouble was inherited. In this case being only slightly shown in the left and very strong in the right it shows that what was only a slight tendency at first has been allowed to grow and develope.

Black Patti's prints prove that the hand is the book of life written in the language of the soul and that every hand can be read the same regardless of race, creed or color.

A straight clear head line shows just as good a mentality on a black hand as it does on a white one. The color of the skin does not affect the brain power or the natural artistic ability shown by the formation of the hand and the lines of talent.

I have many other hands in my collection that prove the same thing. I selected this because it is not only the best but the best known.

(To be continued)

Benjamin Franklin

By GEORGE VAN DALINDA.

To the student of Astrology and the Kabalah it is intensely interesting to note how often great people's lives seem to show a fate wherein certain numbers play an interesting and important part. One who had time to spend his life in tracing out the peculiar repetitions of numbers, as associated with important events and persons, could no doubt uncover many mysteries that puzzle us now. This article presents to the readers of Azoth some of the peculiar numerical facts I have discovered in reading the life of Benjamin Franklin, one of the greatest benefactors of the human race.

Benjamin Franklin was born on the 17th day of the month: $1+7=8$. He was apprenticed to his brother, a printer, in 1718: $1+7+1+8=17=1+7=8$. He was made clerk of the General Assembly of Pennsylvania in 1736: $1+7+3+6=17=8$. He died on the 17th day of the month: $1+7=8$. He died in 1790: $1+7+9+0=17=1+7=8$.

Number 8, in Astrology, is that of the house of the horoscope showing the indications of death. Franklin, moreover, died when the fourth house from his birth-sign was ruling, and this house is also known in Astrology as the "end of things."

Franklin's fatal number, 16, is the number 4 squared. *Benjamin* contains 8 letters, and *Franklin* contains 8, the whole name making 16 letters.

Franklin is known as the originator of the public library, and the words "The Public Library" also contain 16 letters, as do the words "Minister to France," designating an appointment that he filled with honor to himself and profit to his country.

In 1726 he settled in Philadelphia. $1+7+2+6=16$ again. In 1753 he was Deputy Postmaster General of the British Colonies in America, and once more the addition of the digits in this important date results in 16. In that year, too, Franklin founded the Academy of Sciences.

Not long ago, in Paterson, N. J., a new bank was opened by the Franklin Trust Co. Call it, as many will, simply "The Franklin Trust," leaving off the "Co." and once more the number 16 appears as that of the letters. Furthermore, this bank is situated in *Washington Street*—also 16 letters. Is it not peculiar that so many years after Washington and Franklin had been associated as founders of a republic, their names should be so connected as to emphasize a number particularly related to Franklin? Again, the other number which has already been shown to be so significant in Franklin's life is brought forward again by the names of the city and state where this bank is located, for "Paterson" has eight letters, and "New Jersey" nine, and $9+8=17=8$.

Born between two signs, Franklin was what astrologers call a "cusper." The two signs were Capricorn, 9 letters, and Aquarius, 8 letters. $9+8=17=8$ again. It is also noteworthy that Franklin's signs, both of them, Capricorn and Aquarius, are ruled by Saturn, the planet of lead, hence we get lead type for the printer; and any beginner in the astrologic art would associate the new-found Uranus, whose home is in Aquarius, with the lightning rod.

Finally, the number 16, in the old Egyptian arcane symbols of the Tarot is represented as lightning striking the top of a building. Look it up, ye who love occult puzzles.

To All Who Aspire to Wisdom's Plane

SAKE D. MEEHAN.

VII.

In the creation of form, or the projection of vibration through the elements of earth, air, fire and water, affinities and combinations were effected that gave substance outward appear-

ance as well as inner reality. This is a short statement of a very profound change, or chemicalization, which took place in what we call the process of creation. What was created was not life, nor substance, which IS from the beginning, but form; that is to say the Earth, in this particular instance. In these affinities, caused by a common rate of vibration, the four elements of Earth constantly mingle and interchange. It must be, therefore, that to become a master of the secrets of the elements, the student must so regulate his own rate of vibration as to contact at will, in full consciousness, the vibration of the various forms of life about him.

It is frequently said that we live on the surface of the world. Even on that surface, we are almost strangers to the innumerable forms of life existing about us. Is it too difficult to consider life as it is on this planet alone as consisting of innumerable concentric rings of motion or vibration, and these rings expanding and contracting according to their rate of vibration? This is a very accurate figure of speech, and conveys exactly the idea of continuous overflow, as it were, of one ring or wave of life activity, through another. This changing rate of vibration, causing expansion and contraction in turn, makes it possible for us to contact all forms of life upon the planet at some point constantly, but at no point continuously. This changing contact makes up the detail of our lives.

Seeing life from the inside, as a spiritual reality, all visible life becomes an expression of Truth, or Pure Being. The differentiation in the forms of life is a difference in the rate of vibration. This vibration is not fixed, but varies constantly with the degree of truth consciousness expressed, which form reflects.

The present goal is to awaken the spiritual consciousness, or develop the inward truth consciousness to a higher degree of realization, that form may reflect more accurately the divine conception.

All forms of life possible to be contacted upon the planet or in consciousness are a part of man's evolution here and now. For his purposes there is no "other world." The heaven world self is here also. The unseen world is here, permeating and is here, and the hell consciousness with which man afflicts himself is here also. The unseen world is here, permeating and penetrating in all directions, expanding far beyond our ability to discern, but not at all place in a distant sphere. If we would use the word "expand" instead of the word "rise" we would gain a truer idea of what we are required to do to make the contact which we seek.

Earth is the first precipitation of matter. It becomes then the seed ground, the matrix. Do not confuse the element earth with the material clay of the Earth planet, for earth is that within the clay which makes the innumerable combinations you see all about you possible. The element earth enters into all forms of visible life.

All forms of life have a certain degree of radiation, the radiation of the denser forms, however, being below the vibration of human eyesight. The sense called touch, or feeling, is the primitive sense, or the sense first awakened by contact with other forms of life. It is feeling, or emotion, a higher sense, that first responds to the spiritual vibration, also. This is a world of counterparts, and that which may be truly said of the earth and the other elements is exactly true in a higher sense, or consciousness, of the spiritual forces.

It is this duality running through creation that makes it difficult, within the limits of language, to convey exact meanings, without being misunderstood, because these various vibrations do intermingle and blend, and it is not mental confusion that causes the student to hesitate and ponder as these statements are made. It is necessary at all times to seek to read with the inner vision, to grasp clearly the full application of that which is sought to be conveyed.

The mastery of the elements must be approached from the spiritual plane, or in that degree of truth consciousness in which is recognition of the essential quality of all life as One. The secrets of elemental life must be gained by a comprehension of the governing plan and purpose of the Whole, which can only come through spiritual revelation, or through the soul vibration. The forces called the "wanderers" because of their unattached, inconsequent nature, or the "elementals," are not the object of our study. The wandering vibrations contacted by curious experimenters arise from their own lack of aim and purpose, and the low intelligences attracted from the unseen world by anxious investigators correspond to their own ignorance of divine Law.

The Advent of a New Goddess

By HERETICUS.

After having, during almost twenty centuries, been engaged in proving the value of what our friends the Advertising Agents call "cumulative publicity," the "Church" is now availing itself of the services of the Advertising man, on an

ever-increasing scale of intensity, so that we are learning many things through the medium of the public press, which we might never have gleaned in the shadow of a pulpit.

It costs a great deal of money to advertise full page spreads in Mr. Hearst's newspapers, but neither the cost nor incongruity have deterred Mrs. Augusta E. Stetson, C. E. D., from a few thousand dollars worth of proclamation to the effect that "Christ's second coming is Imminent" and that "as Christ Jesus was the masculine representative of the Fatherhood of God, in this age, *Mary Baker Eddy is the feminine representative of the Motherhood of God, whose demonstration is immanent.*" "As Christ Jesus demonstrated to the world his spiritual power over death, so *at his second coming representing the Motherhood of God, he will appear*, be manifest in a final victory, a triumphant demonstration over the last enemy, the illusion of death." Most blasphemy has the saving grace of merely treading on the corns of some self-centered sect, which has arrogated to itself the vice-regal government of Paradise, but here are assumptions which are a challenge to the intelligence of humanity and which attract the attention of even the mere student of men, manners and things.

The blasphemy of Mrs. Stetson's utterances transcends even the comprehension of any Christian community, let alone the ethical sense of any imaginable group of pagan philosophers, ancient or modern.

It is what the world has pulled down upon itself, as the apotheosis of arrogant insolence in defiance of the Lord of the Universe, as the result of long centuries of theological mis-teaching and mis-rule.

Judaism endowed *Jehovah* with all the attributes of a gigantic man, gave him eyes, nostrils, mouth, hands, feet and other human features wherewith to terrify his enemies, then Christianity introduced us to its founder, God's son, by a young Jewess, in modest circumstances. The Catholic Church provides a large and interesting collateral family for the Son, including his grandmother, of the miraculous wrist-bone, occasionally exhibited in New York.

Now, comes forth Mrs. Stetson, as the advocate of Divine "Suffrage" and by implication, at least, identifies the Lydia Pinkham of remunerative piety, putative author of a garbled and almost ridiculous manual of devotional argument, and founder, through an apostolic college of excellent business men, of a new "Christian" sect, to be the feminine manifestation of the God-head, in fact the second advent of Him who was to

have returned "ere his own generation pass away." The main benefit achieved by this piece of unparalleled effrontery in type, which has shocked the common sense of the community of sane citizens during the past few weeks (Jan. 8th, 1921) has been to formulate certain tenets of "Christian Science," so called, which lend themselves in the peculiar aptness to analysis by experienced occultists.

Let us take Mrs. Stetson's, "C. S. D." dictums in sequence. "The nothingness of all material concepts," is a fine phrase and might be matched by a "nothingness of all spiritual concepts." Man has a concept of Spirit and a concept of matter. No accident to his spiritual concept can interfere with his continual functioning on this mortal plane but a large number of things which can occur to his material concept can remove him to a "spiritual" plane altogether.

Man's whole life on earth is made up of material concepts and his spiritual experiences are mainly derivatives of his material experiences, subjected to the self-analysis of his spiritual conscience. Using Mrs. Stetson's own terms, just to be accommodated to the lady, Life is made up of the "spiritual concepts" which one churns out of a long sojourn immersed in "material concepts." If you fall from the roof of a skyscraper, it is not any non-existent, "material concept" of a pavement below which effects your release, but your own obtuseness in believing that the pavement is hard enough to kill you. *Ergo*, Have faith and fall soft. The notion that all of this mundane mess is a dream, after all, was not invented by Mrs. Eddy but it is a good deal of what Mr. Einstein calls "relativity." If I am so constituted that my "material concept" of a soap-bubble, is as my present concept of a solid steel sphere, I may perish by a shot from an infant's clay pipe. Mrs. Stetson says we are sunken "in mesmeric sleep of the Adam dream, the belief of life, substance and intelligence in matter."

Why drag in matter, here, when there isn't any such thing? I like the good old "concept of matter" far better. It means the same thing to me when I am smitten with the "concept" of a brick-bat and does not offend Mrs. Stetson who does believe in the concept but not in the brick-bat.

Life certainly does take possession of and function in a temporary vehicle of "matter" or "concept of matter" and from this "concept" we derive our impressions of "substance" and "intelligence," the former through experience and the latter by use of pre-conceived codes called "language," transmitted in the form of material vibrations, or "concepts" of such. Therefore

while "matter" may be nothing but a "concept," the concept at least is an indispensable to "spirit," so long as we function on a plane where such limitations are arbitrarily imposed by the author of both.

Mrs. Eddy did not discover "Eternal Oneness." Our Jewish brethren have had many things to say on this subject, of a nature profitable to all of us. Another fine phrase of Mrs. Stetson is that concerning "the power of suppositional evil, which testifies of life in matter." If evil is only suppositional the battle has ended by not being begun. What is the use of C. S. D. or any other D., if there be no evil to combat? Even if the supposition of evil be the only evil, it ushers in the "concept" of evil and quite as many people are going to jail for "concepts of evil" as are breaking their necks over "concepts of matter."

Mrs. Stetson says that "for generations mortals have lived in the material senses, the belief that sight is in the eye, hearing in the ear and intelligence in brain grey matter. They have continued to evolve a material generation which ends in death; they have accepted the testimony of the material senses believing in errors, illusions expressed in the *phenomena* of sin, sickness and death, which represent a mortal as a foam crested wave, which rises for a moment and then is forever gone, lost in the immensity of the great unknown."

If Mrs. Stetson, C. S. D., were preaching to an assemblage of Bushmen or Hottentots, she might use the above language to advantage. As a matter of fact, however, the only kind of people who answer the above description are the kind C. S. D. most appeals to, for she is claiming the most crass and invincible ignorance on the part of all mankind concerning matters upon which even most Churchmen have settled opinions and which all men possessing the rudiments of scientific education know to be otherwise. The fact that sight, hearing and intelligence are phases of spiritual being, which function through "concepts" of human organs is as well known as oranges and apples.

Mrs. Stetson accuses humanity to have always believed in "the illusion that matter was sentient substance, possessing life and intelligence."

Mrs. Stetson does not here tell the truth and she should know it. The great religious philosophies, of the ancient world, were essentially Spirit-Matter philosophies and taught Matter only as the transient vehicle of Spirit.

Some of the old religions were as insistent that Spirit was "God" and Matter the "Devil" as Mrs. Eddy or Mrs. Stetson.

Ignorant, thoughtless people do not represent public opinion, only lack of it. They are not to be selected as representative of the classes which do think and think to some purpose.

Give Mrs. Stetson credit wherein she advances truth. "God is Causation, the Creative Power and there is but one Creator and but one real creation, God and his spiritual Universe, composed of Spiritual ideas which are governed by principle, the source of all *phenomena that are real and eternal*."

"Man is not material, He is a mental, spiritual substance-idea the *reflection* of eternal life and Love, named God." The *Vedas* say *Purusha* reflected in *Prakriti*.

"Christian Science" is apparently much in the boat with the Irishman who beat up the Hebrew, as a participator in the tragedy of which he had only just the day before.

That which is substantial in "Christian Science" is the fact that, in some way, they have gotten hold of the main tenets of *Vedanta*, older than Christianity by thousands of years, and which C. S. D. would probably be the first to denounce as a pagan delusion.

The Male-Female nature of Deity, of which Mrs. Eddy is apparently the second person, was formulated by the Brahmins as *Arda-Nari*- milleniums before Moses and, most of all, it meant *Spirit-Male, Matter-Female*.

As Mrs. Stetson alleges "Scholastic theology is being weighed in the balance" and the worst charge against it is that its inconsistency, unreasonableness, insincerity, ignorance, intolerance and the preponderating element of what is vulgarly termed "fake" pervading it, have opened wide the pearly gates to such things as C. S. D. and our brand new lady god, Mary Baker Eddy.

The advertising agents who did the journalistic "rooting" for the late Inter-Church movement, having evidently convinced their black coated clients that the confidence of the public in a proposed large financial investment in "canned" Theology could be evoked by a presentation of a united and trust-like front of the fifty-seven or so creeds to be benefitted, coined the expression "the Churches of God" quite forgetting that the individual object of each was to steal all possible from the other, as the "one and only" of that description.

The Bible makes much of the second coming of the "Son of God," in great glory, in the clouds, but the subject of the "Daughter's" arrival with great publicity on the advertising pages of metropolitan sensational dailies is a conception which has remained entirely for Mrs. Stetson to make famous.

The Caldron

TO THE EDITOR OF AZOTH:

Dear Sir:—

I notice in the Caldron of the January issue a contribution by Gertrude de Bielska quoted as follows: "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 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." With your permission I submit the following:

It seems to me that a clear "conception" of the Science of Astrology is necessary.

As I understand it the Science of Astrology is that Science which discovers the universal law of variation and distribution of nature and characteristics "Created by Degrees"—each second, minute, hour, day, month, and Common Year of the Year of Precession by the motion of the Sun, Moon and Stars "revealed"—in a material crystallized form by the nature and characteristics of the physical features and natural phenomena of the terrestrial globe—and by man by "degree of mind"—the development of the human arts, crafts and sciences by the nations of the terrestrial globe—thus there are red rivers—blue rivers—and green rivers—all are rivers, again, there are mountains of gold, mountains of silver and mountains of fire—all are mountains—and then again between the mountains and rivers there are deserts and fertile valleys.

The madam's statement "that is not Astrology that is at fault but the Astrologer"—let us see if this is true:

Still bearing in mind that the science of astrology is that science which discovers the universal law of variation and distribution of nature and characteristics we consider the following:

It is absolutely necessary that the astrologer determine the second, minute, hour, day and month of the year of birth of the individual for which the horoscope is cast by which he intends to gain clearer conception and render a more accurate description of delineation of the horoscope, in which horoscope is revealed the nature and characteristics of the individual.

Suppose we take the same horoscope chart and hand it to a group of Astrologers and ask each one to render a delineation of the same the result will be—as was clearly shown in the October issue of AZOTH—that the group of Astrologers will be divided in their individual description of the horoscope.

Because a group of men fail to agree in their opinion does not mean that the science of Astrology is not a true science, on the contrary, the very fact that they do disagree does not destroy but confirm—emphasizes the fundamental principles—the universal law of variation and distribution—upon which the science of Astrology is founded, thus: two children born two hours, two days or two months apart will exhibit to a degree, more or less, a difference—in nature and characteristics.

In view of the above, then, how is it possible to gain the undivided opinion of a group of men without first having determined the nature and characteristics of each man as created and expressed by the second, minute, hour, day, month and year of birth of the individual?

It is evident, therefore, that the following rule should be observed as absolute and universal:

First.—A table should be prepared tabulating the nature and characteristics which are created by degrees by the motion of the sun, moon and stars each second, minute, hour, day, month and common year of the year of Precession and revealed and expressed by the physical features and natural phenomena of the terrestrial globe and revealed and expressed by man by the "development of the human arts, crafts and sciences."

Second.—The second, minute, hour, day, month and year of birth of the individual should be determined.

Third.—With such information at hand the opinion of a group of men could then be considered in an intelligent manner, in other words, the opinion of a group of men could be treated as a known quantity and deductions made accordingly.

An opinion is an expression—a material crystallized form—of the nature and characteristics of the individual, determined entirely by the hour of birth, and must be treated as such.

In conclusion, I believe with a clear conception of the fundamental principles of the science of Astrology, the "conflicting opinions" of a group of Astrologers will not confuse, but emphasize, the science of Astrology as a true science.

The contribution of the group of astrologers, through the courtesy of AZOTH has rendered a service for the advancement of the science of Astrology which should be welcomed by all.

Respectfully,

G. R. Fox.

MY DEAR WHITTY:

I wish you a happy new year. I say "you," because you are the only one whom I appear to be acquainted with as connected with AZOTH.

I am sorry to say, that I do not seem to harmonize very strongly with the works of most of the others who are devoting their efforts to the literary departments of AZOTH. I have no doubt they are as much of the "Salt of the earth," as any of the other mortals, and that they are doing their level best to fulfil their mission. Hence, it is not a matter of personal antipathy nor of professional jealousy. In many ways I can readily perceive how far superior they are to my personal self. My discord is due to the fact, that I cannot for the life of me see what in the world they are driving at, nor, how or when they expect to arrive at it. I might say the same of many of the other lords of the earth. They all seem to be following the life which the philosophic Irishman declared to be, "One damned thing after another." We are told that in some early age the people of the earth spoke one language, and were so united that heaven appeared to be within easy reach; but, some hypnotists operated upon them and scattered them into the same kind of confusion as that which we so much enjoy at the present day. No counter operation, or operator, has yet been able to relieve them from that damnable spell. I at one time thought AZOTH might undertake the task of fulfilling such mission. I changed my mind to the fact, that "the harvest is plenty, but, the laborers are few." And, that what few there are receive the reward of being trampled upon by the hoop la crazy horde who scramble after the "loaves and fishes."

A poem says: "The mills will never grind with the waters that have passed." But, if we enter a little deeper into the analysis, we find that the waters have a scientific trick of returning from the clouds and stirring up the old mills. In the same way the old hypnotizers manage to get around again and

turn the mind of man back to the ways of his progenitors, no matter what new and outlandish names we give to our modern phases of literature. No one seems able to lead the suffering people back to those halcyon days when the people of the earth spoke one universal language and were able to understand each other. Why? Why? Why?

All of the religions of the past six or eight thousands of years have masqueraded under the stereotyped black eye, or, have been annihilated in a bath of lime. Yet, they stiver along with armies of followers, or, the Ghost appears under some new name, and like a lion in sheep's clothing.

We are all apprehending the coming of a new era, or a new world. Will it be a resurrection of the same old Madame Grundy, with her flock of old religions in new bibs and tuckers, or, will the world be wise enough to jump over their heads, and demand a Bread of Life which we can all equally digest?

None of the present offerings from Greenland's icy mountains to India's coral strand, present anything substantial to me. They are all more or less nauseating. For seventy-five years I have dug into the very inwards of them all. Yes, I mean ALL. Every one of them are under the selfsame system of hypnotic control. Each of them offer the same God-giving blessings to their followers. And each of the followers "Get Left" with no more substantiality than they might have had by following their own conscience.

But none of them like to have such things said of them, for fear that it will hurt their—What? "Their Business." And there we are. And, the most of them are indifferent. They play at the game of "Rattling Bones," regardless of the fact, that nothing can injure them but their own false conclusions. In fact they never seek for conclusions but such as will agree with their hypnotized predetermined ones.

How then can we plough into fields controlled by others, and fields, which to us, are filled with weeds? I would not have any of your co-workers discontinue their efforts. Oh, no. It is quite evident that any of them will grasp a suggestion that might lead them to further universalize their work, but, I have found that the true light is easy to perceive only whenever the mind is ready to receive it. Then, "Straight is the path," etc., and, I am by no means indulging in church-music. I have found what is perfectly satisfactory to me, and I have tested it with all the acids of mental science and it has never played me false. But, my years are so far advanced that it is doubtful if I find younger minds free enough from the modern hypnosis to be prepared to gather the fruits without mixing them with what I call, "The hodge podge of the past thousands of years."

I send this for the Caldron, but, will you dare to print it? You say that you will. Will it be received without some one feeling that his Idol is menaced, and not daring to investigate frankly?

We cannot impart to others only that which others are prepared to receive. Yet, by our breathing we are telephoning continually. By the law of Astrology we find the lines clear or crossed.

I am not a skeptic to scoff at astrology. I am one of the oldest and staunchest supporters and promoters of it, and feel able to defend it in court or out, yet I think that I might offer some objections to some of the points laid down as "Medical Astrology" in January AZOTH, even though it may be drawn from Lilly. Bear in mind that Lilly did not write the books credited to him.

I like the spirit with which Madame de Bielska defends the hodge podge opinions of astrologers relative to the presidential election. No *opinion* of astrology is astrology. Astrology is astrology only when the prognostication is correct. Omens and Portents are not astrology. This ought to be posted

in every church and school in the land. Because a mathematician can erect what he calls a "Horoscope" from a guessed-at clock-time of birth, does not make him an astrologer. It only makes him a mathematician or a geometrician. There are no such "intricacies and complexities of the law of astrology" as intimated by de Bielska. It is generally supposed that there are. That is the quicksand in which most astrologers get caught, and which so discourages students. Astrology is easy enough for a blind man, with a very little assistance.

There are other more substantial reasons why there were so many erroneous conclusions concerning the election. Two words will tell it. I have been preaching it so long to hypnotized ears that I am in no manner encouraged to pronounce those two words. Don't we all know what the ancient astrologers, as well as others, said, viz.: "The world loves darkness better than light." Whatever the world WANTS, it usually gets. It sees through a glass darkly, and it labels the darkness, "Wisdom," or "Religion." It requires experts to note the difference. Religion can find a resting place in palace or hovel, but, Wisdom has hard work to find among mortals a place to rest its head. There is, however, a Worldly Wisdom, whose promoters are classically known as "Worldly Wise;" but, they please themselves with more flattering terms. Now, according to the bias of the Mind some will say: "What is this fellow talking about?" And that is where the occult comes in. But what is occult to one mind is not hidden to another. Think it over.

C. HENRY WEBBER.

Chat and Comment

Occultists and delvers into the psychic generally will agree that the press has given much space recently to those things not apt to attract attention in the market places of the world. An incident attracting much attention has been a dispatch from Kansas City which told how a minister, foreman of a jury that was trying a man on the charge of killing another resorted to what he called "prayer" in order to fix upon a verdict of justice. The defendant based his plea upon self-defense.

The minister stated that upon entering the juryroom he and the other jurors knelt in prayer and asked for help in deciding what would be right and just. After silent meditation for some time a vision came in which the dead man appeared to be surrounded by a black mist while the defendant seemed to be bathed in light. The jury immediately brought in a verdict of acquittal and the man on trial was freed.

To the man in the street such action may seem absurd but to those who know, to those who understand, that vision is evidence that the Masters are ever ready to help when called.

The Connecticut Legislature contemplates the enactment of a law to permit the "merciful" ending of the lives of all incurable patients in the state hospital for the insane. This step was the result of a visit to the hospital where the legislators saw a man chained to a wall in a padded cell. The official in charge said that the man was violent and could only be prevented from working harm to himself or others by being placed under restraint. As to the ethics of this proposal to end the lives of maniacs there are several sides to be considered and expressions of opinion are desired from AZOTH readers on the matter.

G. R. H.

BOOK REVIEWS

Great Ganga the Guru; or, How a Seeker Sought the Real: By Kavita Kaumudi. London, Kegan Paul, Trench, Trubner & Co., Ltd.; New York, E. P. Dutton & Co.

The recent visit of Dr. Rabindranath Tagore to America gives added interest and timeliness to Kavita Kaumudi's charming volume of verses on the Ganges—the holy river of India—a book which she entitled "Great Ganga the Guru, or How a Seeker Sought the Real." "It was in November and December, 1915," she writes, "and after nearly two years of aloneness in the solitudes of the upper Ganges, the Himalayas, Benares, the Simla hills, etc., that I visited the great Tagore brothers at their beautiful country estate in Bengal. And it was from the imposing ashram built by their saintly father, the late Maharshi Debendranath Tagore, that I was daily fetched to read a few numbers from my already finished manuscript to my beloved old friend, the princely and venerable scholar, the Thakur Dwijendranath Tagore. Whilst the younger brother, the poet, Sir Rabindranath, was perhaps inclined to feel that the philosophy of Vedant and of the transcendental should be conveyed rather by the medium of prose than by that of metric writing, his philosopher-brother, the Thakur Dwijendranathji, especially loved the metric and poem form, in which alone, I had felt able to convey all that Hindustan's mountains and River had spoken."

Miss Elizabeth Arnold, for this is the author's real name—Kavita Kaumudi being a private title conferred by the Indian philosopher-poet, Sachchidananda Balbrahmacharyaji—modestly describes her book in a foreword as follows: "Just a narrative of the instruction and guidance by which the Divine Mother (the Ganges) led a Hindu soul to Knowledge-Absolute. It opens at the moment when the soul—a soul that had been numbed by dire happenings and seemingly gripped in a bottomless abyss, and with nothing but the Love-Spark alive—has groped its way towards the banks of the Sacred River. As it nears the Stream, the Himalayas break the silence and speak a promise and the soul, exhilarated by the voice of the Eternal Mountains, makes a bold aim to reach God. The Ganges, however, warns the soul to tread with caution. And again and again, as the soul bursts forth into songs of longing and of love,

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She warns it that to actually attain the great liberation, something more than love and feeling are required. Discipline and austerity; the full development of the intellect; absolute control of the mind by the will; the various conditions, too, of fearlessness, emptiness, etc., in a long and unbroken silence; and, finally the consummation on the pyre—all these are required for the attainment of THAT—the hidden and Supreme Gift. Those who are familiar with the Bhavagad Gita and the Upanishads, etc., will find familiar and related thought in the Great Mother's compassionate leading. And they will be able to follow the passage of the soul until it finally enters the Field of Light. The book has for frontispiece, portraits of the Tagore brothers and it is quaintly decorated with sepia sketches and symbolic letterings by Mrs. E. G. Coyle. The volume is bound in a most artistic craftsman manner, brown boards with the back in what we Americans usually call terra cotta—symbolizing, we have been informed, in India, renunciation.

L. H.

Think. By Dr. George Starr White. 450 pp., illustrated.

When any one gets sick it generally makes one think and Dr. George Starr White, of Los Angeles, who is not only a physician of more than national fame and a practitioner of natural methods of healing has written a book called THINK, which is well worth reading by those who believe in medical freedom as well as religious freedom.

Dr. White says that the time has come when the public is posted regarding drug and drugless treatments, that physicians do not heal, they only help nature to heal the sick. His book deals with the various means of aiding nature do her work and is well worth owning by those who believe in better living in accord with nature.

The book, which is advertised in this issue of Azoth, is artistically printed on sepia paper with type that will meet the requirements of the eye, is profusely illustrated and cross indexed. It is published and sold by the author.

R. F. S.



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Persons who wonder how messages are transmitted from those others, who have passed beyond, will find these messages minutely describing the complex, means they use to get their messages to Mr. Vale Owen.

Taken altogether these two volumes should prove of interest to everyone investigating psychic phenomena.

R. H.

God-Man: The Word Made Flesh. By Dr. Geo. W. Carey and Inez Eudora Perry. 176 pages and chart. The Chemistry of Life Co. Los Angeles, Cal. 1920.

Dr. Carey is well-known to readers of AZOTH as a writer and teacher, and they will expect that anything from his pen will be well worth reading. That expectation will be more than met by this latest book, in which Dr. Carey and his gifted co-worker have condensed a whole library of occultism. In these days when so many interpreters of the mysteries yield to the ever-present temptation to wander far from earth in barren speculative excursions into the Past or Future, it is refreshing to find a book that deals so plainly with the life of man here and now. Dr. Carey knows, as every occultist ought to know, that all human activities here on earth are brought into manifestation through the body, and his book is a remarkable presentation of the manner and method whereby the Higher Law finds expression through its physical instrument.

P. F. C.

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The Rational Education of the Will. By Dr. Paul Emile Levy. Cloth, 241 pages. David McKay, Philadelphia.

This work, translated from the ninth French edition by Florence K. Bright, is one of the best explanations of the practical application of auto-suggestion to the correction of mental and physical disorders. It is remarkable for lucidity, for freedom from abstract metaphysical speculation, and for detailed expositions of just how to use auto-suggestive methods. The publishers are to be congratulated on bringing this book before American readers.

V. G. D.

The Kabala of Numbers. By "Se-pharial." Two volumes. David McKay, Philadelphia.

This is another of the American editions of standard works on the occult sciences for which students in this country are indebted to the enterprise of David McKay. It explains in detail the principles of chiromancy and chiromancy by the method of question and answer. To her subject the author brings practical knowledge gained by a quarter century of continued practice in reading hands. This third edition of her work will be found useful by all who seek to obey the ancient injunction, "Man, know thyself."

V. G. D.

After Death Communications. By L. M. Bazett, with an introduction by J. A. Arthur Hill. 111 pp., cloth. Henry Holt & Co., New York City. Henry Holt & Co. are issuing, from time to time, a series of books approved by authorities on psychical research, under the general title of **The Psychic Series**. The little volume now under consideration is one of the recent numbers of this series, and it is a worthy companion to the other excellent works in the same library. For the ultra-skeptical, this account of the mediumistic experiences of an English lady whose method of communication is automatic writing, may not be a convincing demonstration of survival. As a carefully prepared record of a series of experiments, most of which were carefully verified, it will be most welcome to the student of psychic research. The writers accept the spiritistic hypothesis, and unprejudiced readers will have some difficulty in offering a better explanation of these communications.

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