

# A Z O T H

MONTHLY

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

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## Editorials

### *Occult Science and "Relativity"*

Ever since Einstein gave the world his epoch-making theory of relativity, workers in every field of research have been under the necessity of adapting their former views to this new conception. Some, the most notable among them being Sir Oliver Lodge, have dodged the necessity by denying Einstein's hypothesis. Others, whose number seems to be steadily increasing, are courageous enough to abandon their old opinions, because those opinions are rendered untenable by the facts upon which the theory of relativity is based.

The occultist must take sides in this conflict between the old and the new. He cannot remain neutral. What makes his position particularly difficult is the fact that one fundamental doctrine of occult science has in recent years been so often compared to a scientific hypothesis that Einstein definitely rejects.

In AZOTH for February our occasional contributor, "Anael," gave a partial presentation of that occult doctrine in his article "The Hidden Force," which was an endeavor to show that Eliphas Levi's "Astral Light" and the "Prana" of Hindu philosophers are really different names for the same thing. For some time past popular writers on mysticism and magic have often compared Levi's account of the Astral Light to the modern physicist's description of the remarkable properties of that pure-

ly hypothetical entity, the luminiferous ether. Careful readers of the article in question will remember that "Anael" refrained from making this comparison; but it has been repeated again and again by the exponents of the various schools of occultism.

If the Einstein theory continues to hold its own, and there seems to be every indication that it will, all these analogies which have been the mainstay of those who delight to multiply words in metaphysical discussions will have to be cast aside. For Einstein altogether denies the existence of the luminiferous ether.

It is easy to denounce him as a heretic, but such a mental attitude is hardly in accord with the professed object of most occultists. A better way is suggested by the writer of a recently published volume\* which is by no means the least important contribution to the occult literature of the day. He says:

"The last scientific deity to fall, and the one of longest standing, is the Great God Ether, the 'Pater Omnipotens Aether,' of ancient Romans. The apparent elimination of the ether not only strikes a severe blow to the old cosmo-conceptions, but will sooner or later appear as a stumbling block in the pathway of many philosophical, theosophical and spiritist hypotheses. Farther on I will try to test out and correlate some of these in the new light. In my own opinion, in so far as it is of any value, the new theories, so far from attacking what is true in these systems, shed a wonderful glow over them, and light up many dark corners. Numerous fanciful and non-essential individual structures must be discounted in the eyes of those whose only object is to follow truth wherever it may lead; radically new interpretations of old doctrines are necessary; but on the whole the gain is immense."

This is a clear-cut statement of a position worthy of thoughtful consideration by every reader of this magazine. It is of special importance to those who believe that there is in the world to-day a deposit of tried and tested knowledge, reserved for the "duly and truly prepared," which has been handed down from generation to generation by hidden schools of arcane wisdom. Among the readers of AZOTH there may be a considerable number who have satisfactory evidence that such schools exist, even in this frivolous age. These, in particular, will welcome Mr. Endersby's application of Einstein's theories to the fundamental teachings of the Ancient Wisdom. For plausible as are the analogies that may be drawn from the ether hypothesis in sup-

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\**The Gateway Out of Time and Space*, by Victor A. Endersby. The Infant Press, Denver, Colo., 1920.

port of such occult doctrines as those about Prana and the Astral Light, we ought all to be willing to dispense with them if it can be shown that they are fallacious. If Einstein's discoveries make the luminiferous ether a non-entity, occultists who are truly eager to know and willing to dare will cheerfully ignore the Great God Aether in their future endeavors to understand and use the hidden laws of nature, and will earnestly devote themselves to the task of gaining whatever light they can from the new discoveries.

They can take no other course. Even though the "science" of tomorrow directly contradicts that of yesterday, truth remains unalterable. We need have no fear that the new theories will change one jot or tittle of the knowledge we have inherited from the sages of old. Rather may we expect that from the vantage-ground of a new conception of the universe, we shall find new beauties in the Hidden Law.

Not all of us, however, are equally gifted with insight. Comparatively few can follow the intricate mathematical technicalities of Einstein's own presentation of his theory. Writers like Mr. Endersby, therefore, merit the gratitude of all students of occultism. They make the way easier for us, and even though we may not always agree with everything they say, we must render them the grateful recognition that discriminating people are ever willing to bestow upon pioneers.

#### *An Example of Practical Occultism.*

We are glad to be able to give our readers the interesting story of the rescue of the girl, "E.", from a home for imbeciles, not only because the account is one that will touch all sympathetic hearts, but also because it is a concrete example of the practical value of the much derided occult arts. It will not escape the notice of our readers that an intelligent use of the science of chiromy might have prevented all these wasted years in this poor girl's life, nor will those who have considered the ethical aspects of occult philosophy fail to perceive that a right understanding of the Higher Law might, long before this, have effected a rescue from the deadening environment in which "E." has passed more than a quarter of a century.

The science of the hand is not the only branch of practical occultism that might have enabled "E's" parents to correct the temporary mental aberration caused by a childish illness. We have been at some pains to ascertain her correct birth-date, and an astrological chart based upon this has been drawn up by our astrological editor, Howard Underhill. It shows plainly just what was the original trouble, and how it might have been alleviated by proper treatment.

Because we feel keenly the need for dependable practical instruction in the elements of occultism, we are now arranging to publish during the coming year a number of articles in which just those things that are necessary for beginners to know will be explained as simply as possible. The preparation of these articles has taken considerable time, and great care has been exercised to make them safe, clear and dependable.

We shall be glad to hear from our readers in regard to this undertaking. Many, no doubt, have ideas that might be worked out to very great advantage. We feel that our subscribers are all eager to help in whatever way they can to eliminate the vague mistiness from human conceptions of occult laws and forces. One of the ways that is open to every reader is to suggest lines of thought he would like to see developed in our pages. Every such suggestion will be carefully considered. Send them in.

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## Sparks from the Inner Light

The altars of the world are not all in cloistered churches nor does the towering fane alone contain the sanctuary; but wherever love and devotion are found there abides the holy of holies shedding its beauty upon those who worship and purifying the souls of such as make their offering.

As the pendulum swings, moving the hands that record the fleeting hours, so do our hearts beat, marking our day's march toward the grave; and as the pendulum resumes its motion when the key rewinds the mechanism within the clock, so do we begin another span of life when nature reanimates our spirits in another sphere.

To get the best out of life we must put some good into it; for only as we give do we receive.

The creative faculty that shapes sweet sounds into a sublime theme which moves the soul is akin to that which puts thoughts into words and clothes them with power, tenderness or laughter. No great writer is deaf to melody, for the highest perfection of style rests upon the rhythm of language, the harmonious flow of speech and the concord of words.

Give one tear to the dead but an ocean of tears to the living who are despairing of life and hope. Sorrow not for such as have passed to a higher realm, but mourn for those who are groping in darkness for need of guidance to the light.

The treasure is never found by dreaming of its wonders-but by patient toil in digging for it.

We tread our path, looking at the rocks and stones, seeing naught but the mire, while the stars beckon to us to look up and glimpse the sublime.

The music is in the soul of the singer who is greater than his song, the aspiration in the heart of the artist transcends his work, and the dream of the poet outshines his muse.

## Rescued From a Mad House

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

The series of articles I have been writing for the readers of AZOTH on vocational guidance (through study of the lines in the hand) have given an outline of the method used in my work. Last month I mentioned a girl whose hands brought her freedom from the horrible surroundings of an institution for the feeble-minded just because her hands carried no indications that she herself was feeble-minded although those in charge of her insisted that she was like the others in that institution.

This girl, E—, who was normal until her fourth or fifth year, had an attack of epilepsy at four years of age and was said to have become feeble-minded through the effects of that disease. Her close relatives, upon the recommendation of physicians, placed her in a so-called school for children thus afflicted.

From all that can be learned this child spent more than twenty-five years—the most important years of her life—in this institution and the sole educational exercise allowed her was that of stringing and unstringing beads and buttons on a piece of cotton cord. A child in normal surroundings would not be expected to progress with this occupation, what therefore could one expect of a child surrounded by people mentally afflicted who themselves did nothing else?



The Day of Her Rescue



A Week Later

I place emphasis on this point so that the readers of AZOTH will understand the handicap under which this girl started life anew in a normal world. It was my privilege to go and see this girl in the institution. Never shall I forget how she first appeared. She could not walk alone, could not dress or undress herself and had to have all her food cut and prepared for her. She assumed a stooping position when she tried to walk, held her head on the side and had the mannerisms of the feeble-minded children and grown persons who surrounded her.

Those in charge claimed she was feeble-minded but I insisted on taking prints of both her hands, which are reproduced below. An analysis of the prints amazed me. From her appearance E—— was as weak mentally as her associates but her hands showed nothing of that, in fact they indicated that she was the possessor of a good brain, unused, and had an unusual intellect.

Just study these prints. There you will see an almost conic type of hand with well formed thumb and good headlines showing an artistic intellectual nature. The drooping headline on the left hand shows an idealistic imaginative mind. The same line on the right hand goes straight across this and indicates that she grows much more practical as she grows older.

The fork at the end of the headline on both hands shows literary ability. The many upright lines inside the fingers show both mental and physical energy. This is unusual on a Conic hand, they usually prefer ease and luxury to work. The well developed mount of Jupiter shows ambition. The type of hand with low set thumb indicates musical ability. The double life line shows good constitution and good faith.



Her hand shows that she has brains, energy, ambition and talent. She is proving every day that this is true; she has accomplished more in the three months while she has been with me than she did in over twenty-five years in the institution. This is certainly proof that what nature gives us is useless until it is developed.

I did discover that E—— could hardly talk, that naturally came from having no one of intelligence except the matron with whom to talk. Those in charge told me that the girl suffered from convulsions but I could not see indications in her hands to justify the statement. They affirmed that she was feeble-minded and that it was impossible to do anything for her mentally. Nat-

urally with the knowledge I gained from a study of the girl's hands I insisted on taking her into my home for training.

I knew she had a good brain and that she could not talk and act like a person of thirty when she had been stringing beads for twenty-five years and had never attended school in her life. Her vocabulary when she left the institution was limited to a very few words and, being mentally at the age of five, she naturally acted like a child of five.

I had her picture taken the next day after she was in my charge and I remember how the guard at the elevated station in New York City had to help me get her from the platform to the street. She weighed about 150 pounds when she came to me because she had never been allowed to exercise while in the institution. Although I looked for convulsions E—— has never had the least sign of them since she has been in my care.

Unable to walk alone for a quarter of a century, according to those who had had her in charge, I had E—— walking within two days and now she is throwing off the excessive weight she formerly had. Her picture taken one week after her arrival in New York shows such astounding differences that people refuse to believe that it is a picture of the same girl.

While I was prepared, because of her good headlines to have her learn rapidly I am astonished at her progress in education. I have given her books used by eight year old children because of her marked ability in study, and expect her soon to be at the mental age of fourteen, all this within the space of three months. Her vocabulary is close to a hundred words and I find her apt and quick to catch the meaning and trend of our mature conversations at home.

The success of my work with E—— is a thorough vindication of hand analysis and points a way for others who may be in similar circumstances. The book lies in the hand. It should be read. If that is done then there will be less waste of effort and fewer distorted lives in the world.

(Editor's Note—Next month the astrological chart of E——'s birth and what it shows will be discussed by the Astrological Editor in AZOTH.)

Wells of living water are in the midst of the desert, but only the honest seeker ever finds them. He that denies their existence has no share in their divine refreshment. Onward passes the weary caravan with its gaudy trappings, parched with thirst, while on either side lie the eternal springs of truth.

Tear down the stronghold of error and its ruins will be rebuilt; destroy the temple of truth and none will strive to raise the fallen walls; for the false is more alluring than the true, and men are forever enslaved by their misconceptions.

What the wise man says is heard and respected, but that which he does proves best the extent of his wisdom.

## Heaven and Earth

By SOLOMON COHEN

Among the many beautiful sayings of the ancient Rabbis there is one which may fitly introduce this article. It reads like this: "Consider well these three things, and thou wilt be kept from sinning. Know whence thou comest, whither thou goest, and to whom thou wilt have to account for thy actions. If the first question 'whence comest thou' is rightly answered, the other two are easily solved."

Now, if you ask Darwin and his followers they will tell you that man descended from the ape, and the ape from a still lower kind of animal, and so they finally arrive at the lowest grade of animal life which they call protoplasm. It is not a very pleasant thing to have an ape for an ancestor, but many people accept the Darwinian theory as being the only true answer to the perplexing question "Whence comest thou?"

With all due respect for those learned men of science I am inclined to think that the conclusions they arrive at are all wrong because they start from wrong premises. Darwin took it for granted that man had his origin here below, that he is "of the earth earthy." This I emphatically deny. I believe that man did not originate on earth but that his origin is in heaven. In my opinion man is the offspring of a union between heaven and earth. Man is not a descendant of a highly developed pair of monkeys, but he is the fruit of a marriage between the Heavenly Father and Mother Earth, the eternal couple from which all life originated in the beginning, and from which all life proceeds at the present time.

In one respect the children of men are like a child whose parents are separated by decree of the Court and who spends part of the time with his father and the other part with his mother. So it is with man. He lives a part of the time with his Mother Earth, and then he goes to live with his Heavenly Father, but only for a certain period after which he is sent back to his Mother's home, the earthly planet.

When Jacob wandered from his home and rested on a lonely spot he saw in his dreams a ladder standing on the earth and its top reached to heaven, and the angels of God ascending and descending upon it. This patriarchal dream was based upon the real fact that there is a ladder—a connecting link between earth and heaven, and "the angels of God" by which is meant the human souls are ascending and descending upon it.

The human race, it is well to keep in mind, moves in cycles.



History repeats itself. Every individual goes up and down the ladder of life. And this is done not by chance, but by an immutable, inexorable law, which rules not only the home of our Mother Earth but also that of our Heavenly Father. Just as there are in this world more pebbles than diamonds, more dross than gold, so it is in the world beyond. At certain periods God sends from above a few select souls to elevate and refine the coarser part of humanity. When the world needs great leaders, God sends down a Washington, a Lincoln or a Roosevelt.

This theory of life is more reasonable than that of Darwin. It explains many obscure things and inspires the soul with love and admiration for both the visible and invisible world.

Of course my theory still leaves one great question unanswered, namely, why is there so much inequality among men, why is one man happy and the other man unhappy, why are the few rich and the many poor, why does one man reach a high old age while hundreds are cut off before they attain middle age?

This question is usually answered by saying it is God's will that makes these things as they are. But this answer is no answer at all, for the question still remains: Why does God so will? Why does He not make all people healthy, wealthy and wise? He certainly has the power to do so, why does he not exercise his power?

While I am unable to give a satisfactory answer to this question, I want to point out that the idea that God can do anything He wants to do is not quite correct. God is bound by fixed laws in nature which are not subject to his will, and which even He cannot change. Night must follow day, the clouds must pour down their rain.

There is, however, one thought which may serve to quiet our feverish questions about the inequalities of life, and that is the thought that, after all, these inequalities are only temporal and not of a permanent character. We are "ascending and descending" on the ladder of life. As little drops of water make the ocean, little grains of sand make the Himalaya mountains, so ideas scattered here and there among the common people are united and combined in one great personality, which appears at the right moment and leads the course of mankind into broader and wider channels. A Washington, a Lincoln are after all the personification of the noble ideas of the common people, a combination of all the minor forces scattered among the people at large into one great and tremendous force.

The great trouble with most people is that they fail to recognize their right relation to God. The average man thinks that God is something apart and distinct from humanity. This idea

is wrong. God and man are one. The visible world is just as much the creation and property of man as it is of God. Nature is not only obeying God's command but also man's. Hence we find that both Moses and Isaiah do not hesitate to call upon Heaven and earth to listen to his words. Moses says: Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth. (Deut. 32:1) and Isaiah says: Hear, O heavens, and give ear, O earth, for the Lord hath spoken (Isaiah 1:2).

All things change both on earth and in heaven. There is a new heaven and a new earth in the process of creation, for the visible things tend to become invisible, and the invisible becomes at times visible.

And as the individual is subject to constant changes, so it is with whole nations which are only individuals multiplied. Such changes are just now going on before our eyes as a result of the great war. In this connection let me quote here what I said in an article printed in 1914. The article was headed: "Who Is To Be Blamed for the Present War?" and among other things I said:

"Of one thing we may be sure. The effect of the war will be a weakening and eventual collapse of the royal thrones in Europe. The crowns will be taken from the heads of the despotic rulers, and a new era of liberty and happiness will dawn in Europe and shed its bright light over all the world." One part of my prediction has been fulfilled. Imperial thrones have been annihilated, and the possessors of kingly crowns are dead or in exile. There remains yet the fulfilment of the second part of my prediction, and this, I hope and believe, is not far off, for the world will never again tolerate the autocratic and despotic ruler, who thinks and would like to compel everybody to think, that he is ruling "by the Grace of God." The despot, it is true, is sometimes moved by God to his acts of despotism as we find in the Bible that "God hardened Pharaoh's heart." But that is no excuse for the tyrant, for God is the author of the evil as well as of the good, of death as well as of life.

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## All Is on the Way

All is as it should be—all is moving on—is on the way.

Life is on the way, and death is a part of life's onward.

Death opens a new door, turns a new leaf, in life's book of onward.

Death itself is on the way, opening new doors, and turning new leaves forever.

Somebody lied about death, and said: "He carries a scythe to mow down helpless children;

That: He uses a gatling gun, loaded with malignant fevers;

That: His lance is pointed, and dipped in the brine of consumption;

But I tell you the truth,—let him who will deny it—

Death comes with laurels, waving glorious palms of victory—

Victory for all and forever.

Life never yet died, it only misrobed and pressed onward;

Donning new robes, for new states, as it travels the vast forever.

Cain and Abel are on the way, and so are Czolgosz and McKinley.

All passed the new door, each as he found it open.

'Twixt the rags that they left, none can make the least distinction.

Milton is on the way, with Voltaire, and Shelley and Byron;

They are singing new songs with new tunes, of the upward and onward.

Joaquin and Old Walt are singing new songs—the Eternal.

Walt's "fancy" is with him, they'll separate never, Forever.

Priests and preachers see goals, and instruct you, for pay, how to reach them:

But I tell you the truth, without pay, there is no goal the way's an Eternal  
Forever,

And priests and preachers are with me on the way.

Trees and flowers, earth and stars, are on the way, and so are the earth-worms  
and lions.

You tell me they die? I say no, they move onward forever.

You ask me where? There is no where, and no when, it is just one vast Eternal.

Here and there, when and where, then and now are but fables—have meaning  
only for children;

Like their toys, they amuse for a while, but are lost in the thought of Forever.

Do I differ from Saints and Sages? Even so, but do not they also differ from me?

They told their story, I'll tell mine, and who shall arise and forbid me?

Even Saints and Sages were forbidden, and some were sawn asunder;

But Saints and Sages are on the way, and so are they that sawed them.

I too am on the way, and I tell what I see and am fearless.

Jesus Himself is on the way, far in advance of those who scorn Him;

But His persecutors are also on the way, learning to love as He loved them.

The Magdalenes are on the way, along with the Marys and Marthas.

White and scarlet are names for conditions, which the Pharisee scorns or approves,

But sins colors are lost in the upward and onward of infinite love.

Men are birds in the egg, breaking their shells for freedom;

Freedom to break other shells, again and again FOREVER.

BENJAMIN F. BONNELL.

## Occult Story

### THE SOUL OF HILDA BRUNEL

By MARIA CHRISTINA MENA CHAMBERS

(Continued)

Until that moment he had not dreamed that a mortal face could glow with such a pure flame of aspiration as he now saw in hers. With the eye of intuition he glimpsed for one dazzling instant unsuspected reaches in his art, vanishing toward the mystic abode of absolute beauty.

"Come!" she said. "I want your help while I try to get below the surface of things as they seem to be."

A sudden misgiving seized upon Standish. "With your temperament," he stammered, "so emotional, so impressionable, do you think it is wise to"—

She looked at him earnestly. "If we are honest with fate, Walter," she said, "the truth cannot harm us."

"But can you be sure"—

"Today I feel capable of anything!"

She looked around and selected an armchair of low and reposeful lines. With feverish energy she dragged it into position with its back to the light, then sat in it, settled herself comfortably and closed her eyes.

"This will be beautifully. Ah! I'm off already. Come and put your hand on my forehead. How cool it is! I feel that I'm really going to get results. Now, listen. Don't get frightened and try to wake me up too soon. Remember that I shall be just on the other side of a thin partition, and that I can even pass back and forth, and talk to you most of the time. In fact, if I stop talking too long, I want you to insist on my telling you what I'm experiencing. And tell me to remember—to be sure not to forget anything when I come back to the present."

"But suppose"—his voice shook slightly—"suppose there should be any difficulty about your coming back?"

"I'll come back—to you." She spoke a trifle laboriously, as one speaks in a foreign language. "Please move the hand down lightly over my face—like that—then back again—down—rhythmically—a little faster. I'm back at Mrs. Weatherby Jones's tea. I'm shaking hands with you—Mr. Standish!"

Across her unseeing face flitted a shadow of the smile with which she had greeted the introduction, reproduced in all its artificiality, and thereby contrasting strongly with the frank

smiles she had learned to give him since. After that she sighed and seemed to fall into an apathy. For half a minute, perhaps, he continued the passes in silence.

"What now?" he ventured. There was no reply. He repeated the question. She seemed to arouse herself.

"Paris . . . not worth while . . . passes a little quicker."

He increased the *tempo*. Tenderly and ardently he watched her face, feeling half awed by the thought of the journey on which her spirit was fleeting, although half ashamed of himself for harboring even a small measure of faith in such an experiment. Sometimes she stirred. Once or twice she frowned faintly. Again would come the shadow of a haughty smile or the ghost of a short laugh. Of what adventures were these the phantom signals? Standish burned with jealous curiosity, but not for worlds would he have questioned her.

Suddenly she startled him. Leaning forward, with an animated motion of the head, she began to sing "Mi Chiamo Mimi." He ceased the passes, although he hardly expected her to sing more than a few bars. With perfect *aplomb*, however, she continued to fill the studio with soaring melody, her exquisite voice modulated to all the lights and shades of the sewing girl's lyric account of herself, her toil, her poverty and her prayers. He knew the music by ear, and marvelled at the accuracy with which she measured the pauses, as though they were punctuated by the veritable surging of a great orchestra.

When the last note had rung out, the singer remained tense for a moment, her eyelids fluttering so that the whites showed in glimpses underneath. Gently he placed his hand over them. She relaxed and sank back in the chair.

"Covent Garden," she murmured. "The King and Queen . . . Puccini in another box."

He resumed the cadence of his hands, and again the minutes sped faster than years. Once, after an unusually long interval of silence, it developed that a small Hilda Brunel was playing with other school children in Stuyvesant Square, not far from her mother's home in Second Avenue. She gave a beating with her fists to a hateful boy who had called her mama a witch. She wept because a little girl who lived in the Square and had a governess, and whom she adored for her daintiness, was not allowed to play with her. A minute or so later she was sitting in a basket in her mother's flat, eating a cake. Her mother was at the window, crying. Why? Because Hilda's father had gone away.

"Why are you sitting in a basket?" Standish inquired.

"I can't walk yet."

He struggled against a growing impression of weirdness. Doubtless Hilda's mother had told her at some time about the basket and the cake. He reminded himself of auto-suggestion and other handy labels that material science supplies for immaterial riddles. Meditating on these mysteries, he continued the passes without questioning her, until it occurred to him with a little shock that she had sunk into a deeper lethargy. Her face was expressionless and her breathing hardly perceptible. He spoke to her twice, but she returned no answer. Remembering her instructions, he tried hard to overcome any feeling of alarm.

"Wherever you are," he said firmly, as his hand rose and fell lightly over her face, "you must not forget anything. Remember, when you come back, every single thing that has happened to you."

A moment later he heard a gurgling sound. Her lips were moving. He stooped down with his ear toward her mouth.

"Jim!" she ejaculated in a choking voice. "Jim!"

Standish had to steady his voice, so startled was he.

"Who are you?" he demanded.

She made two or three painful efforts, and then gasped:

"The smoke—where is the smoke coming from?" Her voice seemed no longer her own: it sounded rough, uncultivated.

"What is your name?" said Standish.

"Emily," she replied impatiently. "I'm Emily Haff." Her breast heaved, her face became a mask of fear and distress, and she groaned.

"Hilda, that's enough!" he cried. "Come back!"

With a violent contortion of the body she cried hoarsely, like an animal:

*"The barn's on fire! Somebody has padlocked the door!"*

Standish caught up her hands. They were clenched and cold and damp. He rubbed them between his own.

"Hilda Brunel!" he cried in a shaking voice. "Hilda Brunel, come back to me!"

He kissed her on the eyes. Immediately they opened and stared at him.

"Oh, what a headache I have!" she complained with a smile.

For a few minutes, while he ministered to her, nothing was said about the experiment. Suddenly she announced gaily:

"Things are coming back to me. Didn't I sing Mimi's song?"

"Yes, you sang it beautifully," he said. "It was very mysterious. I wish Puccini could have seen and heard you."

She smiled and fell into meditation. After a while she said:

"I was a baby, a little bit of a baby, eating a cake with seeds on it. Poor mamal! How young she looked, and so sad!"

For a long time after that she was silent, and when she turned to Standish again her face had changed.

"I remember the fire," she said quietly. "Yes, we did live on that shore, you and I. We couldn't be together, but we couldn't keep our eyes and thoughts off each other. I was Johnny Haff's wife, and you were another woman's husband. When I saw you go into the barn that time, I had just been making some doughnuts. That was in my house, not far from your barn. I took a dish of the doughnuts over to the barn to give them to you. I didn't care who saw me. It was the same to me whether I lived or died, if I couldn't be near you. You asked me to call you 'Jim.' You kissed me, and asked me to run away with you. You told me you couldn't live without me."

Standish picked up his brushes and began to wipe them on a painty rag. His eyes were dim, and he had an aching in his throat.

"I thought I heard something at the barn door," she continued, "but I didn't care. We were in the harness room. A little bit later we smelled the smoke." She shut her eyes tightly for a moment, and then looked calmly at Standish. "Tell me the whole story, Dear," she said. "I know you know it."

"In my grandfather's time," he said slowly, "there was a barn burned, with two people in it. One of them was Johnny Haff's wife. The other was my Uncle James. He was my mother's favorite brother. My mother wasn't there at the time, fortunately for her. She hadn't long been married. She has shown me pictures of Uncle James. He—he looked like me."

"He *was* you," Hilda whispered.

"I wonder! He was a bit wild—couldn't settle down at anything. He had recently returned home after an absence, and brought a wife with him. They say that she was a quiet little thing, with nothing particular about her except that she always seemed to be watching him. But if she had noticed anything between him and—and Johnny Haff's wife, it doesn't seem that anybody else had."

"I take it," said Hilda, "that what is left of Johnny Haff is your old John?" Standish nodded. She smiled strangely. "My former husband! One's past lives introduce complications, don't they? Tell me about him."

"Johnny Haff was a neighbor of the Buckles. He had a little place on the cove where he rented out boats and fishing tackle, and he sailed his own oyster sloop. I've heard this story from him as well as from my mother, who of course only had it

from hearsay. Neither of them mentioned the doughnuts—but that's a small matter. Nobody but Uncle James's wife saw Johnny Haff's wife go to the barn, and not a soul saw Uncle James's wife go there after her. She must have stolen to the door, and perhaps heard what they were saying. There was a lantern with a box of matches beside it on a shelf near the door, and the supposition is that she took those matches before closing and padlocking the door. Nobody knows just how she set fire to the barn, but it burned like tinder in the strong southerly breeze that was blowing. She had taken the key out of the padlock. Old John believes that she returned all the way to the house with that key in her hand, before she changed her mind."

"She changed her mind?" Hilda was almost voiceless.

"That's old John's idea—and that she started running back to the barn, meaning to let them out."

"She must have heard you," Hilda whispered. "You were shouting, 'Annie! Annie! Annie!'"

"That may have been it. But in her hurry she dropped the key. When Johnny Haff came running over from the cove, he saw her crawling about on her knees in the middle of the meadow lot, pulling up handfuls of grass." Hilda nodded her head several times, her eyes very wide open, as if she were fixing that picture in her mind. "Johnny Haff went at the door with the first heavy object he could find, he doesn't remember what it was, and after a while he got it open. The flames rushed out, and at first he didn't see the bodies, but a moment later he did. He got pretty badly burned getting them out. He thinks they were asphyxiated before the flames reached them, because the faces were quite peaceful."

Standish and Hilda sat in silence for some time. Old John came in to ask if he might go to his lunch. Hilda observed him with frank and searching pity. He kept his winking eye away from the light, and gave the beautiful visitor one shy, apologetic glance with the other.

"That's *one*," she said when he had wandered off; "and the *other*?"

"Uncle James's wife? A child was born, but it didn't live. She did, however. She is quite harmless now, but has to be looked after, poor old soul! She's always stooping and searching—searching for that key."

Again Hilda's eyes seemed to take firm hold of a picture.

"Walter," she said suddenly, "do you believe in God?"

"I do now, since I have found you," he answered simply.

"And I—I feel that He understands and forgives us for that hour of passion, though it broke Johnny Haff and started the



other on her lifelong search for the key of the barn. For we knew no better then, you and I—we had no light."

Standish raised his head and looked at her with troubled eyes. Her face at that moment seemed to mirror all the sorrows of the world. Yes, and there was something else there.

"What are you thinking of?" he whispered.

She read his face for a moment before replying, and her eyes were full of tenderness and pity.

"Of your wife," she said.

"Hilda, you can't be mad enough to believe"—his voice shook—"that we can do without each other now?"

Her eyes held him where he stood, but seemed to gather him up in an embrace of the spirit.

"By the pain we are suffering," she said, "I possess you, and you possess me, for all time. That is just why we can never go back to the darkness of damaging other lives for our passing delight, even although"—her lips trembled piteously. "Help me, Dear," she faltered, "for this is our Gethsemane!"

He caught the two hands that she stretched out to him, but in a moment she withdrew them. He went white to the lips.

"You mean that we must deny ourselves—all?"

"In this life, as far as our blindness lets us see—yes; to give our light and warmth to others who may need it, and so to purify ourselves for the perfect union, in whatever life it may come—sooner or later, according as we are faithful to love in the highest. That is our way as I see it, Dear, with this soul that you have given me."

Gazing at her dumbly, he knew that the tears streaming from those wonderful eyes were not of sorrow. And suddenly the bitterness in his heart was swept away by a flood of peace, while new and incredible sources of power were thrown open within him. Again the veil was lifted and he saw, more clearly now, those unknown reaches of his art, trailing eternally in tranquil, sovereign certitude toward the ever unfolding bosom of the infinite. Could he ever reach them? Came the answer—he would try! And he saw his path fixed forever in the wake of the workers, great and humble, who had seen that vision and held it always in their hearts, having learned in the anguish of renunciation the inner meaning of the saying, "Whoso loseth his life shall find it."

## Goethe the Rosicrucian

### HIS FAUST AND SUB-FAUST

By PEREGRINUS

(Continued)

In the first part of the Faust tragedy the Ego of the doctor was initiated into the occult mysteries of love, and underwent the purification which uninitiated experience in Kama Loka after death. In order that his initiation might be continued, that he might learn the higher mysteries of love, and that he might realize the development of the Ego in Devachan, Faust has to reach the higher strata of the earth's aura—the earthly Paradise—and there become not only conscious but also able to act. *Higher* and *lower*, of course, do not mean altitudes, but only higher or lower rapidity in etheric vibration.

Consequently the second part of the tragedy begins logically with an awakening of Faust to this higher consciousness. Goethe uses a variety of symbols to impress this upon the mind of the reader. Benevolent spirits prepare the mind of Faust for this higher experience by taking away the reminiscences of the disaster in his former life. That he himself must also work hard is indicated by the line, "We wanted to light the torch of life."

He awakens amidst alpine scenery, just at sunrise. To the general reader this brilliant episode means only poetical fireworks to cover the hiatus between the first and second parts; but the esotericist knows that high mountains—Sinai, Meru, Olympus, the mountain from whose peak the tempter showed Jesus the glories of the world, and the mountain whence the Master came down to give us the best moral code—mean a higher state of consciousness, while the sunrise—Aurora—symbolizes spiritual awakening. Faust himself realizes that he has awakened in the so-called earthly Paradise ("Around me there is Paradise"), and that the sun rising in this realm of consciousness is the "Eternal Light."

The Church sings also, "Et lux sempiterna luceat ei," but only over the coffin of the believer. Thus by the shining of this light the post-mortem consciousness is indicated. But note the difference here. "The doors of fulfilment are wide open," while in the heavenly Paradise, the heaven of the fifth act, "The unattainable becomes realized."

The first sensation in this realm of eternal light is "sore eyes," i.e., impaired vision. Dante states also at each important

step of his ascension that in order to see his eyesight had to be improved by grace. Even when Faust can see, he is still confused by the experience. "So that we look again towards the earth," is a clear hint that he is above the earth.

In this realm of consciousness the Eternal Light is refracted by the higher waters above the firmament (Gen. i.7) forming the symbolical eternal rainbow bridge between earth and heaven, also the "colored reflection" in which we "see life"—meaning immortal life, of which mortals, even in ecstasy or in deep dream-visions, see only the reflection. In this realm is recorded also in living pictures the whole past history of the earth. These pictures are the so-called Akashic Records, the existence of which, on a modern scientific basis, is also admitted by Flammarion. There Faust not only beholds the scenes of the second part of the tragedy, but also takes active part in them, just as everybody acts in dreams which refer to his own past. Time and space are here no more, consequently Goethe is fully justified when in the second part he mixes up ancient, medieval and modern history. What is more important, each of these seemingly incoherent scenes marks a successive step toward spiritual perfection.

The climax of the poem—the final liberation of the soul—is not reached until the last act, but the climax of initiation—the accomplishment of the *opus maximum*—is attained in the third act at the marriage of Faust and Helena. The first two acts develop the preparatory work necessary for this accomplishment. In them the "art and power" of the operator are duly increased.

Here Goethe once more gives all the promised hints necessary to lead the seeker. When, for instance, Mephistopheles describes so graphically (evidently from the personal experience of the author) the soul-searching horror of the silence and loneliness reigning in the empty void that Faust must traverse in order to see the "mothers," the doctor reproaches him thus:

"Thou speakest as the first of all mystagogues who ever cheated true neophytes, but invertedly: thou sendest me into the Emptiness, there to increase my art and power."

The word "invertedly" indicates that the hoary old trick of occult writers is applied here. Something is stated negatively that should be understood in the positive sense.

The identity of these mysterious "mothers," a question that still provides fuel for hot arguments between exoteric interpreters, offers no difficulty to the esotericist. Faust hopes to find in the empty "Nothing" into which Mephistopheles sends him the "Everything." The "mothers" won't see him, for they see only

the schemes in accordance with which they form and inform everything, thus keeping up the eternal manifestation of the eternal idea. They work "surrounded by the picture of everything created." Evidently this is the *Olam Yetzirah* of the Kabbalists, and the "mothers" working there are the three "mother letters" of the Hebrew alphabet personified, viz., Aleph, Mem, Shin, representing what is symbolized by air, water and fire, respectively. To veil this teaching, Goethe represents the mothers only in the plural, without mentioning the exact number, but indicates that they are three by placing a tripod next to them.

Another signpost shows also that the reader is here on purely Kabbalistic ground. In order to help Faust to make the trip and steal the triple creative fire—the glowing tripod—from the mothers, Mephistopheles furnishes him with a little key. The doctor wonders, "What a little thing!" Of course it is *little*, not *clavis* but *clavicula*, simply because one of the oldest and best standard works on Kabbalistic magic is the *Glavicula Salomonis*, or *Little Key of Solomon*.

Additional hints confirm this one. Solomon being generally called *par excellence* the Wise, the art and power to be acquired with the help of this *clavicula* is the "highest art, the magic of the wise." One special part of this art is mentioned also. "Afterwards thou must, by magical treatment, transmute the fog from the incense into gods." This means the ability, by an act of will, to form phantoms endowed with bodies and life-like activity—somewhat akin to spirit-materializations—out of the "fog of the incense," which means, not the smoke of actual incense, but the vitality of the magician, externalized by the operation. That Helena and Paris were so evoked is evident from the warning Faust receives from Mephistopheles during the seance: "Thou makest thyself this caricature of a spirit-play (*Fratzengeisterspiel*)." Accordingly, when the vitality of Faust becomes overstrained by the extreme effort, he promptly swoons. It is evident that Goethe understood magic thoroughly.

This ability to materialize is an achievement that is one necessary preliminary to the *opus maximum*. Another is indicated in the same scene. From the trip into the Nothing Faust emerges as a priest, and experiences a radical inner change. "My terrible journey rewarded me with a most happy profit. How void, how closed was the world to me, and what is it now since my priesthood!" Now, this is the priesthood of Melchisedeck, the acquisition of power over the temporal and the spiritual together. Thus the investment with such a priesthood was always an important part in Rosicrucian initiation. In the *Divina*

*Commedia*, Virgil finishes the initiation of Dante with these solemn words: "Free, right and sound is now thy will, and it would be henceforth an error not to trust in its judgment, therefore I invest thee with the crown and mitre." (*Purgatorio* xxvii.141.) Sincerus Renatus, the well-known Rosicrucian writer, also calls himself repeatedly a priest of Melchisedek.<sup>1</sup>

In the meantime Wagner, with the assistance of Mephistopheles, brings into semi-life the Homunculus. It was the highest aim of the old-time alchemists to produce life from inorganic matter, just as it is still the highest aim of the modern chemist. Some alchemists, Paracelsus for instance, claimed that they succeeded in generating some kind of a familiar spirit in their alembics; and Goethe throws some light on this kind of chemistry by making the assistance of Mephistopheles, the personification of supernormal sexual force, a necessary factor in the formation of a homunculus. In the second act he also shows that no matter how accomplished such homunculi may be, they are not fully developed beings, and dissolve by their own over-excitation when they meet the higher Love, master of creation, but also universal solvent.

This episode may have been written against some rival fraternity, concerning their method of producing the philosophical child. Or maybe Goethe merely wanted to emphasize, by contrasting the birth of Homunculus with the birth of Euphorian, the necessity for the presence of true Love in the conception of the philosophical child. At any rate, the Homunculus becomes a welcome vehicle to carry Faust to the classic Walpurgis-Night. This seems to be constructed on the same basis as the witches' Walpurgis-Night, only on a higher octave. There is the same dreamland atmosphere, the same quickly-shifting, actionless episodes. Even Mephistopheles finds opportunity to continue his allotria.

The desire for Helena, the highest type of Beauty, inoculated into the mind of Faust in the witch-kitchen, burns higher than ever, and thus another condition indispensable for the highest work is emphasized. After some fruitless efforts and inquiries Faust is carried by Chiron to Manto, who opens to him the dark passage through which she once smuggled in Orpheus. This device invites the seeker to study the Orpheus-Eurydike myth, also the descent of Herakles—another type of the superman working out his salvation—into Hades. And inasmuch as according to the *Zohar* Abraham, before his final perfection, had to descend to Egypt to receive his last purification there,

<sup>1</sup>Golden Quelle der Natur and Kunst, 1711.

and even Jesus had to descend *ad inferos*, it will be evident that such a descent is another deed to be accomplished before the goal of power is reached. It is especially noteworthy that Chiron carries Faust here, because this most famous educator of antiquity is but a personification of the lucid, conscious trance, and of the means to provoke it. So he is in fact the best educator of all esotericists past, present and future.

The result of this second daring trip of Faust into the Invisible becomes evident when Helena appears on the scene in the third act. She is the central point around whom the whole second part of the tragedy turns, and this arrangement is by no means the result of the action of the free fancy of the poet. As in every part of the poem, down to the most minute details, Goethe adhered here to the strict rules of initiation, rules at least as old as the mysteries of Eleusis, but still observed—modified in form, perhaps, but never in essentials. This becomes evident from a comparison of this Faust narrative with the *Banquet of Plato*, one of the oldest and best allegorical discourses, treating the same theme the Faust does, viz., initiation by Love. There Diotima, the mysterious teacher of Socrates, outlines the process whereby the initiated, starting from the love of beautiful bodies (Margarethe) reach through different stages of intellectual love to the "consummation on account of which the looking-on (epoptika) itself exists, if a person follows the rites correctly, when he beholds at the end beauty itself not polluted by human flesh and color, but god-like." Then follows the "begetting on this beauty in reality" by which act the initiate makes himself immortal.

These few lines fully explain the reason for the arduous zeal with which Faust pursues Helena. His aim is not pleasure, but he wants to immortalize himself by this truly Platonic love, by union and begetting. "We are here to immortalize ourselves," wrote Goethe.

Much unquestionable evidence is at hand that such "beholding" of the Supreme Beauty in its deific form—the Skekinah of the Kabbalists—was still the consummation of real—not merely ceremonial—initiation into such fraternities in which the pure mysteries were kept alive, even as late as the eighteenth century, although the personification of this Beauty was called by different names. In the *Chymische Hochzeit Christiani Rosenkreutz, anno 1459* (written, or written down, by Johann Valentin Andreae in 1616), it is called the beholding of "Lady Venus stark naked." In another Rosicrucian work, *Chymica Vannus* (Amstelodami 1666, anonymous, but probably by Eirenaeus Philalethes), the author promises on page 177 to demon-

strate the *arcanum maximum*—the goddess Diana without cover in the bed. Again, another Rosicrucian of unquestioned authority, Sincerus Renatus, states in the preface of his above-quoted work that he desires to obtain the power-body of the heavenly Sophia (power-body, *Kraft-Leib*, otherwise the *sakti*).

This, of course, is quite a different thing from the modern conception launched not long ago in the *Heavenly Bridegrooms* of Ida C., which is a most dangerous delusion caused by esoteric malpractice. Such "heavenly" bridegrooms and brides are in fact but the incubus and the succubus of the ancients. I am ready to prove this statement, but it does not belong here.

Neither is the old Eleusinian and later Rosicrucian celebration of the real hierogamy identical with the so-called Rosicrucian rite described in No. 9 of the *Equinox*. Nor are the ceremonial rites that present Truth in the form of a naked woman, rites said to be still in practice by some brotherhoods, worthy of consideration, except as a disgusting demonstration of what becomes of sublime spiritual truths when they are conceived by the ignorant as to be executed on the material plane. On the other hand, the historical fact that during the French Revolution a beautiful woman was placed as Goddess of Reason on the altar of Notre-Dame—Our Lady—is very significant. It is evidence of the fact that esoteric fraternities played a leading role in the Revolution. The circumstance that she was a public woman does not lessen the correctness of the symbolism.

(To be continued)

#### UNKNOWN SHORE

Darkling we stand upon the Unknown Shore  
Of worlds unguessed at. Our poor feet have strayed,  
Not knowing, over paths still un essayed,  
And hosts invisible cry us to the fore!

Earth's barriers are fallen, and the light  
Streams full upon us from the Upper Field  
Myriad with souls whose lips, for ages sealed,  
Now flash their signals brave across our night.

Yea, nothing has perished! Even the lark  
That thrilled the silence of the world's first Spring  
Still carols somewhere on the bough or wing.  
There is no death. Daybreak is of the dark.  
The glow of vanished star-streams and old skies  
Still shines immortally from out our eyes!

GUSTAV DAVIDSON.

## Higher Thought

### KEEP YOUR BALANCE

By EUGENE DEL MAR

It is quite natural to look back with contempt upon that which one believes he has outgrown. Coming into possession of a greater power puts the lesser to shame. That which was positive and resolute by reason of its superiority, has become negative and hesitant in its relation to that which now dominates it. It no longer stimulates or attracts. When intellectual methods prove more compelling than physical ones, the latter are apt to be looked upon disdainfully. When through intellectual processes a physical weakling masters a physical giant, the suggestion is likely to come that one may dispense altogether with the physical.

Spiritual power is so much superior to intellectual that, as one unfolds the former and comes to realize its significance, he is prone to deprecate the intellectual as an instrument of very doubtful value. Some would go further and condemn it to utter oblivion. And yet, man is a triune being—spiritual, mental and physical. Fundamentally he is spiritual and primarily physical, with a mental relation that may be made the means of a perfect and harmonious adjustment. While mankind functions in this existence, neither the spiritual, mental or physical can be dispensed with without injury to or destruction of the others.

The spiritual mountain peak affords a magnificent view, but it rests on a physical base, while its intervening mental strata sustain the spiritual heights in right relation. It is true that there have been strong mentalities in weak bodies, but no one would assume this to be the ideal combination. Nor would one seriously contend that mental idiots are the most sublime vehicles for spiritual inspiration.

As man is evidently intended to be physical, mental and spiritual, while manifesting on earth, the ideal life must be the one that manifests physically, expresses mentally and realizes spiritually to the fullest extent of its threefold possibilities. When one commences to really think or to think rightly, surely his physical instrument is not affected detrimentally. As his mind develops, his body does not necessarily decay and wither. The contrary is of the essence of Higher Thought conceptions.

In the course of time, each of us unfolds to a deeper or higher spirit realization; but is it necessary that the intellect be



killed in the process of unfoldment? Must one decry the intellect because of the discovery of a higher source of power? The development of mental powers does not necessitate the degradation of its physical dwelling; why should the discovery of the spiritual life structure impel us to tear out its mental floors and staircases?

It is true that there are various and even obvious reasons why one should look askance upon the intellect. The art of thinking has never been taught generally. Most people do not think, but merely register what has been impressed upon them. Their think-tanks are lacking in motive power, and mental inertia and phonographic records seem to be the normal and preferable condition. Why exert creative effort when one's mental disc will express his thought impressions with automatic exactness? Why, indeed?

Then again, the intellect is deceptive, and leads one into experiences, results, karma and the like! Well, well, well! Think what a life one would have without any of these interesting ingredients! Could it be called life, existence or manifestation? What would be the name, nature or significance of it? Can one imagine, much less portray, describe or understand it? Of course the intellect is an imperfect instrument; is any instrument perfect, or even used perfectly except in the hands of a Master?

It is almost always overlooked that methods and processes become inverted on each successive plane of power. It is essential to the harmonious and simultaneous working on two planes of power that the analogies between the two be understood, so that one may at the same time exercise contrasting methods on the different planes. Mental processes do not follow physical methods, nor do spiritual processes follow mental ones.

It is sometimes said that the intellect deceives and deludes, that it is the cause of deception and delusion, and that the physical world is nothing but an illusion and a sham. And whence come such proclamations? Do they emanate from a perfect intellect claiming self-deception and self-delusion, or from an imperfect and immature intellect admitting its impotence? Is it a clarity of vision that realizes only clouds, or is it a cloudy vision that despairs of realizing clarity? Does it come from one who uses thought to proclaim the uselessness of thought? If so, what dependence should be placed upon that which is self-condemnatory?

Universal principles are all constructive, and in human existence progress is always by way of addition. There is no Principle of Decay, although decay is one of the facts of pro-

gress. But such decay comes not by way of intentional destruction, but as an incident of construction. As the intellect develops, the body becomes mentalized and lets go of the distinctively animal peculiarities, such as claws, horns and tusks, mane and tail, roar and howl. Similarly, with spiritual realization, the intellect synthesizes and attains to mellowness, sweetness and ripeness. Gradually, it lets go of all that is inconsistent with the higher attributes.

The physical world is illusive in the sense that it is subject to the law of change, is a moving picture and impermanent. But it is not an illusion to those who understand that it is a moving picture, and who move harmoniously with it. To such as keep in exact time with its vibrations, it does not even seem to move. That it is difficult to keep step with world or cosmic movements is no reason to condemn the world; for the illusion is not in the world itself but in the immature mind whose vibrations are ill-attuned.

It is claimed by many that the present difficulty with the world is that it is too intellectual; that if it would only stop thinking or if the power to think were destroyed, the Millenium would be upon us and happiness become universal! Truly a strange idea; that after eons of development from a purely animal life through the agency of thought, we should destroy our liberator in order that greater progress be made!

The fact is quite the contrary. At no time in human history has the world been governed by intellect. It has always been the victim of human emotions. In the history of humanity a few Thinkers have served as milestones of human progress, and almost invariably they have been denounced and condemned by their contemporaries. The saviors and sages of the world have been execrated and executed with almost unfailing regularity. It has always been a fact, and perhaps now more than at any previous time, that nothing arouses the fears of mankind as does a Thinker!

As in the history of the race, so is it with the individual; almost every act is the result of emotion rather than intellect. In fact, unless the intellect has disciplined itself sternly to the observance of accepted and definite principles, it is almost impotent in the face of emotion, to which it readily capitulates. Emotion is more primary than intellect, and man is essentially an emotional animal. It is no more natural for man to use his intellect as his sole guide than it is for him to stand on his feet all the while. Either is equally wearisome.

It is no more appropriate to compare intellect and intuition to the detriment of the former, than it is to compare emotion and

intuition for the same purpose. There is no antagonism between intellect and intuition; in fact, the latter—at least in its ordinary aspect—may be regarded as a sublimated form of intellect. Intuition represents the individual memory as compared with the personal memory of the intellect; comparatively speaking, intuition is of the subjective and psychic and intellect of the conscious and physical.

It is true that there is a direct cognition through the super-conscious, on the spiritual plane; but this character of intuition—if it may be so termed—is not a possession of the many. Doubtless, this is what many believe they possess; but, unless one confesses the utter uselessness of his God-given faculties, it is plainly evident that most of these claims are ill-founded. And if one is quite incapable of passing upon such claims of others, the latter must be equally incapable of placing a right estimate upon their own development or unfoldment.

When the intellect becomes conscious that there are planes of understanding to which its functions do not apply, when it comprehends the translation of intellectual into spiritual methods and their interrelation, and when emotion and intellect are related rightly and act and react harmoniously; then the intellect becomes ripened and mellowed, and has become harmonized into spiritual use. It would seem to be folly to destroy or even impair an imperfect instrument when it is open to perfection for the most sublime service.

The ideal life is that wherein the spiritual controls the intellectual—emotional, which in turn directs the physical; each higher realm imposing its characteristics upon the lower. Development is indicated by the extent that former voluntary activities have become automatic, so that one's starting point is always in advance of what it was previously. In this manner, physical methods are replaced by mental, and these by spiritual. But man will function on all three planes as long as he manifests in form; and transformation and transmutation rather than destruction are the methods of development.

The chronic difficulty with the intellect is that its polarities are wrongly directed. It is usually positive or outgiving to the spiritual, so that it is impervious to the latter's influence; and negative to the physical, which imposes its terms of animal propensities. As one unfolds and becomes responsive to subtle spiritual influences, the intellect gradually becomes positive to the animal plane and negative to the spiritual, which thereupon floods the mentality with its essence of cosmic memory and direct cognition.

Everything has its threefold aspects. Everything spiritual

has mental and physical characteristics. Every activity is a threefold one. Each plane has its own methods and processes. If any problem is to be solved, any harmony obtained, or any result achieved, appropriate attention must be given to each of its several planes. No one ever graduates completely from anything, only from a particular form or aspect. That which one rejects, ultimately he must accept; that which he excludes now, he must include later.

Keep your balance! Do not deprecate anything! Do not deny anything! Make the best use you can of what you have. Perfect the imperfect; ripen the green fruit. Harmonize body, intellect-emotion and spirit. The intellect is a mighty instrument, but it requires delicate adjustment and direction if it is to do its perfect work. When it is directed by animal propensities it tends to divide, to separate, and to invite discords. When spiritual influences dominate, the intellect becomes the passive instrument of divine service. Keep the balance!

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## **To all Who Aspire to Wisdom's Plane**

By SAKE D. MEEHAN

### VIII

Man is not placed upon the planet Earth merely and entirely for his own development, although that is to him, of course, the matter of greatest interest. In this process of his own development it is incumbent upon him, as the overlord of the earth and its forms of life, to assist in bringing the lower orders of life into their own right relation to the universe, and establishment in truth consciousness upon the Path of Progress.

To come into an understanding of the law of nature, or the governing principles of the elements, it is necessary to understand that spiritual law, which has its counterpart in the natural world, is the one Law. Nature is altogether a reflection of the spiritual world, and the law of nature at no point contradicts the Law of Good. Only in good understanding and willing obedience to the Law of Being, or the will of God, can control and mastery of the elements become rightly placed in consciousness, or truly attained.

The intent of nature is beneficent. All things contribute to the course of evolution, and rightly used, all inanimate things are as material in men's hands for growth and progress. Abundance is a law of nature which men have thwarted by lack of understanding and selfishness.

Since the intelligence, or truth consciousness, of the elements is undeveloped and they are subject to the universal will, it is in the understanding of that will and the exercise of that will that their government must proceed. The universal will in this sense is the collective choice of the universe, combining the conscious will of highly developed humanity with the group consciousness or selection of the lower orders. In so far as man's choice or will to govern runs in harmony with the group selection or unconscious affinities of the lower orders, all is well. When man, having become separated by the development of individuality not only from the lower orders, but temporarily from his own fellows, in consciousness, wills selfishly, or unwisely, the harmony of nature is disturbed, and clashes result, retardation and destruction.

The will of man is unconsciously at all times toward beauty and order. It is in the erroneous concept of life and selfish consideration of his own interests in the world that man wills wrongly. The unconscious will is always the spiritual will, the will to wisdom, or obedience to the Law, and while undeveloped in great measure, can never become perverted or wrongly directed. If the unconscious will were not toward law and order immediate destruction, appalling waste, would manifest, as is the case in those parts of the world where the evil in men temporarily over-balances the good. This outward destruction is not so serious, as an evidence of the retardation and lack of development of the race as the chaos which would result on all planes from the perversion of the unconscious will, which is, fortunately, not possible.

The conscious will is, in the case of developed souls, one with the spiritual will, and therefore, there is no lack of harmony where all is in understanding. To project this will in a sufficiently high vibration, or degree of understanding, is to overcome the negative results of false desire, or the will not rightly placed in consciousness, and bring the elements into harmony in their own plane of usefulness. The demonstration of this is found in the so-called miracles of Christ, which were accomplished by the projection of His own divine understanding, in contact with the consciousness of the elemental forces, which produced immediate visible results.

To accomplish such works as His, man must rise to a very high degree of spiritual consciousness, but the divine promise to His followers is that even greater works than His they shall do. The same opportunities exist today, and the same necessity for the demonstration of truth, and its governing powers in the affairs of men. When men fairly grasp the fact that not only

their physical bodies, but all visible nature about them is to be transformed from glory unto glory, through right understanding and co-operation in a constantly ascending scale, the Earth will indeed become the abode of the blest, the Heavenly Place.

The instinct for beauty in man is a righteous instinct. It is at the bottom of much of the unrest, the clamorous demands of all sorts heard upon the earth today. When beauty is plain for all to see, not in possessions or appurtenances, but in the golden gifts of the gods of this world, who are the elements in their apotheosis, discontent will have no place in human hearts.

It is clear now, is it not, why the student of TAROT should seek the mastery of the elements, since it is part of his task upon earth to assist in bringing about the Golden Age of prosperity and happiness which is to bless the children of men, through the development of the elemental forces in co-operation with the efforts of men to rise in consciousness, that all may be fulfilled.

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## Astrology

### AMUN OR AMEN

By HOWARD UNDERHILL

Amun or Amen the Egyptian title to the god whom the Greeks designate as Zeus and the Romans as Jove or Ammon may be identified with the great planet we call Jupiter. Amun or Amen Ra was always represented in human form and was of a much higher order of divinity than Amon the Ram-headed god of the Egyptians corrupted by the Romans into Jupiter Ammon. The meaning of Amen—*The Hidden One*—shows he was in the same class of gods as the Hebrew Jehovah.

Grecian mythology accredited Zeus as the son of Cronus or Saturn and it was only through the strategy of his mother Rhea, that he was saved alive. His cruel father wanted to eat him, for he had already swallowed his five former children, allied to the five physical senses, so in that degree, Zeus may be called the sixth sense of humanity over which he has dominion, but not yet developed by man at his present state of progress. However Jupiter is given the rulership of the physical sense of smell.

Jove was the most widely worshiped of all the gods of Greece and Rome. He was the god of the material interests of humanity, always just, always beneficent, he acted as the preserver of the lives and fortunes of men. He had unlimited power of right and justice in stabilizing the thrones of good kings and as the protector of his subjects who were poor and needy. Jupiter,

or Vishnu of the Hindus, is called the preserver and nourisher of forms.

Next to the Sun there is little doubt or question that Jupiter in our Solar system is a god over gods and men. He is the synthesizing planet governing the Devas, Angels and all forms of elementals connected with the development and perfection of the human body. There is also little doubt but that Jupiter is a miniature Sun. Compared with our ideas of solids material science teaches that Jupiter has not a rock basis like our Earth. Says H. P. B. in the *Secret Doctrine*: "Jupiter is neither a solid, a liquid, nor a gaseous planet, but composed of associated elements in a *critical state*." "Critical" being used in the sense of the boundary line between solid and liquid, or liquid and gaseous, but partaking of the nature of both.

We often think of our Earth as quite a sizable planet. But when we consider that the bulk of Jupiter is sufficient to make thirteen hundred planets the size of ours we are bound to change our opinion. The Earth may be compared to Jupiter in size as a pea to an orange, and the scope of his field in the heavens may be judged by the fact that he takes nearly twelve of our years to make his journey around the Sun. It is no accident that Jupiter is so much larger than the other planets of our Solar system, being in bulk larger than Mercury, Venus, the Earth, Mars and Saturn put together. The specific gravity of Jupiter measured by Earth standards is much lighter, but its spiritual and pranic essence is far stronger and its influence constantly permeates the physical atoms of the other planets, thus helping to preserve the life forces given out by the Sun for the benefit of all.

Jupiter, Mars and Saturn probably have more to do with the practical development of human life and the making of permanent progression than all the other planets. Mars giving the necessary heat, force and activity; Saturn expressing cold, inertia and immobility also very necessary, while Jupiter is the reconciler between them. Jupiter and Saturn may be considered as two extreme influences of form manifestation. Jupiter expanding and preserving and Saturn restricting and binding. Saturn's influence tends toward the necessity for a certain kind of growth requiring isolation and separation of the individual and in making one form of spiritual progress which is expressed by the text to "come out from the world and be ye separate from among them." Jupiter on the other hand expands the social, co-operative, harmonizing, get-together elements in man's constitution and helps to develop a higher plane of spirituality. Saturn's influence tends to deep thought, the concrete and par-

ticular, while that of Jupiter expresses ideality, beauty and unfolding. Both phases of development are necessary in the perfected individual.

In a general sense Mars governs the acids and the positive or masculine elements in man's physical nature, while Saturn rules the alkalies and negative or feminine elements; but Jupiter rules the preservative salts, the blood and the sustaining cells of the human economy or makeup. When the arterial blood and the nerves are in good form in the system, we may look for good aspect of Jupiter and Mercury especially if one or both are in mutable signs, for Jupiter rules the two opposite to those ruled by Mercury. However health depends quite as much on good muscles given by Mars and good bones given by Saturn in connection with the soft flesh and firm veins given by Venus. The ether in the air we breathe which contains the vital force of life is ruled by Jupiter. The act of breathing through the agency of the lungs is ruled by Mercury and the sign of Gemini and is involved in the contraction principle of Saturn and the law of expansion as expressed by Jupiter. The vital principle of life in the air once impermeated in the blood is taken up by the nervous system and through the function of the spinal column descends into Scorpio and Sagittarius and the lower limbs where its activity benefits the whole body through their exercise. It is now believed by most medical scientists that electricity is concentrated ether and that every breath we draw into our lungs is charged with this ether and passes into the spinal cord and thence to all the vital organs. This ether is a very subtle, intangible agent. It can be controlled and directed by mental processes to a considerable extent and it thus seems that the science of breath as taught in the Yogi processes has much to be commended if properly handled. It is not the oxygen and hydrogen in the air we breathe that altogether gives us our vital energy but the etheric agent sometimes called ozone which is concealed in the air, and this is ruled by Jupiter. It is a matter of fact that all planetary influence has to converge in the etheric body in order to produce effect.

If we express the Solar Logos as the trinity of Will, Wisdom and Activity, we may place Jupiter as representing wisdom in the material world, for he gives material wealth and aids in its protection and preservation through his influence in the church, law courts and legislative assemblies. While his influence on the life is of a higher and more subtle quality than either Saturn or Mars, he needs the good influence of all the other planets to help round out the perfect human being. Our material life is changed or modified through the blood, and that by



the subtle transformation of its essential elements through the influence of Jupiter, verily "the life of the flesh is in the blood."

The positive arterial blood flowing from the heart, Leo, is symbolized by Sagittarius and the return venous blood by the negative sign Pisces in which Venus is exalted. Jupiter exalted in Cancer shows its sympathy with the sensitiveness of that sign and those that come into the full swing of his vibration from any sign may be said to be in closer touch with the Logos than ever before.

The expansiveness of Jupiter in Sagittarius takes on and expresses the mental aspects of science, religion and philosophy, while its relation to Pisces broadens and deepens the feelings and the higher emotions allied with the uplift of humanity. We should all study closely the position and aspects of Jupiter in our natal charts and endeavor to so live up to its best conditions that we benefit by them, for Jupiter is an ever present help in time of trouble and it is no wonder the ancients prayed so assiduously at his shrine. The spirit and essence of Jupiter are always those of mercy, helpfulness and love. Meditation on his power and beneficence every day of our lives will always be found beneficial. Jupiter's cyclic period of nearly twelve years through the Zodiac has a correspondence to the twelve months' journey of the Earth around the Sun and those who have studied the occult sympathies of numbers may see in that fact more than a co-incidence in Jupiter's relation to the Earth and its humanity.

We have read of the thunders of Jove, but he never thunders unless in strong aspect with Mars. His aspects with the Sun, except the opposition, cause fine, mild, warm weather and with Venus a warm, serene atmosphere betokening a beautiful day in June in our northern hemisphere.

Perfumes and odors of all kinds except virulent acid effusions, come under the rule of Jupiter, but while Jupiter rules the sense of smell, it takes a combination of an Earthy and Watery sign to produce smell. Jupiter placed in any one of these six signs gives out a pronounced odor modified by the quality of the sign, Cancer being the most pungent. Jupiter in Taurus in particular renders the native very fond of perfumes and the Taurean woman owes much of her attractiveness to this fact. Jupiter is the Lord of sacred fires and incense used in magical and religious ceremonies as well as of incantations and oft repeated mantrams. Jupiter rules the odor of every human being which arises from the peculiar or different combinations of planetary or sign influence which affect the blood, and also incidentally the subtle aroma of the lower mental planes. By analogy we may conceive that the higher planes of Atma,

Buddhi, Manas also have their distinctive bodily aroma.

Allied with Mercury, both Saturn and Jupiter are formative planets, Saturn aiding the mind's expression through the forms of architecture, sculpture and other physical expressions of the mind, ever looking after details in all its completeness and comprehensiveness. Jupiter is always allied with the capital or the necessary ways and means for carrying the plans of Mercury and Saturn to a state of practical benefit and usefulness. Neither Mercury nor Saturn could so greatly benefit human life if it were not for the stored-up surplus of Jupiter, always ready to be made practical and useful. Only for the ready money and generosity of Jupiter we might all be living in caves and huts. Jupiter's ideals of brotherhood are also brought to bear upon all economic necessities and in that way the best elements of social regeneration are developed. Jupiter is not a socialist nor a communist in the narrow sense of those terms, for he is the exemplar of social aristocracy through wealth, church and state. It is through the higher institutions of learning that Jupiter also develops his work of social evolution, for colleges and universities are much dependent upon Jupiter for their sustenance and support. Another very important part of Jupiter's work is no doubt the organization and expansion of the individual consciousness.

The personality of Jupiter is not hard to delineate. It is manifested in hopefulness, cheerfulness, benevolence and all things relating to law and order and to religious activity. Persons born under his influence are of large physique, frequently tall, inclined to be fleshy with a smooth whitish-pink skin, a clear well modulated voice, large eyes, long lashes, light to dark brown hair inclined to curl, but dependent of course on the race of the native. Most Jupiter men become bald early on top of the head. The walk is deliberate and dignified. The native has much self-confidence, and is popular at social gatherings. He likes good food and good wine, has good manners, is skilful in management of others and often is found in some public administrative capacity. The quality of the matter with which Jupiter is composed must be highly refined and charged with spiritual vibration. He gives largely to the qualities of devotion, benevolence and sympathy.

In the average natal chart it has seemed to the writer that Jupiter's influence is not so intensely positive as that of either Mars or Saturn. Of course there is no question about Jupiter's ameliorating and harmonizing influence, but whether he has power to change the nature of Mars and Saturn as much as they have power to change his, is always a problem in every birth

chart. In general Jupiter seems to need the influence of good aspects to be strongly effective in house influence, while Mars and Saturn influence is more effectively shown irrespective of the aspects. In general if the aspects are strongly good, Jupiter's efficiency stands out bold, but the aspects are adverse, Mars or Saturn hold the fort and bring material or social excess or restriction. Again Jupiter's influence seems much more potent when extended to the good man—the genuinely religious man, than to the man of indifferent morals trying to over-reach his fellowman. This seems to prove that we must be in harmony with the inherent, essential nature of a planet in order to derive most benefit from it; or, to “be under its ray” as it is sometimes written.

Desire is ruled by Mars, restraint characterizes Saturn; while Jupiter furnishes the equilibrium between them. Lucky the individual whose chart shows good aspects of Jupiter to Mars and Saturn. Jupiter typifies our big, benevolent elder brother, always ready to guard us from the attacks of our Mars enemy and to modify the restrictions placed upon us by Saturn. It may be said that the influence of Mars and Saturn promote the progress of human evolution through the action of opposite forces; but the happy mean between excess and limitation must be brought about by the equilibrium constantly exerted by our great benefic Jupiter. Mars represents a necessity of development in human nature that must be made through overcoming of the passions of sex, greed, anger, cruelty and others,—those forces which by bringing men into conflict are disruptive of human solidarity and thus make higher, better and more permanent organization impossible. Mars leads to excess in all human activity. Saturn on the other hand represents the influence necessary to hold men in check when carried too far by their passions and desires. He brings poverty, lingering illness, isolation, lethargy, despondency and limitation. He makes for excess of restriction both mental and physical. Jupiter is the ameliorator between them. Without his powerful beneficence human progress would cease.

Jupiter's influence unfolds the beautiful decorative function of the mental processes in expanding the plans of the architect and builder and co-operating with the idealistic principal involved in the structure.

We cannot understand the meaning of a birth-chart until we synthesize and balance the positions and aspects and see what effect their influence will have on the particular soul it is designed to guide and teach. Human beings respond more positively to planetary influence, while animals are more under the

Sun's influence expressed through the signs of the Zodiac. In the role of developing, expanding, organizing and preserving, Jupiter has more influence over the people of the earth than any other planet.

The planets are creative and molding influences each set to its appointed work in the evolution and development of mankind by the Solar Logos. Usually they gently admonish us when we depart from the narrow path of righteousness, but if necessity demands it, the full force of their power is exerted against us. But the creative influence of the planets is more secondary than primary for the creative belongs to the Logos himself.

In birth chart delineation the writer was taught to depend more on the aspects than on sign influence, but in his practical experience he finds that sign position is of equal or even greater importance than the aspects. There has been too little stress placed upon planetary sign position in astrological text-books as a rule.

True Astrology is not fate. In a higher sense man is master of his own destiny. The stars incline but they do not compel. The quicker a man finds this out the better it will be for him. The positive thought involved in the axiom "That as a man thinketh, so is he," will carry him farther on the road of success and true usefulness than a cringing belief in the fateful power of planetary influence. Man must fortify his mind with the truth and the truth will make him free of degrading mental and material conditions. But in so doing he must not go to the extreme of believing there is nothing to planetary influence, or he will find he was sadly mistaken. What he needs to do is to study that influence; how it applies to himself and then prepare himself as best he can to meet it, for otherwise he cannot long be free or happy.

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## The Mind of the Universe

By WILLIAM W. WEITLING

In a recent article on the electron, the smallest subdivision of matter that has been recognized by science, Edgar Lucien Larkin made the statement that "nothing exists but electrons." If that is true then the ether, the all-permeating substance that fills all space, is made up of electrons, free electrons not yet assembled into atoms.

The question has been asked: when electrons are assembled in atoms, is mind within or without? Something controls and counts them with unerring accuracy in assembling atoms and varies their number and speed, for in all the elements known to

us no two are alike in the number and speed of the negative electrons revolving around the central positive within each constituent atom.

Larkin says, "If mind is within, activity controls; if mind is without, directivity controls"; and while he is inclined to believe the latter he comes to no positive conclusion. I believe that the former is true because it has been logically shown that mind is matter, and also that matter is mind; therefore, matter and mind being one and inseparable, mind is within and activity controls the assembling of electrons in the formation of atoms, producing variety with the aid of environal influence and stress.

Molecules of all matter are in constant motion and motion constitutes heat, therefore, all matter possesses a certain degree of heat. Absolute zero would exist where molecules have no vibration or the minimum vibration possible, and this condition would naturally be local in that region of the solar system furthest removed from the sun, its extreme outskirts, in which region of intense cold, particles of matter inert in respect to molecular vibration are condensed from the ether and are massed together by attraction, taking the form of spheres constantly growing in size by accretion of the ever forming crystals; this is the way new planets are made. Pressure due to the constant addition of particles that fall to a sphere thus formed, also friction caused by its taking on planetary rotation, starts up molecular vibration and consequent heating, and this progresses continuously until the sphere becomes incandescent and melts down as all planets must before they can be transformed from the loose crystals out of which they were formed to the dense structure of finished planets like our earth. During this process there must be considerable atomic and molecular rearrangement due to pressure, heat, and other environal influences, and thus the variations in atomic formation are produced, converting the primitive crystals into the ninety-two elements we know to be in existence.

Now let us go back to Larkin's claim that "nothing exists but electrons," which, if true, would set a micro-cosmic terminus. As the universe is supposed to be infinite, which must mean microcosmically as well as macrocosmically, we cannot accept Larkin's statement and must carefully consider what is known about atoms and electrons and work out a theory that will harmonize them with the conception of microcosmic infinity.

Atoms of the various elements are made up of a given number of electrons in rapid orbital motion around a central nucleus, and scientists inform us that there is relatively as much "unoccupied space" between the electrons in an atom as there is between

the planets in the solar system. This statement clearly furnishes us the proof that it is not true that "nothing exists but electrons," for while we can accept the statement that space exists inside of atoms, we cannot believe that this space is unoccupied for there is no empty space in the universe anywhere, and this atomic space must be filled with something, and whatever it is, it must be composed of particles vastly smaller than the electron.

In the solar system the space between planets is filled with ether, a rigid though tenuous substance, and a similar condition must exist in atoms, which are miniature solar systems. The atomic planets (electrons) are not separated by unoccupied space but by space filled with a substance analogous to the ether of the solar system, and which must naturally be composed of such infinitely minute particles that we can never hope to learn anything about them by the aid of any instruments that it is within our power to devise and construct. If we were to admit that atoms contained such comparatively large unoccupied spaces how could they possibly form such rigid substances as steel? We can be sure that atoms are solid bodies composed of electrons revolving around a nucleus within a rigid field of extremely tenuous substance, and that there is no empty space within them. This rigid condition of the space filler in these microcosms also exists in our solar system; our ether, tenuous though it is, is very rigid or it could not exert the tremendous pressure to cause the formation of the ball of fire at its center which we call the sun. Yogi students have long known of this rigidity and have compared it to the rigidity of steel.

We have succeeded with the aid of ingeniously contrived apparatus in weighing and measuring the electron without being able to see it, but by comparing the electron in an atom to a planet afloat in a field of substance analogous to the ether of the solar system, we have plunged ourselves into a hopeless sea of microcosmic infiniteness impossible of such research as gave us knowledge of the electron.

If nothing existed but electrons, the smallest particles we have recognized, we might reasonably accept that the ether is made wholly of electrons; and hence, if we compare these minute invisible specks, when assembled in atoms, to planets afloat in a microcosmic ethereal substance, this substance, to maintain its relativity to the ether of space, must be made up of particles so minute that one of them would be to an electron in size what an electron is to a planet, and the human mind stands still in awe before the hopelessly invisible and unmeasurable infinitesimal particle that has come within its ken and has furnished proof that matter is infinitely divisible.

This atomic ethereal substance. What is it? As I have said before, speaking of the electron assembled in atoms, I believe mind is within and activity controls. We know as to our solar system's ether that, in the words of a popular scientist, "its constituents are so fine that it can pass readily through the interstices of every kind of matter, and can and does exist throughout all bodies somewhat as air penetrates through a sponge; the solidest substances are as open to it as the thick foliage of a forest to the insects flying about among the leaves, and indeed far more so." Taking the electron therefore analogously, its interstices are as open to the free passage of the atomic ether in which it is immersed, as the interstices of any planet in the solar system are to the ether of space, and this extremely fine atomic ether must be the *mind within* which controls and assembles the atom.

There are oceans of this substance throughout all atoms. Out of it electrons are formed and into it they are again dissolved after having run their orbital course, and all this without varying the total number in the atom because a new one is formed for each old one dissolved. Without this substance nothing could exist nor be controlled. It is cosmic mind, *the mind of the universe*, encompassing all truth, and we are free to draw upon it to the utmost of our power to make use of it.

Impossible almost, as it would seem to our material senses, this wonderfully tenuous atomic ether in which electrons are in orbital motion, and which I call the mind of the universe, is not the microcosmic terminus. It cannot be if the universe is infinite, and therefore, the minute particles that compose this atomic ether, as yet unrecognized or named by scientists and perhaps never to be, must again assemble in varying numbers to form the sub-atom into which ordinary atoms split, and within which sub-atoms they revolve in orbital motion in a minute field of sub-atomic ether, and so on down the scale ad infinitum.

Thus there is within all ethereal substances a finer and finer refinement contained within the invisible particles we know as electrons, and these infinitely extending grades of refinement must constitute grades of mind carrying truths and knowledge on which man can draw according to his fitness. The young soul, the soul of the savage, has but the power to draw the coarse grades, while the more developed soul can draw on higher and higher truths as it progresses upward. Here we have along this line of thought, which is based upon materialistic reasoning, the proof that the reincarnation of the human soul is absolutely necessary for its evolution, for it is clearly patent to all who give the matter even a casual thought, that the higher soul cannot

evolve from its young state in one incarnation but must slowly, through repeated experiences in the flesh, gain the knowledge that will enable it to draw from nature's storehouse of mind its highest treasures.

There is no knowledge without experience. No truth can be absorbed and made one's own until one is fit. Life experiences in the flesh only, in which the karma of our deeds is brought forcibly to our notice, is the only thing to make us fit, and in the nature of things this proceeding is too slow to be worked out in one incarnation. It is worked out however as the evidence of our advanced state proves to us, and therefore, the long period of time required to accomplish it, proves indisputably that the soul is incarnated over and over again, and also, that it retains potentially the knowledge of all experiences made.

One last word, but not in any sense the least. The soul, the divine spark or ego that is the man in each of us, is part of the mind of the universe. It can not exist as a separate thing outside of it and thus, as in the atom, mind is within us and controls our form and character, our environment furnishing variety. Therefore, the higher the quality of mind we can attract and the more ideal our environment, the higher our development; and beauty of form and high character of soul is ours for the will to have it so.

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### GOD'S AURA

Cold hearts that need warming,  
Closed eyes that need light!  
Is aught then alarming  
If—to our clear sight—  
A soul comes in anguish? And asks of our store,  
Bits of the Life-Force, rays of God's aura—no more.

Oh, sisters and brothers, we who receive,  
Let us open our treasure.  
No evil can harm us, no devil deceive,  
If we give without measure.  
Then speaks the Master—in silence—alone;  
"My aura protects thee, because Love seeks its own."  
ESTELLE M. MOSES.

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The above was suggested by an incident which occurred to a group of students of magnetic healing. An astral form appeared evidently for the purpose of receiving help. A man was seen fairly drinking up the magnetic current, which at the moment filled the room and was felt with intensity by all present. The description of the man's personality, mannerisms, etc., was corroborated by his family the next day. He had been ill for some time suffering a nervous breakdown and great depression. At the hour of his appearance to the students his mother went to his room, found him in a natural sleep, but his body was very cold. The incident, of course, aroused much excitement and discussion among the members of the class.



## TOLSTOY'S PROPHECY

In the later years of his life Count Tolstoy was a mystic and had visions. In the autumn of 1910, while in a trance-like state he uttered the following remarkable prediction of the world-war, the rise of Trotzky and other events. The revelation was taken down by Countess Nastasia Tolstoy, who afterwards gave it to the press.

"This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes.

I see floating upon the surface of the sea of human fate a huge silhouette of an undraped woman, who with her beauty, her poise, her smile, her jewels is a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal coquette, flirts with them all. In her hair adornment of diamonds and rubies is engraved her name—"Commercialism." As alluring and bewitching as she seems much destruction and agony follows in her wake. Her breath reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms. And behold she has three gigantic arms with three torches of universal corruption in her hands.

The first torch represents the flame of war that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is roar of guns and musketry.

The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in the cradles and follows them to their graves.

The third torch is that of the law, that dangerous foundation of all un-authentic traditions which does its fatal work in the family then sweeps through the larger worlds of literature, art and statesmanship.

The great conflagration will start somewhere about 1912 or thereafter set by the torch of the first arm in the countries of south-eastern Europe (assassination of Archduke Ferdinand?) which will develop into a destructive calamity in 1914. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields.

Somewhere about the year 1915 (too early) a strange figure from the north—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist (Trotzky?) and in his grip most of Europe will remain until 1925. The end of the great calamity will mark a new political era for the old world. There will be no empires and kingdoms, but the world will form a Federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxons, Latins, Slavs and Mongolians.

After the year 1925 I see a great change in religious sentiments. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. Humanity is without the moral feeling. But then a great reformer arises. He will clear the world of the relics of monotheism and lay the cornerstone of the temple of pantheism. God, soul, spirit and immortality will be molten in a new furnace, and I see the peaceful beginning of a new ethical era. The man who undertakes this mission is a Mongolian

— is already walking the earth—a man of active affairs, and he himself

\*Dig now realize the mission assigned to him by the superior powers.

And behold the flame of the third torch, which has already begun to destroy our family relations, extends to art and morals. The relation between woman and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy. Political and religious disturbances have shaken the spiritual foundations of all nations. Only small spots here and there have remained untouched by those three destructive flames.

The anti national wars in Europe, the class war in America and the race wars in Asia have strangled progress for half a century.

But then in the middle of this century I see a hero rising from the ranks of the Latins and purging the world of the tedious stuff of the obvious. It is the light of symbolism that shall outshine the torch of Commercialism.

In place of the polygamy and monogamy of today there will come a poeto-gamy—a relation of the sexes based fundamentally upon poetic conceptions of life.

And I see the nations growing wiser and realizing that the alluring woman of their destinies is after all nothing but an illusion.

There will be a time when the world will have no use for armies, hypocritical religions and degenerate art.

Life is evolution, and evolution is the development from the simple to the more complicated forms of the mind and the body.

I see the passing show of the world drama in its present form, how it fades like the passing glow of evening upon the mountains. One motion and there is an end to Commercialism and a new era begins.

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## TO READERS OF AZOTH

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## Thensophical Talks

### IMAGINATION IN CHARACTER-BUILDING\*

In building up characteristics we admire and wish to make our own, the results depend largely upon the power of thought. That power will be of little use to us unless we employ it in the right way. The beginning of right action on the mental plane is concentration. Thought has little force for character-building unless it is brought to a focus.

What we think upon to-day, that we become tomorrow. Whether "tomorrow" means the day following this, or whether it is deferred to a time thousands of years hence, depends upon the degree of thought-power expressed by the instrument—the thinker. The intensity of thought-power is mainly dependent upon the completeness with which attention is concentrated upon the object to be realized.

Much also depends upon our recognition of the fact that the power we seek to employ is *already within us*. We bend our efforts to expression, not to acquisition. The power is always at hand, always available, and we must make the recognition of this fact the preliminary to all our efforts to attain practical results. This is especially important when the results we seek are along the lines of constructive character-development. We must know that we are already possessed of the raw material for our work, and of the tools wherewith to fashion that material according to our mental pattern.

Character has to do with our "model" or "pattern" nature. Through the astral body in its actions and productions the so-called character is manifested through the instrumentality of the physical. Hence the importance of concentrated attention upon the study of what we do and do not want. By this means we build up the mental pattern, which is impressed on the astral, and carried into manifestation by the physical activities, fine and gross.

The real "I AM" within us dwells in the causal body. When we use the three instruments—the mental, emotional, and physical bodies—we set in motion certain vibrations in the causal body. In building constructively, the permanent virtues become permanent moods. He who is master of his moods is a master of his whole life. Virtues are nothing else but steadfast moods.

We want, therefore, to build character in terms of perma-

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\*Digest of an informal lecture delivered at Krotona by Mr. B. P. Wadia.

ment moods. In order to accomplish this we need to know something of the forces at work in the establishment of moods. We must grasp the fact that there are two forces at work, operating upon the mental, emotional, and physical planes, or parts, of our natures. These two forces are of subtler and denser matter, and they play upon the astral or emotional side of our constitution. The effects of their activity are reflected in our characters.

That force which builds from within those things which are good and everlasting, comes from the causal body, unfolding the divine in man. Those things engendered by the outside world of attraction, on the contrary, prove to be unstable building materials. We seem to do all we can to grasp the various objects of attraction, or to resist outside forces that seem to oppose us. It is a pitiful waste of time and energy. The life lived *from within* is founded upon a rock. Yet this fruitless battling for possessions, and this hopeless struggle to overcome the forces of the without are not without their uses. Sooner or later they force the mind to recognize that there is another way. For they bring experiences, the results of which lead us at last to the discovery of the hidden way that leads to the gaining of true knowledge and divine wisdom.

In the building of character by image-making we use the power of the mental body. Nature always helps us in constructive work. Do you not see the utmost importance of understanding the law of definite and true endeavor? To know that law is to range ourselves on the side of universal tendency. Then nothing will oppose us,—nothing, that is, but illusions. The whole power of the cosmos will be behind our efforts.

To know the law is not so difficult. We are unable, of course, to comprehend it fully. We never can hope, while we are yet men, to grasp the whole perfection of the Universal Purpose. But we may at least arrive at a sufficient understanding to see that whenever our efforts are directed to the expression of order and beauty, of brotherhood and wisdom, of purity and constructiveness, we become centers of expression for the Life-Power behind all things.

Bad qualities, so-called, are illusions. They are those things from the outside which only "seem so." They have no permanence, and they may always be transmuted into good. So-called vices merely indicate the lack of certain virtues, or rather the fact that our forces are acting through undeveloped and imperfect forms. Vices do not touch the causal body—they only reach the astral, and cannot even remain there. Impermanence is their fundamental quality. They are but the illusive appearance presented to our minds by unevolved virtues.

As an example, let us take this idea of anger. We all term it a vice, but what is it in reality? We desire something very much, and at the moment it is apparently beyond our grasp. So we express anger. But what is its depth? It is limited to the astral or emotional body, and not being a quality of mind-stuff, this dense vibration can ascend no higher. At such times the astral body is thrown into high vibration, but the causal knows nothing about it, feels no perturbation, or any quality of reality. The anger is merely an explosion of force resulting from thwarted desire—from an impulse toward self-expression which we cannot realize because it is ill-directed. Thus the root of anger is the urge of the Life-Power toward realization, and the evil result is merely the consequence of our lack of wisdom to direct that urge constructively. How much better to employ the energy for the weaving of a lasting garment, or for building into our storehouse of experience the real and essential factors of a strong character! We all feel the influence of character. As Theosophists we all know what power it has in the carrying on of the Great Work. We recognize it, whenever we see it manifested, as being essentially *real* in nature, as having a permanent value, eternal and everlasting.

Let us take another example of a different kind. When you see an animal struck or abused, you feel a sense of compassion. A righteous indignation wells up within you, and this emotion touches fundamentally the casual body. It is the law of justice which has made possible that contact. Your indignation is not a peevish emotional explosion. It is an expression of your realization that even our lesser brothers are vehicles for the Life-Power; and it is more truly intense love than anger.

May I emphasize once more? Build from within. Form a matrix in which emotions of a permanent character may be shaped. The imagination is the great force you must utilize for this purpose. The power of image-making may be employed in picturing people, heroes perhaps, who have presented in their lives some strong quality you admire, and which you wish to include in your own character. Or you may use it to form the faces of those who have for all humanity a great love and compassion. In doing this we help to make ourselves more receptive to their influence, so that they may draw near us to impart a portion of their great strength and wisdom.

Again, you may use imagination to see yourself acting out the qualities you desire to express. By pictured situations calling for the display of those characteristics, you may familiarize yourself with the actions, the words, the thoughts, and the moods required for such expression. Let me stress that last word,

"moods." From moods come thoughts, from thoughts words are born, and both thoughts and words take form in action. So you get at the root of the matter when you devote your power of imagination to picturing situations in which you may express constructive moods.

There are two lives—the life of personality and the life of principle. Through *acts* of devotion you build for the life of the personality; through concentration upon *objects* of devotion you build for the life of principle. Bring together these two phases of image-making in service. This is the chief item in meditation. For example, you see one who has displayed great courage, and you wish to increase this quality in yourself. One student will see the picture of the courageous person; another will form images of the quality in its place among others, will consider its associations, the variety of forms in which it may be expressed, and so on.

Build the image of courage, and keep it before you until it becomes a living picture, full of light. It is especially important to make the picture live, for these living images bring a certain power and force that makes them, in effect, our guiding angels, in respect to whatever qualities they embody.

Constructive imagination will do wonders in keeping us in tune higher laws of life. In the practical application of theosophical ideals to conduct, it is of the utmost importance. It is the foundation of foresight, and the basis of true altruism. Because it may be used to change the entire structure of the "pattern body" it will also be effective in controlling the states of the physical, and even in modifying external conditions. It should be studied, understood, and practiced, for it is essential to the well-being, the advancement, and the broadening of the consciousness of man.

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## The Caldron

TO THE EDITOR OF AZOTH:

Relative to erecting maps for solar revolutions, and in connection with calculating progressed directions, will some readers kindly explain which of the following rules is proper?

(a) Calculate solar revolution and erect map for latitude and longitude of place of birth.

(b) Calculate same for latitude and longitude of place where native resides at time of Sun's return to its radical place.

(c) Which of the above rules should be followed when calculating current progressed directions for a native, born in Europe and now residing in New York City?

I find that some opinions differ regarding which of the foregoing rules are

proper. If some learned students of astrology will express their opinions as to which is correct, I feel assured that they will be rendering a great service to many of your readers, and their efforts will be greatly appreciated.

Since AZOTH is an occult publication, it seems that more space might be devoted to this instructive and fascinating subject of astrology which at the present time appears to be gaining wide recognition among people of recognized scientific intelligence—though many of them are reluctant to admit their profound interest in it for obvious reasons.

Thanking AZOTH and its readers for whatever advice may be offered relative to the above, I am,

Sincerely yours,

URANUS.

#### TO THE EDITOR OF AZOTH:

The following is an account of a dream—repeated as a vision after I had awakened—which came to me two or three years ago. I had long before departed from the faith of my orthodox fathers because I could no longer accept its doctrine as taught to me in childhood. I read a great deal, always with an open mind, ready to accept from any teaching, ancient or modern, that appealed to my reason. To me the Christ life and His teaching was sublime, but whether myth or history I had not decided for myself, and did not greatly care. I had neither the education nor mental power to study it out for myself, but read with more or less interest what learned men wrote on either side.

What I would like to know now is how this dream and vision can be explained by science to the satisfaction of the one who has seen it.

If the Christ was a myth, why was this given to one who did not really care, beyond an earnest desire to know the truth? If He was a living reality, again, why? Does the symbolic teaching of a life, or an incident justify the denial of its historical accuracy?

The dream I did not take very seriously, but the repetition was much too vivid to be ignored. It was, to me personally, much more convincing than any amount of reasoning or argument, and brought a sense of strength, courage and comfort to a troubled life, which I have never been able to derive from such a writer as Aseka—in fact, the effect was rather reverse—although I greatly respect his determination to find, and publish, the truth at any cost. May it be possible after all that sometimes these things are "hidden from the wise and prudent" and revealed unto babes?

Two others and myself stood in the shadowy moonlight out on an elevation of land. I knew not how we came there nor why. The elder of my companions said:

"Raise your left arm, look toward the East, and see what will happen." We did so, and remained expectantly motionless. In a few minutes there appeared a short distance from us, one who seemed to be absorbed in a sorrowful contemplation of the great world around us. There was no halo about his head or other mark to distinguish him. I have no recollection of his garments. He had the Jewish type of feature, dark complexion; short, black, curly hair and beard; absolutely unlike any picture I had seen or any previous mental picture I had of the Christ. There was "neither form nor comeliness, that we should desire him." But a glory of love and tenderness, far transcending any beauty of form or feature, shone on his countenance and instinctively my soul recognized the Master, and, throwing myself prostrate at His feet in adoration and humility, I cried:

"Jesus, Savior! Jesus, Savior!"

For a moment He seemed not to recognize me; then His face became illumined with unspeakable love and compassion, and reaching down, He lifted me tenderly to my feet—and I awoke.

For some time I lay, thinking somewhat indifferently of the strangeness of the dream, and was convinced that I did not sleep again, when the scene was reacted, identical in detail, except the omission of the prelude in which my companions figured.

A. L. M.

## THE TRUTH ABOUT CHRISTIAN SCIENCE

By BENJAMIN F. BONNELL

There are two classes of persons that misunderstand Christian Science:—First, its friends, and second, its enemies. Both its so-called "loyal" friends and its enemies, see in it what is not there, and consequently two errors are at war with each other.

Christian Science, as the world sees it, is a church, but as the student sees it, it is a system of thought on the one hand and an ecclesiasticism on the other, and the two bear no logical relation to each other. Many of the most intelligent Christian Scientists do not belong to the organization, and repudiate its methods entirely.

Again, strange as it may seem, Christian Science is two things, as set forth in *Science and Health* by Mrs. Eddy, the author. From the first to the fourteenth edition of *Science and Health*, the teaching of the author is as far from Quimbyism, as day is from night; but from the fourteenth edition to the last, the thought is veiled, and mystified, to such an extent that "Quimbyism" or any other "ism" can be found by any one desiring to find it.

The reason for this change is a deep problem to the student who is independently looking for Truth. Some think and say that Mrs. Eddy purposely veiled her thought in the later editions of her book, because the thought as expressed in the first editions was too strong for the beginner. Others (of whom the present writer is one) maintain that the influence of a designing organization was brought to bear on the aged author, to popularize the movement, so that every one could find exactly what he was looking for. There are many reasons for this view which cannot be set forth in this article, but I believe that time will justify the claim, herein set forth.

One of the strongest proofs that can be offered is: The authorities in the organization forbid the members to obtain and read the early editions of *Science and Health*; showing clearly, to my mind, that they wish to cover their own tracks. The Christian Science organization is as sectarian as any sect in the world, and the critics, so far as I know them, criticize from a sectarian point of view.

The organization sets forth the claim that the author revised *Science and Health* again and again, to make it clearer and more truly scientific; but metaphysical students that are not partisans, and have studied her work from the beginning see the reverse to be the truth.

In writing this article I am not bidding for controversy; I am simply stating what I am persuaded is the truth.

I believe (I think I know) that before Mrs. Eddy became the victim of her own ecclesiasticism, she wrote pure metaphysical truth. I would advise any one wishing to understand Christian Science, to read the first fourteen editions of her work. It is an accomplishment much to be desired to see things as they



are, instead of the way we think they should be. The majority who write on this subject, to my way of thinking, have a very meagre knowledge of what they are writing. Let us know the truth, if possible, for it is the truth, and the truth only, that can make us free.

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## THE STRANGE CASE OF A CHILD'S IMAGINARY COMPANION

By CORA A. ANDERSON

The most singular instance in my observation of apparent communication of kindred spirits was manifested by a little boy and his imaginary playmate. Robert was between two and three years old and being an only child was dependent on his imagination for a companion. He pretended to have a little boy friend who played with him constantly and so real was the association to him that he never overlooked or forgot his presence. Harry Brown was supposed to be his name and wherever Robert went Harry must go also. He insisted on having an extra ticket bought at the movie and it required a great deal of persuasion to make him let the seat next him be occupied. Often a plate had to be provided at the table for Harry, who was spending the night with Robert, and he would talk and play games with him all day as content as though he were flesh and blood. Frequently he rushed in, threw his arms around his mother's neck, exclaiming, "Mother, isn't Harry the sweetest little boy in the world? I just love to play with him. He's nicer than any boy I know."

One day, however, he came in from play very sorrowful, saying that Harry was going to sail from New York to Europe with his parents on the following Tuesday at 11 o'clock. He was heart-broken and nothing seemed to comfort him. As soon as his father came home, Robert broke into tears again and repeated the story of the cause of his grief.

It all seemed so true to him that his father went, out of curiosity, to the Bureau of Information in New York and inquired as to sailing dates of steamers bound for Europe. He found that one was to leave at 11 o'clock on the following Tuesday, just as Robert had stated. He then looked up the list of passengers for this particular steamer and found the name of H. S. Brown. Taking down Mr. Brown's address, he went to the trouble of looking him up to discover whether he had a child named Harry. He did not have one living, but his only son, Harry, Jr., had died at just about the time that Robert had adopted his playmate. Mr. and Mrs. Brown had planned their trip to Europe and in all their plans had thought of having their little boy with them. They were very much comforted, therefore, to hear the story of how Robert had enjoyed the companionship of a child who seemed to possess every attribute of their own child, and they declared that hearing of this peculiar coincidence would make them feel that Harry was with them yet and was going everywhere that they went on the trip abroad. Thus, although Robert was robbed of his playmate, a lost child was restored in part to his sorrowing parents.

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## BOOK REVIEWS

**Phenomena of Materialization.** By Baron von Schrenck Notzing. Cloth, pp. 340. E. P. Dutton, New York.

**Photographs of Etheric fluid and plasm.**

The "teleplastic" element in psychic investigation has given new importance to photography. Teleplastic phenomena include the so-called materializations of the spirits, or rather of the spiritists. They are described in Baron von Schrenck Notzing's work as forms and materials of organic and even of inorganic matter. They seem to be produced in accordance with definite conceptions and thought images of the medium.

They may have their origin in the memory or in the psychic under-currents of the medium, perhaps in the mentality of one of the witnesses or in forces and intelligence outside the medium.

Teleplastic phenomena are sometimes referred to as "ideoplastic" occurrences. To these belong the alleged vital efflorescences observed in the case of some mediums by Lodge, Richet and other eminent investigators, the production of whitish threads or rigid rays, the clouds and the mists of which we hear in the reports of researchers.

They may be materials resembling muslin used for the clothing of the apparitions or of the medium during the process called transfiguration. These things are sometimes no more than the appearance of forms of an undefined character, visible and half-visible hands, fingers and heads.

The first stage in the development of teleplasm is the appearance of a mobile substance, near the body of the medium. The substance appears diffuse and cloudy, like a fine smoke of white or grey color. On further condensation it becomes white, and transforms itself into coagulated masses or packets, or assumes the structure of the finest web-like filmy veils, which may develop into compact organic fabrics or conglomerates.

"Sometimes the veil-like forms are doubled at the margin, so that the first impression is that of a stitched hem. The veils never show the characteristic square thread-work of real veils. There is something inconstant and irregular in all these formations,



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and sometimes the morphological structure is different in the center and at the rims.

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In a survey of the teleplastic productions of a medium referred to by Schrenck Notzing as "Eva C," we are struck by their variety and the wealth of their forms.

Perfect heads, eyes, mouth, nose; features all complete were projected. Hands, that upon examination revealed a complete structure of bone, flesh, nails, were materialized from this plasm.

They were to a considerable extent photographed and these amazing photographs give some idea of the original forms. The strange character of these forms is shown not only in the fantastic lines but in the tendency towards a certain organic unity.

Observation of the photographic records, there are 225 photographs in the volume, leaves no doubt in the mind of Schrenck Notzing for the exploration of a new realm which may yield results no less important than the extension of astronomy with the aid of the camera.

All students of psychic phenomena should have this book on their shelves for purposes of reference. It is a distinct addition to psychic science.

G. R. H.

**Silvania and Other Poems.** By George DuBois from the Stratford Company Press, is a thin volume of verse not too good and about twice the size it should be. Many of the poems could be eliminated and the balance of rather good things strengthened by concentration. The reader now must wade through many pages to get a real bit of rhythm and word picture. Mr. DuBois' "Antipater," a translation is excellent.

—R. S.

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**The Verdict—?** By Tertium Quid. Cloth, 302 pages. Kegan Paul, Trench Trubner & Co., Ltd., London.

Part I of this interesting study of Psychic phenomena discusses the three leading theories advanced to account for mediumistic manifestations. These are the Spirit Theory; the "Fraud" Theory; and the Telepathy Theory. The writer, considerably influenced by his own experiences, which are related in detail in the second part of the book, rejects both fraud and telepathy as adequate explanations, and points out that the latter theory, in particular, was eventually abandoned by the very persons who first brought it forward as a tentative explanation of the phenomena. Considerable space is given to a circumstantial account of a "Book Test," in which the communicating entity described the location of a book, and indicated a passage in that book which confirmed a description of it given through a medium who apparently had no means whatever of securing the information by fraud. That the information was gained by telepathy seems equally unlikely, because the only member of the sitter's family who had ever read it was the person supposed to be the communicating spirit. Whether he has made out a case for the spirit theory the writer of this interesting volume does not presume to say. He gives the facts to the public, and as his title indicates, awaits their verdict.

—P. F. C.

**The Rise and Consummation of the Aeon.** By Rev. Holden Edward Sampson. 349 pages, cloth. Wm. Rider & Son, London.

Mr. Sampson is a prolific writer, whose own peculiar views on various occult matters are asserted to be the result of a series of initiations into the mysteries. No reader of his books will find any want of positive statement in their pages. Mr. Sampson always speaks with, even if he does not carry, conviction. He delights in typographical emphasis, and his pages abound in capitals and italics. That this particular volume is of interest to the audience that likes the sort of thing Mr. Sampson writes, the present reviewer has no doubt. That it is to be regarded as in any sense an important contribution to the literature of occultism or of Biblical interpretation seems open to question. Serious pursuit of the Hidden Wisdom will not find its goal in the flourishes of pompous self-assertion.—G. R. H.

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