

AZOTH

The Occult Magazine of America
A Monthly

THE CROSS AND CRUCIFIXION

Frank C. Higgins, 32° A. A. S. R.

WHERE SHALL MAN SEEK AFTER GOD?

Solomon Cohen

WHY THE INTELLECT?

Eugene Del Mar

FATE AND FREEWILL

Marie Juliette Pontin

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AZOTH

MONTHLY

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

MICHAEL WHITTY, Founder

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Assisted by Eugene Del Mar, Higher Thought

Frank C. Higgins, Masonry

Howard Underhill, Astrology

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More Abundant Life

By H. KELLETT CHAMBERS

Many are the paths to Freedom, all overlapping and interrelated. The lover of Beauty and the creative artist are just as surely on their way Godward as are the saint and the occultist. And all run an equal risk of failure through narrowing the energies to the sole pursuit of one path, ignoring the others which seem separate at first but eventually are to be found the same. Misguided thus, the saint may go astray into the burning desert of asceticism, the occultist may be trapped in a sterile labyrinth of cabalistic correspondences, and the lover of Beauty may get himself bogged amid the perfumed but miasmatic everglades of "Art for Art's sake."

The artist at his frank and joyous best, however, travels pretty far towards the occult ideal of transmutation—meaning transmutation of the material back into the spiritual whence in the beginning it emerged. Consider the painter or the sculptor, how he achieves an innocence of eye which enables him to regard the naked human form with a detachment almost god-like. He sees it as the noblest visible work of Nature, calling forth his own highest powers of interpretation. In the flesh—in "tossed limbs, fair flanks and flowering bosoms," so terrifying to the ascetic and so inflaming to the libertine—he, under the

divine spell of his labor, finds naught more disturbing than magic problems of modelling, line, color and composition. He is well on his way to the discovery that all those beauties exist in exalted degrees, primordial and cosmic, beyond the range of the physical senses but within the growing antennae of his own consciousness. And in the orderly course of his evolution, if he fall not by the wayside, he will behold them at last, bathed in the implicit element of Love, whereof animal passion is the inverted and deformed shadow. For the artist's mastering of his lower nature is no less puissant and efficacious than that of the saint or the sage; and the Holy Grail is absolute Beauty no less than it is absolute Goodness and absolute Truth. Yes, and there have been here and there through the ages great artists who have won their way into the penetralia of the Goddess herself and received the incommunicable guerdon awaiting him who lifts the veil of Isis.

* * *

But the pilgrim must first accomplish a merging of the paths. The artist must become something of a sage and something of a saint, while remaining no less—nay, becoming more—an artist. The occultist must become a disciple of Beauty and of Goodness, or all his formulas will be as laths painted to look like iron. And the saint, if he immure himself in Goodness and plaster the chinks against Beauty and Truth, will wither sooner than he shall touch the Grail.

Let us throw open the windows and dispel the stuffiness of a harping conformity! One Goal—yes, but many paths; one Truth—yes, but many teachings. Life herself is on the march toward Freedom. From unexpected quarters come varied lilt of her singing progress. Here is a poet, apparently a revisiting Elizabethan, who, because poetry is a poor trade, stands on his head and clicks his heels together in a newspaper column. But he, the incomparable Don Marquis, bursts forth semi-occasionally in flashes of illumination like these "Fragments:"

I

"I have looked inward and seen the world;
I have looked out upon the world
And shuddered
To behold myself."

II

"Through the antres of my brain
A loud wind rushed,
And it was black with witches
Shrieking in pursuit of . . .me."

III

"In a hilly place,
 In a bleak place among the hills,
 In an old scarred country
 Deep within my skull,
 I came upon a cairn . . .
 Warily I went,
 Breathlessly I withdrew;
 I did not dare to wake the dead
 thought buried there."

IV

"Prometheus,
 Prometheus hanging upon Caucasus,
 Look at the visage of yonder vulture:
 Is it not *thy* face,
 Prometheus?"

Not Blake, not Francis Thompson, managed to transfix the immanent One Life with a keener arrow than that laconic unmasking of the vulture. And many a volume of occult scholarship lacks the sudden illumination of the "old scarred country deep within my skull."

* * *

Yes, Life is on the march and on the wing. Behold the guardian daemon of a brilliant woman of the world swinging her soul aloft above the hubbub of Vanity Fair, whereof she is a prized ornament, while she sings:

"O those vast limbs containing in the chrysalis of
 me—
 O this titanic aerial being so fettered yet
 In the slime of my defective understanding—
 This God with spheres nestling in His palm
 Asleep in me yet—
 And veiled in the stupor of my fear of things
 Concerning this one tiny world.

O this God with His crown of stars
 And breath reminiscent of heavenly gardens—
 And eyes closed over unearthly clarities—
 And eyes closed in considerate love for me—
 Comprehending I am unable to meet so far
 His open look.

Such form one day springing out of me—out of
you—
And sheaved in the hauteur of an image
We have worshipped through centuries."

—From "*Resurrecting Life*," by Michael
Strange (Mrs. John Barrymore.)

Just straws, these, showing which way the wind blows—the mystic Wind that is blowing out the old, blowing in the new and blowing into flame the souls that have incarnated for the pioneer work of this birth-convulsed age. They are awakening on all sides and groping each for his appointed path, often bewildered, often stumbling, sometimes cruelly deceived and rudely discouraged, learning through one painful disillusionment after another not to fix their faith in human personalities.

For it is the Law that, once awakened, they must find their own way and learn by experience to follow the guiding star within. It is also the Law that those a little way ahead should help those a little way behind, saving them from such detours and pitfalls as may not be necessary for their training—saving them, that is, if they will consent to be saved. And thus all the paths that are the One Path of Evolution are an endless chain of helpers and helped, of light receivers and light givers, from the gulf to the gods, and beyond—and then beyond.

In that endless chain, this magazine is designed to be a group link, a receiver and dispenser of light for all the paths, a multiple guidepost, a clarifier and unifier of quests, a general information station and travel depot at an important junction, say, along the trunk line of the Great Pilgrimage. As such it was designed by Michael Whitty and by those great Adepts to whom he owed a generous share of the Light by which he lived. As such it is designed by those who are striving in the face of many difficulties to continue Michael Whitty's work; and they, keenly realizing how far it falls short of satisfying the great need that exists for it, are in the midst of plans and preparations to make AZOTH a more vital, a more varied, a more serviceable, inspiring and fascinating publication than it has ever yet become.

* * *

There's nothing in life so fascinating, look you, as the Great Pilgrimage. No other romance compares with it—nay, it is the beginning, the end the all of Romance. Unheeded by the majority, or but dimly divined in rare moments, it works upon the subconsciousness through life after life by means of a

thousand symbols. It is the hidden significance of the myths that have inspired the greatest art of all the ages—deathless fables spun by cunning illuminati in the childhood of the Aryan race to haunt forever the imaginations of poets.

It speaks its passwords in the monuments of prehistoric civilizations, it unfolds itself at King Arthur's Round Table, it sings in David's Psalms, it is the science of Faust, the magic of "The Tempest," the mystery of the Sonnets. It is the quest of the Golden Fleece, the labors of Hercules and of Christ, the wanderings of Ulysses, the search for the Philosopher's Stone, the sleeping soul of Freemasonry. In another aspect, less obvious to the unenlightened, it declares itself in the loves of Cupid and Psyche, of Krishna and Radha, of the Fair Shulamite and her lord, and it has come down among the simple minded in such tales as those of Cinderella and the Sleeping Beauty. For each one of us contains—"deep within my skull," as Don Marquis says—a Sleeping Beauty and a Fairy Prince. Which is not a riddle for fools to unravel.

Something of all that romance, something of the eternal beauty and joy of the Quest, is striving to find its way into this magazine. Doubtless it will succeed, for AZOTH aspires to be true to its name by expressing the Essence of the All, from Aleph to Tau. It aspires to manifest more abundant life.

And that, be assured, without diminishing its unrivalled technical contributions to the study of occult science from such brilliant and zealous students as Frank C. Higgins, Dr. H. B. Pullen-Burry, "Peregrinus," Howard Underhill, Paul Case and other specialists of the various branches of the Secret Doctrine whose writings have given this magazine a unique reputation among serious occultists. AZOTH will continue to live up to that reputation, but it will broaden the field of its usefulness.

It will give more attention to beginners, to the great army of seekers who are not yet sure what they seek or where it is to be found. To these it will present the first principles of the Ancient Wisdom in lucid and logical forms, calculated also to aid in the reawakening of many an ego that for some karmic reason has been sowing intellectual wild oats along the noisy Great White Way of materialism.

One of the contemplated innovations is a department for the answering of questions sent in by readers. Such wisdom as AZOTH has, and the valuable sources of wisdom to which it has access, are freely at the service of those who desire light on problems of spiritual, occult or psychic character; and special space will be devoted to this work in every number.

And that's not all. Oh! we're going to do wonderful things with AZOTH, if—

Yes, there's an "if," dear Reader—a tremendous IF! For the whole of this fine programme depends on you—YOU, who read these lines. In order to live to carry on its work, this magazine needs immediately two thousand new subscribers. That much additional circulation would put it on its feet, permanently—make it a paying institution. But the only way to get them is through a concerted, immediate, determined, enthusiastic movement among those whose hearts tell them that it is worth keeping alive.

Just think—if only one thousand of its present subscribers will induce two friends apiece to take yearly subscriptions, this light can be saved from going out! Don't wait to wonder what others will do, but go—YOU, who have the love of the One Light in your being—and get one new subscriber—two—as many as you possibly can!

Otherwise this is the swan song of the magazine that Michael Whitty made. You will see it no more. "We who are about to die salute thee, Caesar!" But surely you cannot turn your thumbs down! You know that this publication is really a light to the Path. You know that the sole purpose of its existence is to spread the knowledge that it believes, and YOU believe, to be incomparably the most important thing in life for those who are ready for it, those whom it calls.

YOU can save it! Will you take that trouble? Let your answer be a life-giving wave of subscriptions!

The Cross and Crucifixion

FRANK C. HIGGINS, 32° A. A. S. R.

No symbol of ancient or modern times, and this happens to be of both, has carried with it such a portent of varied significances as have been and still are, attributed to the mysterious Cross.

Laid hold upon by the sponsors of Christian theology the Cross has been vehemently appropriated to this specific doctrinal assumption, which indignantly refuses to consider any other theory of its genesis than that made familiar by the Gospel narrative.

The most ubiquitous of emblems, it is confined to neither time nor place but may be identified among the archaeological remains of the remotest antiquity as it is geographically found scattered widely over the entire earth.

Wherever and under whatsoever circumstances it is found, however, it is immediately appropriated by the theologian as either a prophetic symbol, a contemporary 'witness' or a subsequent memorial of one and the same event, the immolation of the divine victim of Calvary.

The fact that there exist a great variety of so-called Crosses, which are utterly dissimilar in every attendant detail or which are elaborated upon with a variety of ornamentations which are in themselves symbols of an extended significance, seems to make no difference to the stickler for a single meaning to all, so it is to be feared that if we wish to know the truth, we must disregard him.

The most important thing for us to know about religion, is that, presuming to deal with our Creator, the Universe, the World we live in and its vast variety of inhabitants, including the human species of which we are individual units, it is either "Cosmic" or nothing.

It is unfortunate that the custodians of popular faith have forgotten, in the lapse of centuries, that the original groundwork of their scriptures was indeed based upon the Cosmic plan, such as it was perceived to be by the original writers thereof and that their myths and allegories were bound up with that which is forever going on around us on Earth, in Space and in the depths of watery abysses.

All of our ancient scriptures, and in this category, I include all so called revelations of a mystic or occult nature from the *Vedas* and *Mahabarata* of ancient India down to our Bible

of today, have been originally composed as a poetry of Science, a mystic uplifting of the soul in the presence of *things that Are*.

They are still, below the surface, what their authors intended them to be, but the misconceptions and false interpretations of ages, born of political exigencies, ecclesiastical policies and the hallucinations of fanatics, have piled up a mountainous accumulation of dogmatic trash, beneath which the Truth, sometimes, seems to have been suffocated forever.

Many learned volumes, mostly by conscientious authors, have attempted to deal satisfactorily with the subject of the Cross and failed. The best which has been achieved has been the establishment of the undoubted fact that there were pre-Christian crosses in abundance. Nevertheless, the general tendency is to immediately attribute every archaeological find of which the symbol of a Cross forms a part, to Christian inspiration or example. How unwarranted this is, it is partly the object of this paper to set forth.

If we can conceive of the fact that the origin, constitution and destiny of our vast Universe is "Cosmic" in its nature and not a mere illusion or succession of them, then we can also conceive of the possibility of restoring the ancient cosmic symbol to its true significance, in such a manner as to show just where the break occurred, between verisimilitude and fiction, showing how what was originally promulgated in perfect candour, has become, little by little, corrupted out of all sense of its original import.

We hear a great deal about the "Ancient Wisdom Religion," without learning very much about what it could have consisted of; but I think it can be sustained, with fair accuracy, on the strength of fragmentary remains and scattered symbols, that it was a very close approach to the poetic ideal—

"We are the parts of one stupendous whole,
Whose body Nature is and God the soul."

The "Wisdom Religion" was an attempt at least to consider Cosmos as a concrete entity; a vast, interlocking, interdependent, interacting mechanism, each element of which derived its properties from happy combinations of its fellows and in turn contributed of its own to the general harmony, which is what the word "Cosmos" itself indicates.

Just as our Scientists of to-day are indentifying "ultimate" matter to consist of infinitesimally tiny Universes of *negative electrons* revolving around *positive* Suns, so the Seers of the ancient world formulated the axiom that "We may fathom that which is above by examination of that which is below."

The primitive scientist apparently had no notion of the vast-

ness of Cosmic space nor of the microscopic proportions to which matter might be reduced and still display the presence of Cosmic intelligence and activity, but enough was tangible and ponderable to admit of countless analogies proving the general rule. So long, however, as he employed his God-given intellectual powers, in the search for "Truth," he found it, and the world is scattered far and wide with the misunderstood debris of man's early records of discovery.

The Cross achieved significance as a religious object only when Man had reached the stature of an observer of cyclic progression. It is not an arbitrary sign, but a Cosmic figure. One so fundamental that there could be no second or third dimension without it. In Geometry it is the precise balance between the *acute* and the *obtuse*, geometrical equilibrium and stability.

Any progress of either side of an angle past the point of junction, produces a Cross. The "Cross" is the common factor to Square and Circle, through which, alone, their wonderful relationship can be demonstrated and, finally, as exhibited in the mechanical principles of the Wheel, the Cross is the essential means of transmitting power from a central axis to a revolving periphery.

In fact, if the ancient observer had decided to select a symbol embodying, in the fullest degree, notions of the activity in Cosmos of an all-powerful central activating, controlling and moderating force, he could not have chosen one more significant of all the varied attributes, than the Cross itself.

That such a concept was indeed entertained we are convinced by the words of Plato, who, several hundred years before the Christian era, wrote as follows:

"God, the maker of the Universe, fashioned it in a spherical shape, in which the *radii* are all equally distant from the centre to the circumference as this is the most perfect of all figures and most like unto Himself. He placed soul in the centre of the World and extended it through the whole, put soul around it and caused circle to revolve within circle and able to converse with itself, wanting nothing, and so he made the Universe a blessed god. He caused it to move with a circular motion.

"When therefore that God, who is a perpetually reasoning Divinity, cogitated about that God who is bound to subsist in some portion of Time, he produced his body smooth and even and whole from the centre and made it perfect. This perfect circle of the created God he decussated in the form of the letter X." (Note, the Chinese term for "Cross" is *Che Tse Kia* or "Machine in the form of the number Ten.")

This conception of Deity as the centre of a cruciform spoked wheel or Cosmic cycle, necessarily placed the immediate God of our Universe in the Sun and made him a god subsisting in Time, which latter is determined by his revolution. The circles within circles are the planetary orbits, the self sufficiency and conversational intimacy are indicative of the mutual influences one upon the other of every part, and the fact that this central god or *Logos*, in the Sun, was created by "the perpetually reasoning Divinity," confers upon the latter the secondary *status* usually described as son-ship.

Therefore we see at a flash, why early Christianity has been often characterized as "Neo-Platonism" and that the original object of its particular worship was "the God of the Cross" and not a god who just happened to get upon a material Cross, in an historical sense, even though the act might be glorified as the fulfillment of numerous prophecies.

That this is a cosmic and not an historical circumstance is instanced by the peculiar mysticism of the Roman Catholic Church regarding the alleged connection between the historical crucifixion of Jesus and the celebration of the Mass. This latter is said to be literally and identically the same as the divine sacrifice on Calvary, and the worshipper, who assists at the Mass, is told that he is *really present* at the event, which is historically placed as having occurred almost two thousand years ago. Should he demur at the physical impossibility of such an anachronism, he is told that it is a fact, but that it is also "an incomprehensible Mystery."

The "Mystery" of the whole hypothesis is that the Crucifixion is exactly what the Church terms it, "a perpetual sacrifice;" and that the Solar crucifixion taking place, not only in "Time," but in a presumed "Eternity," is going on, as it always has gone on, so long as our Solar system holds together.

The character of the crucified god as a wanderer bearing his Cross, a Judge or law-giver, a Physician or Healer, a Builder, compassionate, giving his life for humanity a Lamb (the exaltation of the Sun is in Aries) a Lion of the Tribe of Judah (*Leo* is the Astrological "House of the Sun") in fact all of the attributes of Jesus, are such as might be and have been poetically ascribed to the Orb of Day.

The conception of the Sun-god, as a martyr or as a sufferer, in some manner, is also very ancient.

Izdubar, the Babylonian epic Solar hero, was afflicted with leprosy, *Shamash-On* (Samson), his Hebrew counterpart was tormented with blindness and imprisonment with hard labor. *Prometheus* was chained to a rock, *Ixion* bound to a

Wheel, and a whole host of other Sun-gods, of various times and races, persecuted and immolated, as types of the unfruitful period of the year. So, the final days and persecutions of Jesus are, in a hundred ways, related to the desolate depth of Winter. This dramatic sequence of *pseudo*-historical events has varied in times and places and must have been of long progressive development.

The world has, long since, lost track of the infinity of sources, from which the various attributes of the crucified god were derived. The earliest were probably Astronomical, but then followed, in close succession, Astrological, Cabalistic, Arithmetical and Acrostic figures, which, in the childhood of humanity, were regarded with an altogether serious eye.

Anthropomorphic crucifixions were the last of all and were as impartially accorded to female as to male figures. The physical foundation of almost all was the pole and plane of the Ecliptic. The famous "Diana of the Ephesians" was a cruciform figure, with extended arms. The Egyptian frequently represented their god *Bes*, so posed while the Aztecs had a crucified goddess and the Thibetans a crucified god.

Long before a figure *on a Cross* was ever seen, a Cross without a human figure or a human figure without a Cross were deemed sufficient representation of the idea, especially with an *Aegis* or *Solar disc* placed at the centre. A cross was, anciently, the conventional symbol of the Sun, and as the Sun was a god, of the Sun-god, by extension.

One of the great errors into which Christian theology has fallen has been its assumption that *Jehovah* is the Father-god and Jesus the Son-god.

In the inception, *Jehovah* and Jesus were *one and the same*. The Father-god was the *unrevealed Ain Suph*, the Son the *revealed Logos* or "Word." This "Word" was, at first, JHVH, but the insertion of the letter *Shin* (ש) in the centre made it JESHUH and eventually *Jesous* and Jesus; in Hebrew, "*Ishu*." The letter *Shin* had the double significance of Solar fire (the Creative agency) and "Creative Spirit." It stood for the Hebrew word *Aesch*, meaning "Fire"

ם	<i>Elohim</i> (ALHIM) and	
י	<i>Jeshuh</i>	ה
ם ל ה י	were both originally	ת ש י
ל	cruciform words.	ה
א	cabalistically signifying	

the Sun-god. The secret of the first, reached by acrostic, was the Geometrical *Pi* proportion ("LAMIH" or 3.1415.) That

of the second is Fire, Earth, Water, Air assembled and animated by the Divine Spirit (dwelling in the Sun) into animate and inanimate forms. There are also numerical Crosses of the Nature of "Magic Squares."

The Chaldean Sun-god, *Ilu*, was a crucified god and represents the Spiritual and Human Souls (*Buddhi-Manas*) crucified on a Cross consisting of the upward drawing *Atma* (Deity) and the downward pulling Animal nature, *Kama*. It was a profound and enduring philosophy derived from the ancient *Vedas* of India and has been shown to be closely related to the Hebrew *Kabbalah*. The *Tau* Cross of the early Hebrews and the *Crux Ansata* or *Ankh* of Egypt, also the various so called Jerusalem, Templar, and Maltese Crosses are not in any way, shape or manner connected with the idea of an expiatory Cross. They are all Solar Crosses, carrying concealed in their proportions the ineffable Name of *Jehovah* and ante-date the historical period attributed to the crucified Christ, thousands of years.

The human figure, on the Crucifix, with which we are most familiar, was unknown to the ancients. It was unheard of before about A. D. 600 and certain features about it show that it is of completely Cabalistic meaning and construction.

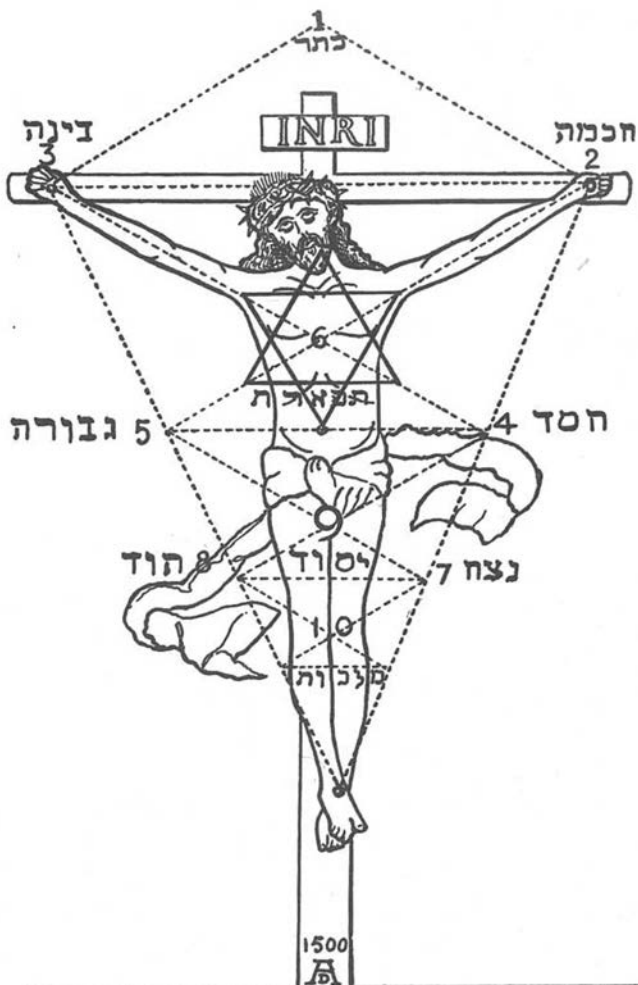
The old Byzantine *Eikons*, which were the first portraits of Jesus, show the Solar disc, ornamented with three Crosses, behind his head. When a Crucifix is shown, it is the old Babylonian eight pointed *Ilu*, only.

The combined ideas, embodied in the modern Crucifix, are the Cosmic Man or, rather the *Macrocosmos* and the *Sephiroth* of the *Kabbalah* in which the Sun is reduced to the rôle of the Heart.

The foundation of the figures, is that lines drawn between the nails of hands and feet describe the Cosmic cone of 47° an Astronomical triangle drawn between the Pole Star and the positions of the Earth at the Solstices or Equinoxes, which actually exists, in space.

The relation of this cone and its trapezoidal section, to the Great and Sacred Name of JHVH, as well as its development of the Hexagonal Star (Shield of David), are fully set forth, in previous articles printed in AZOTH (See Vol. VII pp. 96 and 153, also Vol. VIII p. 34 et seq); so that the actual system is clearly shown to be a conception of the Universe as the Divine Man or *Adam Kadmon*, the Anthropomorphic form of the *Sephiroth* "Tree," of the *Kabbalah*.

An intimation of this mystery is set forth in the fact that in nearly all Mediaeval representations of the Crucifixion, the



spear of the Centurion and the reed with the sponge of hyssop, are set at the cosmic angle of $23\frac{1}{2}$ degrees to the vertical cross. (See Azoth Vol. VIII p. 36)

Here, the angle is reversed, so that the point, corresponding with the Pole Star, or *Typhon*, is at the feet, which are thus "treading upon the Serpent." The intersecting cross lines produce a true Sephirotic Tree, correctly aligning the whole ten members and indicating their natural correspondences far more in accordance with the philosophy of the Divine Name than the "Tree" of Mediaeval inception. In fact one is easily led to believe, that in this figure, we have the lost original of the whole series.

We have the four *foci*, *Kether*, *Tiphareth*, *Yesod* and *Malkuth* constituting "JHVH," as the addition of the numbers, $1+6+9+10=26$.

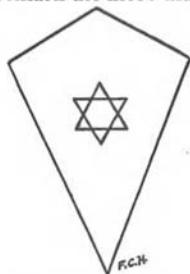
The figure which we have chosen for this important demonstration, is the famous work of the great Albrecht Durer, *Christus am Kreuze*, now in the Dresden Gallery and dated, as shown, the year 1500. There are many peculiarities in the work of this great painter, etcher and wood engraver, which betray to students of the Occult, his deep Theosophical penetration. One has only to refer to his equally celebrated work "Melancholia" with its "Square of Jupiter," to realize that there is no mistake made in recognizing a system of measurement in this Dresden "Crucifixion" which embodies the true secret of the "Rood of Calvary," as a Sephirotic Tree, conducting us a long step further, upon our quest in search for the key to the mystery of the Ages.

Dr. Pullen-Burry's excellent arrangement of the agreements between the *Sephirotic Tree* and the *Vedic* system (given in Azoth, Vol. VIII p. 25) may be referred to in order to show the exact correspondences which exist between the elements of these two systems, the other of which is to be found graphically exhibited in my article in Azoth Vol. VI, page 49.

The early Crucifixion concept was completely Astrological, but that which serves as the basis of modern Christianity is its Cabalistic development, secured by substituting cosmic Geometry for cosmic Mathematics and using the JHVH principle of Cosmos as the basis. According to Dr. Pullen-Burry we assimilate *Chochmah* with *Purusha* and *Binah* with *Prakriti*, *Kether* representing the "Atmic" principle. *Chesed* is *Buddhi* and *Geburah* is *Manas*, focussing in *Tiphareth*, the Solar *Logos* which is also the "Sacred Heart" of Romish mysticism. The identification of *Yesod* (9), with *Kama*, the "Desire body," is absolutely perfect, while the location of

Malkuth in *Linga-Sthula* is also a revelation. It will be perceived in the succession of diminishing JHVH Trapezoids, that the *Vau* line of each is the *Jod* line of its successor, while the significant "I. N. R. I." ($10+50+200+10=270$) is present to connect the older system, of which it forms an integral part with the new one, to which it only belongs by adoption.

As a supplementary consideration it is interesting to remark the more than probable utilization of this 47° Sephirotic Tree as the legendary Shield of David (*Mogun Dovid*) David being the Hebrew *Mercury*, (*Dud, Daud, Thoth, Hermes, etc.*) before it was converted into the figure of a crucified Redeemer.



The Shield of David
(*Mogun Dovid*)

These wonderful facts cannot be disposed of adequately in mere sketches like the present. They should be pursued to their most fundamental recesses. The result of such research is destructive of the chimeras set up by priestly deception, but it restores the soul to a sense of Truth and confidence in the infinite sanity of the Divine plan.

THE SPIRIT OF CREATION

Creation was wrought of sparks of love. By the spirit of love, each spark found its place causing the music of the universe, and the harmony of life.

A spark of love moves the leaves to the wind-harp played by the fingers of the breeze. Love opens the buds to the dancing sunbeams. The sparkling waters mirror the love of the Creator by gleam of golden sands, by flash of silver fins, by emerald verdure; by the development of life to the harmony of the spheres.

SUSAN THORNTON BALDWIN.



Where Shall Man Seek After God?

BY SOLOMON COHEN

"God looked forth from heaven upon the children of men, to see if there were any man of understanding that did seek after God." Psalm 53.

It is written, "The fool hath said in his heart: There is no God," and few occultists will be likely to dispute the wisdom of this proverb. With honest, intelligent agnosticism followers of the Hidden Way have sympathy, because they recognize it as a stage of the journey toward the Light. Dogmatic atheism—and when is atheism not dogmatic?—must ever be judged a folly of follies. There is but one depth of folly greater than this, the folly of blind belief.

Foolish belief in an unknown God is a root of all kinds of evil. Because of it, rivers of blood have been shed, to justify it thousands of innocent persons have been put to torture and the stake, by means of it deceitful priestcraft has held the masses of humanity in galling bondage to self-constituted authority. Hypocrisy, intolerance and cruelty are the fruits of this evil plant which has cursed the world from the beginning.

Few people formulate their beliefs about God. They simply accept them. Religious opinions, like morals, are usually a matter of geography. Men have special mental pigeon-holes for their creeds. Once a week they take them out to look at them. Not one in a thousand of these blind believers ever takes the trouble to look *into* his opinions. They will fight for them, exactly as a savage will fight for his fetich; and just as savages pay their medicine-men for manufacturing charms, so do supposedly civilized human beings pay their theologians for manufacturing religious creeds. Thus all but the few who take the trouble to think for themselves are held captive by delusions that lead straight to idolatry.

It would probably be a serious shock to many worthy supporters of missions if somebody should say, "Why, you are just as much of an idolater as any worshipper of Vishnu." Yet is it not so? Ask almost any believer, no matter to what sect he belongs, to tell you his conception of God. Nine out of ten will give some variation of the notion that God is a big man, living in the sky. Even those who do not accept so gross an image, substituting for it some such name as "Principle," usually think of God as separate from the universe. Even when they

see Him as immanent, they conceive that He is apart from His manifestation. Their image of God is merely that of a force, instead of that of a person. It is an image, just the same; and who shall say that an image made from mind-stuff is any less an idol than one moulded in clay, or cast in bronze?

The essence of this idolatry is the notion that God and man are separate. In spite of the plain statements of every great teacher the world has ever known, the guile of priests has always succeeded in confusing the real meaning, and the masses have been kept in ignorance. There has always been one doctrine for the priests and another for the people.

The Egyptian populace worshipped gods innumerable, but the hierophants of Mizraim preserved, as their supreme secret, the formula, "The true God is ONE." This doctrine, which he learned in the course of his initiation into the Egyptian mysteries, Moses took as the starting-point of his exoteric instruction to the Children of Israel. Yet there seems reason to believe that Moses did not grasp all that is implied by this great and simple presentation of truth. Though he proclaimed God as One, the liberator of Israel nevertheless promulgated laws and adopted policies that in these days would be condemned as barbarous. No atrocity of the late war was so bad as many commonplace happenings in the warfare conducted in the name, and under the supposed sanction, of the God of Israel. Had Moses understood all that is meant by the statement, "God is One," he could never have permitted, much less commanded, the wholesale slaughter of women and children.

After Moses came other prophets, who began to develop the implicits of his doctrine. The Bible tells us that there were regularly organized schools of prophecy, and in these the unfolding of the Mosaic teaching was undoubtedly a most important part of the curriculum. Each prophet brought out some new aspect of the main idea. The process might be likened to the cutting of a great diamond by a succession of lapidaries, each of whom added something to the brilliance and beauty of the gem. At last came Jesus, crowning the work of his predecessors with the declaration, "I and my Father are one."

Priestcraft has done its worst to obscure the true significance of the Nazarene's great realization. It has been interpreted as an affirmation of a peculiar relationship to God, in plain defiance of his oft-repeated references to himself as "the Son of Man." The priestcraft of his own day twisted his words into blasphemy, and incited the mob to violence against him. The priestcraft of later times proclaims a real blasphemy when it denies to

humanity in general the right to rise to the same height of conscious identity with the Source of Life.

In spite of the efforts of theologians, however, the true significance of Jesus' words has been perceived by some enlightened thinkers in every generation since his day, and in these times thousands are awakening to an understanding of the truth. Now, as never before, the world is coming to see that one man's realization of his essential identity with Universal Spirit is the promise of an attainment possible for all.

As we begin to see that what Jesus understood may be understood by all men, we approach the answer to the question I have used as the title for this essay. We discover that not blind belief, placidly accepted from supposed authority which is itself just as blind, should be our guide in our search for God. Instead it dawns upon us that clear-eyed knowledge, founded upon a definite experience of our own inner life, is the true way that shall lead us to the formulation of an intelligent idea of God.

This way is not easy. It requires much study and deep meditation. They who seek to follow it must spare no pains to find out where they stand in the great scheme of evolution. They must read the messages of the book of nature. They must demonstrate the real superiority of man over his environment and its hidden forces. They must be willing to forsake everything for truth. Most of all, they must work unceasingly to free themselves from the delusion of separateness.

God is one, one and alone. In all the universe there is naught but God, and all semblances of something else are merely illusions. The pairs of opposites—heat and cold, light and darkness, good and evil, pain and pleasure—these are but the poles of the one Life-Power. Every human being is a center of expression for that Life. Every human being shares with that One Knower the power to understand Itself. Every human being has, as his birth-right, the ability to enter into conscious union with the One.

To this the seers and mystics of all ages give undivided assent. To this supreme realization the consciousness of the race is slowly but surely advancing. What was the exceptional discovery of the few in generations past will be the common knowledge of the many in generations yet unborn. We who live today may accomplish a great deal to hasten the process of unfoldment.

Our task is two-fold. On the one hand we must resolutely determine to be rid of blind beliefs, to accept nothing just because it is proclaimed as a divine revelation, to reject finally

every doctrine that makes for separateness between God and man. This is the negative part of our work, the clearing away of rubbish that must precede constructive effort. That effort, on the other hand, must combine a careful study of the writings of seers and sages ancient and modern with close examination of the facts and laws of nature. In this way we shall soon discover that the way to God leads inward, and that to find the One we must get behind the mask of personality to the very center of the life in which we live and move and have our being.

Then we shall begin to understand the meaning of religion, and our faith shall rest on experience and not on hearsay. Then shall we be able to teach our children the Way of Life, instead of frightening them with fears of hell, or filling their heads with foolish notions of an impossible heaven. Then shall we gain experience that shall teach us the real meaning of human brotherhood, so that our talk about it shall no more be a hypocritical pretense denied by our social, business, and political customs.

For when we stop letting ourselves be hypnotized by theologians, and begin to seek after God in the only place where He may be found, we shall learn that Jesus uttered no poetic fiction when he declared the whole law of right living to be this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like namely this, Thou shalt love thy neighbor as thyself." The second commandment is, indeed, like the first, for it is but the repetition of the other. The One Life is the Self of all persons, the Ego seated in every heart. He who hates his neighbor hates himself, and the lover of humanity is the lover of God. The place to seek after God is in the human heart. Not elsewhere shall we find Him. This is the teaching of the esoteric schools, beautifully summarized in that declaration attributed to the Rosicrucians:

"Man is the Son of God, and there is no God but Man."

The Problem of the Ether

By VICTOR A. ENDERSBY

The writer having seen a rather ambiguous statement of his own quoted in AZOTH, feels it incumbent upon him to make his position clear, and to make a suggestion or so, which may or may not be of value, for further attack upon this enormous problem which rises as a barrier across the pathway of thought.

It was stated that the ether, as a scientific hypothesis, has ceased to exist. This is likely to lead to misunderstandings, since it seems to be case of: "The ether is dead; long live the ether!"

In other words, the ether, whatever its true function, is now shown to have none of the qualities formerly ascribed to it; it was the growth of contradictions in these qualities which caused the débacle. From the scientific viewpoint, if it can no longer explain light, electricity, and gravitation in the former terms, it is still necessary as the basis, the womb and the tomb, of matter.

Formerly an "agent" for nearly every physical phenomenon, it has suddenly taken on utterly inscrutable characteristics; we cannot say whether it is an agent or not; if it is it is so no longer in any imaginable or describable sense; it has opened up a bottomless gulf before the eyes of science; one which no scientist has been able to light up in the least. Schlick says: "What Einstein has done is to show that we cannot possibly conceive any such mechanism." (As the ether and its functions)

The present writer, along with others, can agree with this only conditionally; the *true* occultist can conceive it; but not by the use of any form of intellection known to orthodox science (as yet). Some men of science, it is true, Einstein among them, may be approaching a phase of mental evolution which will enable them to *see*.

To the mind of the present writer, only two persons have been known publicly in the Western world who may be said to have solved this problem; both passed long ago, but their words live, and will, "while the moon endureth." H. P. Blavatsky, in 1888, said:

"It will only be in the next . . . Round, that Ether, by becoming a familiar fact in Nature to all men . . . cease to be as at present hypothetical, and also an "agent" for so many things." (S. D. i., 257).

"Ether . . . from its outer fringe of effects . . . up to the "Imponderable Substance," once admitted as the "Ether of Space," now about

to be rejected, has been ever a vexing riddle for every branch of knowledge." (S. D. i., 331).

"Official Science *knows nothing to this day of the constitution of the Ether . . .* it can neither be analyzed by scientific apparatus, appreciated, or even conceived by 'scientific imagination,' unless the possessors thereof study the Occult Sciences." (S. D. i., 487).

"To know what is light, and whether it is an actual substance and not a mere undulation, of the "ethereal medium," Science has first to learn what are in reality Matter, Atom, Ether, Force. Now the truth is, that *it knows nothing of any of these.*" (S. D. i., 482).

The last remark is especially startling, in view of the facts that the undulatory theory was then supposed to be a proven fact in the minds of most scientists, and that the whole scientific conception of the nature of matter has reversed itself since then.

The Secret Doctrine is crammed with hints as to the true nature of the ether and matter; hard and earnest thinkers will find a rich reward indeed for researches therein; Einstein's work, in its most startling phases, is fully anticipated there. But it requires hard and open minded study to gain enlightenment, as with anything else worth while; it is not comprehensible to me, at least, why the general public seems to think that Occult Science (above all!) can be mastered with less work than such things as chemistry and physics. It is an unfortunate idea which has brought a rich harvest to pseudo-occultists who vend broadcast their "easy" and "simple" "explanations" of Occultism and Theosophy in general. There is "easiness" and "simplicity" in this kind of exchange, it is true, but they do not lie in these books. Because the works of Blavatsky seem difficult and obscure, countless numbers go to "the interpreter's house," and take the road merely to a mental stagnation which seems satisfactory because it is filled with clear and definite ideas and images. Yet the very criterion of truly occult knowledge is that it cannot be expressed in language or conceived in images; Blavatsky is one of the very, very few who are able, by the proper use of words, to lead the student into a region where he may hope to gain true knowledge by and for himself. The Western World will never progress in true knowledge so long as it clings to its propensity for reducing and distorting everything new into rigid, mechanical, cut-and-dried systems.

The problems facing both scientists and occultists today are so formidable the efforts of the humblest minds are needed; the more minds there are found willing to take Blavatsky's road, the more hope there is of solution.

The following are recommended to students: Blavatsky, "Secret Doctrine," especially Vol. I. (Original edition, or one in conformity therewith, is recommended.) Schlick, "Space

and Time in Contemporary Physics." (Oxford University Press). Harrow, "From Newton to Einstein." (D. Van Nostrand Company). Einstein, "The Special and General Theory of Relativity" (Henry Holt & Co.)

The writer will state that he is not financially interested in any of the above, to forestall remarks! He merely wishes to pass on what he has found. He is, by the way, given to understand that an association of scientific students has under way a correlation between Blavatsky and Einstein which may prove of great value, especially in connection with the study of the "Secret Doctrine."

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Goethe the Rosicrucian: His Faust and Sub-Faust

By "Peregrinus"

(Continued)

The Faust-tragedy is composed in the likeness of Man, having like him a triune organism. The open text is like the outward man, within whom are two souls striving continually in opposite directions, downward and upward. These are represented by the sub-Fausts, with its two distinctly separate parts. Of these, one, the description of *mœurs contemporains*, represents the lower mind, while the other, or doctrinal part, corresponds to the higher mind.

The cement which holds together, the blood which vivifies, all these three parts and makes them an organic whole is Love. The part played by it in the open text has already been demonstrated. We shall also see that it is the all-moving force in the doctrinal part, because Love in the seeker and Love from above raise him in co-operation to the heavenly heights of true ecstasy, and through that to perfection. With this pure Love, the source of all good, is then contrasted in the social part the ultimate source of all evil, the impure love which, manifesting itself as lust and selfishness, carries the practitioner down to the level of the animal, and even beyond that to hellish depths. This impure love counterbalances all upward tendencies in human society.

These two parts of the sub-Faust are strictly divided. In the first part of the tragedy—as far as I have been able to investigate it up to the present—the later, added scenes contain anagram-epigrams. The Prologue in heaven is entirely consecrated to the cause of the peasant, while the Witch-kitchen, Walpurgis-night, and Walpurgis-night's dream contains relatively esoteric teaching. In the second part of the tragedy, the entire text of which I have already transformed into anagram-epigrams, the first short scene of the first act, describing the awakening of Faust is esoteric, but from the "Palace of the Kaiser" scene to the end of the act contemporary morals, or rather vices, are epigrammatized. The whole second and fourth acts deal with Tradition, while the third and fifth acts, except the last stanza, which is esoteric, are given to *mœurs contemporaines*. Thus the sizes of the two great pictures are about evenly balanced, and within the acts the epigrams on these two

main subjects are, with but two or three exceptions in the whole work, never mixed.

At the head of the great *danse macabre* vividly dramatized in the picture of contemporary life in Germany marches, *comme il faut*, the Kaiser, not a portrait but a type, and to visualize it a single epigram seemed sufficient to the author. Who would look for him in these dry stage-directions?

"Imperial castle. Throne-room. Council of state waiting for the Kaiser. Sound of trumpets. Courtiers of every kind, splendidly dressed, march in. The Kaiser sits on the throne. At his right is the astrologer."

When Goethe wrote this instruction, times had already undergone great changes, and since his day they have changed even more; but the soul lives much longer than outward forms, and so has the soul put into this apparently lifeless stage-direction by our immortal Frater. Without a single letter added or left out, the German text gives the following anagram-epigram:

"The Kaiser thinks: 'After God I alone reign here. What should he make statutes for?' He has an army and gold. He follows the holy priests, the wrathful knights—plagues the empire. A free state is founded only upon strong councils of the people and the press.'"

The epigram immediately following completes the picture: "Unworthy masters, unholy priests, 'valets of the heart,' (Herzbuben) govern the empire. Donkeys drive men. Dost thou wonder that these are suffering?" And inasmuch as this anagram is composed from the very words with which the Kaiser greets the council of state, the contrasting effect is irresistible.

Neither does the next epigram fall short in effectiveness: "Miserable reverend priests (the *reverend* is never left out in the text, even when the following word is not exactly "priest," and about the mildest word used in this connection is "dog") preach that they rented God's vineyard, and lead people directly to Heaven. They look for state-power, steal pennies, and pluck poor widows."

Omitting an unprintable epigram, we come to one addressed to the Jew: "Jew, watch closely the empire-governing lord, the high lady, and the judge. Then tickle palms, and everything is gained."

It is noteworthy that the Jew is never twitted as to his nationality or religion; but Goethe castigates him mercilessly for usury and seduction, and sends him to hell, where he makes much profit by manufacturing adulterated sulphur. There he meets the priests, inventors of hell and fellow usurers, because; "The small usurer-Jew has protection and credit from rich

brothers. Together with the 'Holy Father' they besmear the peasant. The result is that Michl¹ supports them all, and is deprived of household necessities.'

Nobility, soldiers and office-holders are hit here and there, and hit hard. For instance the members of the Weimar government are described as being so wise that they sally forth by night to hunt ravens. Priests, monks, and particularly the Jesuits, are nevertheless the chief targets for the poet's verbal arrows.

"The priests are always at work, holding souls and purses in the yoke. They preach fasting and fill their round bellies; guzzle wine and leave the water to the horde of heretics; wrong girls, sweet roses. Jesus save us!"

"Reverend fratres, our masters, the true old church-ravens, feed continually on rich corpses. They twist and break laws, but make easy money with last wills." Another epigram says that this juggling with wills is the simplest and best alchemy.

"To-day Jesuits and nunneries manage the church like a loan-office. 'Oh, come on, here is money.' Afterwards they force the poor debtors to work four weeks to pay the interest."

"Reverend Father is happy, guzzles enough, and leads his herd to the pasture. He always cries, 'Look out, there! The wolf!' He tells lies with great ease. Well, for what else have we to learn?"

"Priests and tender nuns pray and fight in every country against magic. Oh yes. The union is perfect against good citizens who devote themselves to God and work, against education, against intellect."

"Well, these Jesuits paint the devil as they see him in the mirror. Their oratory? Children's prattle."

"'Adam was driven from the garden for the devil's fraud.' Thou wonderest often why priests, the dogs of God's sheepfold, tell us such tales for children. Well, my boy, for bones."

¹ *Deutscher Michl* (German Mike) is a nickname for the German, like Uncle Sam or John Bull, but is referred more especially to the lower classes, particularly to the peasant.

"O thou sinner, dost thou want a good flogging? Poor, weak man! Unless you keep your pocketbook always at hand the Jesuits send you to hell. The rich, strong thief buys a mass and slips into Heaven."

The foregoing epigrams, selected from among the less pungent ones, might be added to by scores and scores containing accusations against all kinds of "Reverends," from the bishop down to the humblest laybrother. These form a long list, and go much into detail. The charge most emphasized is that the priesthood corrupt the morals of all classes of women, and of children of both sexes, using for this purpose pulpit, confession-box, and instruction preparatory to marriage. In these epigrams the priests are attacked with the most caustic sarcasm.

In doing so, Goethe often employs the most vulgar expressions, using them, however, with the inimitable skill of a master of masters of expression, of characterization, and of dramatic values. The reader is amazed, sometimes amused, but mostly disgusted. Some of the phrases are absolutely nauseating. This utter disgust seems to have been the effect intended by the master, the deliberate aim of his art.

Here is the quintessence of obscenity. Nothing in print is comparable to it. The monks of Boccaccio's *Decameron* are but the kindergarten class in the same school. Goethe's priests are ready to be graduated from the academy.

At the same time, it must be remembered that this deliberate obscenity is employed to promote a high moral purpose. By showing in all its repulsiveness the utmost depth of depravity to which an educated intellectual being may lower himself by unrestrained selfishness and lewdness, by showing sin in its brutal nakedness, Goethe horrifies the beholder, who becomes hot with wrath, not only against these priestly foxes, using for their own base ends the stupidity of the flock of human geese and sheep entrusted to their care, but also against vice itself. Examples of this part of the anagrams, of course, cannot be printed at all.

Another widely developed section of the sub-Faust depicts the misery of the tyrannized peasantry. Besides scores of epigrams in the second part, the whole Prologue in Heaven deals with this subject. For on the peasantry is fattening "the porker of San Antonio, and many others worse than porkers," as Dante termed them. The leitmotif to this section is forcefully sounded again and again in the stage-directions.

"Prologue in Heaven. The Lord, and the heavenly hosts.

Afterwards Mephistopheles. The three archangels enter. Heaven closes. The archangels depart. Solitude."

When the letters of the original text are transposed, this peaceful instruction turns into a vehemently red outcry:

"Noble lords? Hate the lords! Always they play with the community, promising much—more wages, salvation in heaven. Laws, judges? All an empty farce! They are laughing? By the Lord God! I draw the dagger!"

In like manner, from behind the veil of archangelic praises, and other parts of the whole heavenly scene, after rejecting many unprintable anagrams we may pick out the following:

"The governing lords possess large estates, forests, meadows. When Michl can work nicely and diligently with the hoe, then he gets work—no property."

"The new crop is poor? Well, the peasants' money must provide nevertheless, for the lords. Oh, yes, Michl! Work hard, eat but little bread. Then shalt thou go safely to Heaven, and shalt see its wonders."

"Michl has to go to church, give thanks to God, pray devoutly, confess, and hear tales from the Father. This softens his heart, and makes him pull his dog's-yoke easier. As he brains? Oh my! What for?"

"Does Michl owe money for his new building to the usurer? His little vineyard will be auctioned off quickly. The miserable may never see anything of his money. It evaporates. Oh, well, old interest is multiplying fast, so do not dare to jest here."

"When the stupid peasant is guzzling in the company of swinish thieves, and has no money but debts, the *Kosher-ganef* (Yiddish for "thief,") makes profit and can flay him better."

"If the country needs brave defenders, workers, feeders, then protect the peasant, suffering in the yoke, against monkeys in high positions, and villains—princes, church-fathers, Jewish usurers. In time this will work wonders. Amen."

We may finish the consideration of this group of epigrams with this pathetic outcry:

"Mother washes in the city, just for something to eat. At home the lords—regular boors—wrong pure girls. 'Just a peasant-cow.' Wife, thou hast no child yet? Never pray!"

As has been said, Goethe draws the only logical conclusion.

The downtrodden are called to revolt. Here are some milder examples:

"Priests, nobility, usurer-Jew—all entirely superfluous classes—are living from interest and flaying the poor. They ought to be hanged."

* * * *

"The peasant has high taxes, over-due interest, but little wheat or wine. The men are always loafing in the inns. The wives, the little girls and boys are suffering from misery. Why chasest thou not all the rich to Satan?"

* * * *

"I think, thou flayer-Jew, thou must go to hell! Seek there thy demon father's favor, and wing big profits by manufacturing adulterated sulphur. Well, are the prices fine over there?"

* * * *

"Emancipation of the Jews? Yes, yes! But, pardon me, we must also free everybody from all lords, all debts. This is our high duty."

* * * *

"John, without the priests we go to the devil."

"Methinks that instead of looking for fun over there, I would prefer to burn these old flayers right here."

* * * *

"These false priests know that the country hates them, that a slow fire is waiting them in the future, when liberty will win the victory. To avert this danger they want to make yoke-laws. So, brother, be watchful."

(To be continued)

THE MYSTIC

BY LESLIE GRANT SCOTT

His eyes are all heavy with dreams
And into the distance he seems
To be ever looking, as though
He saw far beyond the vain show
We think to be life, and had found
A world of his own which had bound
His mind in a spell of its thought
In which he now sees all he sought.

Occult Story

MAJOR HARRINGTON'S GHOST STORY

By Gerda Calmody-Hamlyn

Though a Scotsman by birth and a seventh child, Major H,— does not lay claim to be particularly psychic, he does not exactly *dis*-believe in ghosts—rather the opposite, but the circumstances under which he saw his “red-haired lady” were so strange, and her personality so vivid and striking, that to this day he can never feel really certain whether she *was* an apparition, or merely a human girl like the other young maidens with whom he danced that memorable night.

I give the tale as nearly as possible in his own words, as follows:—

I was staying with my cousins, the Montgomery-Jones at a little place called Rakewell, on the borders of Warwickshire and accompanied them, with some half dozen other of their guests to a dance at Gleen Priory, Lord and Lady Sacheverell's fine mansion, about fifteen miles away.

It was before the days of motors being in general use, and we drove there and back in two four-horse breaks, I remember. Gleen Priory, you must know, is quite one of the “show places,” either in its own, or the three surrounding counties, and is famous for a good many things besides the weird legend connected therewith (which by the way *I* knew nothing about at the time); notably for the colossal wealth and princely hospitality of its noble chatelaine and her husband. Moreover, this dance to which we had been bidden, promised to be more than ordinarily well-done and widely-attended, for it was the coming-of-age ball of the eldest son of the house,—the Hon. Rupert Sacheverell,—and all the rank and fashion for many miles round took care to be represented at it. A good number of people too, had arranged large dinners or house-parties for the event, so there was nothing unusual in many guests being present whose faces were quite unknown to the rest of the company, and even to their genial host and hostess.

For my own part, I had an exceedingly good time and enjoyed myself thoroughly, what with the excellence alike of the floor, supper, and music, not to mention a plethora of pretty girls with whom one might dance,—blondes, brunettes,—blue-eyed, brown eyed,—tall, short, plump, or slim an endless choice of partners!

There was present at the dance, however, one particular

fair maiden,—tall and graceful as a willow wand, and the possessor of most glorious Titian red hair (a shade by the way, which I, in common with most men I think, exceedingly admire), dazzling creamy skin, and soft, slanting grey-green eyes shaded by long, dark lashes,—of whom, (dressed in a curiously-cut white satin gown with a twist of coloured ribbon around her slender waist) I was perpetually catching sight, here and there, amidst the crowd of revellers all the long evening through, yet never could get near enough to ask her to dance with me. Nobody whom I encountered, either, seemed even to know her name, though time after time I strove to get introduced.

"Lady Sacheverell's parties are always rather 'omnium-gatherum' sort of affairs, you know old chap," declared more than one fellow whom I questioned, and he pointed out as well the only too-obvious fact that a very fair sprinkling of red-haired girls were present at the dance, though none of them could hold a candle—or so it seemed to me—to my patrician, stately beauty.

Late that evening, or rather I should say, in the "small hours" of the *morning*, I was "sitting out" with my partner—a lively little brunette—on the splendid main staircase (all rare Cararra marble, antique tapestries, bronze work and fine gilding) which formed one of the many architectural beauties for which Gleen Priory is famed. When, suddenly,—amidst a perfect shower of small talk from the vivacious little woman at my side,—I happened to look upward, and there—to my intense astonishment—on the wall immediately above my head, hung a full-length panel portrait, magnificently painted, (a Rubens or Vandyke I believe it was, though I have no great knowledge of pictures) of a tall, graceful girl, red-haired and almond-eyed, clad in a soft-flowing satin gown, and standing in a finely-wooded landscape (the background of this picture I afterward learnt, was taken from a view in Gleen Park itself).

Over one arm she carried a basket of wild blossoms, while the long tapering white fingers of her other hand rested on the head of a huge greyhound which gazed with affectionate pleading eyes up into his young mistress's delicate, child-like face.

But the strange point of the whole matter seemed to be—(and this extraordinary fact caught my eye directly I looked at the picture)—that the lovely girl therein enshrined, was the very living image (or I'll eat my head) of that unknown, fascinating, ruddy-locked maiden whose pensive charm, and delicate wayward beauty had haunted me all the long evening through, or ever I set foot inside the ballroom. "What a perfectly ripping portrait!" I excitedly exclaimed, "do tell me whom the

original may be, no doubt a youthful daughter of this house?" (I was quite unaware, knowing nothing of their history, that the present Viscount and Viscountess Sackverell had never possessed any daughters) "I've been longing to dance with her yet no one could tell me her name." I added pensively, then paused and stepped backwards in the width of the great stairway to gaze once more, and from a better point of vantage, at my exquisite painted beauty.

There was, however, one particular point of difference (though I had not noticed it before) between the girl in the portrait, and that other "dear damsel of my delight"; namely,—that on the uncovered white shoulder of Vandyke's lovely sitter, showed an ugly, gaping, crimson wound, as though some wild beast had mangled and torn it, while a thin trickle of blood-drops most marvellously limned, crept slowly down her shapely forearm. The girl in the ballroom had been free from any such disfigurement; what might the red scar mean? My partner followed my astonished gaze with a good deal of amusement; then she laughed, rather sarcastically, I thought. "You want to know the history of that portrait?" she enquired, "most people wonder a good deal when first they see it—the "picture of the girl with the bleeding arm" I have frequently heard it called. As a matter of fact, it commemorates one of the strangest and most pitiful tragedies in the history of this great house. The heroine of the tale was the beautiful Lady Aurelia Sackverell, who died in the reign of Charles II, at the time of the Great Plague of London."

"Dead!" I interrupted with contemptuous surprise "Why, I have been watching and admiring her the whole evening through!" But my partner, having "taken up her parable" continued quite calmly—

"The Plague, you must know,—though mostly confined to London,—was carried alas, down to this part of England in a parcel of half-worn clothing, 'tis said, and the contagion, once it began to spread, fairly devastated the countryside for a time, members of all classes falling its victims. Even the great family of Sackverell was not allowed to escape. The then Earl and Countess, (in after years the premier title lapsed and became merely a Viscountcy) two daughters and a son, died within a few days of one another, leaving behind then only two baby boys, and the Lady Aurelia herself—young, beautiful, and engaged to be married.

"Then, she (as ill fate would have it) sickened, died, and was buried in the great family vault under the altar of a little private chapel in the garden of Gleen Priory, where most of

her ancestors and many of those whom she had loved during her short lifetime were already sleeping their last sleep. Finally, the elder of her two remaining brothers—a child of about six—died some ten days after his sister, leaving alive only the infant in arms, who escaped by a miracle (or as some say by the common-sense action of his nurse, who carried him away from the infected area into Lincolnshire), and lived to hand down the name and title to future generations.

“And now comes in the most tragic part of this strange story. The bearers were carrying little dead Rupert to his place in the family-vault, and had reached the innermost entrance to the aforesaid gloomy chamber, (an iron gate, or railing, very narrow and high, fastened tightly with bars and thick iron bolts, so that no one might go in or out of the grim resting place unless he held the key) when a sight met their eyes which fairly paralyzed them with terror; so much so, that almost they were fain to drop the tiny coffin they were carrying, and flee away homeward, without waiting to look back again at the terrible object they saw.

“Upon the innermost side of the high and massive gates that barred the way to the tomb of ‘all the Sacheverells’—with wide staring eyes, and features twisted and agonized beyond belief from terror and despair, clutching frantically with its torn and mangled fingers at the gate’s unyielding bars,—was a pitiful, kneeling figure, whom, robed as it was in soiled and disordered garments—(the cerements of the grave)—they recognised, though with difficulty, as the girl they had buried less than two weeks before, the once lovely Lady Aurelia. And on one fair shoulder gleamed a gaping, crimson wound, as though some wild beast had torn her!

“In a flash, the whole terrible story of her sufferings burnt itself into the dazed brains of her beholders! Buried with undue haste for fear of the contagion, she had not really been dead, but in a state of suppressed animation. Coming to life again some hours afterwards, she had successfully battled a way out of her coffin, and even from the innermost vault itself, only to find all means of escape entirely closed to her by those terrible outer bars.

“Vainly she wept and cried for help and succour amidst the echoing dim silence; but none came to her aid. Madly and hopelessly she fought, and pushed, and struggled to rend asunder the iron bars which were built to resist infinitely stronger muscles than her childish ones. All was of no avail.

“Gradually, worn out with fear, sorrow and fatigue, she sank down into a stupified heap upon the earth, till the pangs

of hunger finally awoke her, and as they increased, and hour after hour went by with no means to assuage them, the vision in all its horror of the death she was doomed to die (death by slow starvation) grew and overwhelmed her in all its naked hideousness.

"Frantic with misery, she tore at her own white flesh with her teeth, and lapped the blood that flowed!

"Such is the story, as far as it is known, of the portrait that fascinates you so," remarked my partner. "It was first painted from the Lady Aurelia herself in the heyday of her radiant youth and beauty, and the scar was added afterwards, by some strange family whim, to commemorate a tragedy which, in some people's opinion had very much better be forgotten. Lady Aurelia may surely be left to rest in peace now, one might think, seeing that she has been more than three centuries in the world of spirits."

"Quite so, quite so," I replied, nodding my head sagely, as I glanced once again at the marvelously painted lineaments of that sweet, maiden figure, gleaming in all its delicate youthful charm, amidst the changeful shadows at the head of the great staircase.

Lady Aurelia had been dead and buried for more than three hundred years? Yet, if that were so, and my partner's story correct, who, (in the name of all that is wonderful) was the red-haired girl, so like her in form and feature,—even to the very cut of her quaint gown, the grace of her figure, the poise of her dainty head,—whom my anxious eye had followed with deepest admiration, all the long evening through, in the gay and crowded ballroom of Lady Aurelia's ancestral abode—Gleen Priory Warwickshire?"

Higher Thought

WHY THE INTELLECT?

BY EUGENE DEL MAR

It would hardly occur to the average person to question the value of the intellect, or that it answers an essential and useful purpose. But some of our Higher Thought exponents, noting the many errors and mistakes to which the intellect is liable, have voiced a doubt as to its essential value and purpose. Their idea seems to be to penetrate deeper than intellect and ignore it in favor of spiritual realization. Hence the question: Why the intellect?

Fundamentally, it seems evident that this is a Universe of necessity; that nothing happens by chance or accident; and that there is an essential purpose in all faculties and functions. When one of these tends to become useless it at once commences to decay, and when it has become absolutely useless it disappears. Faculties and functions originate for use, and disappear when they become useless; intellect has originated and persists, hence it must have some present use. What is its purpose, and may it be dispensed with?

Life is essentially One. Man is essentially One; but he expresses in three aspects of soul, mind and body. The harmonious man is he who lives the three aspects of his life in mutual agreement, and this can be only when the soul dominates the mind, which in turn controls his body. The control must be from the higher or more fundamental aspects. Spiritual Life, the Life of Harmony, the One Life, may be depicted as follows:—



Here the current of life flows without interruption or opposition from the spiritual into the mental and thence into the physical, the positive pole of each higher plane contacting the negative pole of the next lower.

When the Soul flung itself into the material realm, it made the physical body the foundation of its evolutionary or manifested life; governed by sensory suggestions or incitements. At

first the reactions to these were almost if not wholly physical reflexes; but in time mentality functioned more and more until, with increasing complexity of life forms, what is known as intellect was developed. Over vast periods of time intellect has received practically all of its suggestions, information, guidance and knowledge from the sensory side of life; and it has believed in and accepted as facts only those experiences that could be weighed and tested in the laboratory of the senses.

The "Children of The Light" had lost their spiritual guidance, and the intellect or recognized guide of human life, had come to accept its conclusions wholly from sense impressions. The higher planes of life were governed by the lower, and the mental life was subordinated to the physical. In general this is the present condition of human life, which may be represented somewhat aptly as follows:—



Here the mental is receiving its impulses to thought and action from sense impressions and suggestions, while it points its positive pole toward the similar pole of the spiritual aspect of life; refusing to accept spiritual suggestions, and seeking to bring the higher aspect of life to its own lower level. Not only this; but the mind is both conscious and subconscious, and includes both intellect or reason and emotion or feeling, and the suggestions of the physical affect the feelings before they reach the intellect; so that the guides to intellect are not only sense impressions, but emotions that have been influenced by these, represented as follows:



Each atom or aggregation of atoms, and each life or aspect of life, has both its positive and negative poles; the positive representing the outflowing or giving out activities, and the negative representing the inflowing or receptive. The similar poles of two entities cannot come together in harmony, any more than the "business ends" of two fire-hoses can while water is

being forced through them. Only dissimilar poles may unite harmoniously. As entities ordinarily approach one another each with its positive pole foremost, it is evident that the secret of harmony is to be found in control of polarity.

Intellect makes its many mistakes because the basis of its activities has been its habitual acceptance of sense impressions, and of emotional impulses colored by them. Such a basis leads inevitably to a consciousness of duality and separation. These sense illusions delude the mind, with the inevitable result of discord and inharmony. While the intellect must relate itself to the physical world through sense impressions, it can interpret these truly only to the degree of its spiritual unfoldment. In his false pride, man has sought to dominate the spiritual with the intellectual, and has insisted upon a polarity that rejects spiritual guidance and illumination.

The result of this false polarity has been the continued acceptance through long ages of assumed facts and ideas that are essentially erroneous, and yet ring true from man's false standpoint. Almost every conception now held generally by mankind is based on a misconception of fact and truth, and is the cause of discord and inharmony.

The Spiritual Renaissance now in progress may be said to have first manifested definitely some fifty years ago, when it became time for the Children of The Light to unfold more generally to an understanding of their true origin and destiny, and to a controlling realization of their essential immortality. Little by little, this understanding and realization have developed until now there are multitudes who see The Light sufficiently to realize their past errors, and to be ready and willing to follow The Path.

In all this, history is but repeating itself; only a higher turn has been reached in the spiral of life and the movement is more popular and widespread than at any past epoch. And the impulse is similar—to go into the silence, to avoid the outer noise and conflict, to introspect and meditate.

All this is normal to the unfolding of the spiritual vision, is essentially constructive in character, and is conducive to the result sought. But in their dawning consciousness of how intellect has heretofore misled them, many have made the sad mistake of condemning and deprecating the intellect, and have sought to ignore this essential aspect of life. While the intellect divides the spiritual from the physical it also connects them, and is the moderator and transmitter of power. One of its functions is to translate spiritual vibration into terms of voltage power that the physical body is capable of receiving without

disintegration. The body is unable to assimilate direct spiritual power without the intervention of the mentality as a moderator.

The consummation of the Spiritual Life must be a conscious harmony of all aspects of life, based on the realization of the soul as the fundamental inspiration, with mind as its interpreter to the body. This consciousness must include the recognition of the intellect as an essential factor of life, and the knowledge that the body is the ultimate instrument of spirit, designed and fit to shine resplendent in spiritual glory. The one obstacle to this consummation is the insistent and wrongful polarity of intellect in relation to the soul.

In the nature of things, the soul may only invade premises that are receptive to its influences and character; and it may not intrude on the intellect except as it is invited. And the intellect will not extend an invitation until it has been so buffeted and battered by unpleasant experiences that it is humiliated and its pride humbled, in the recognition that its conclusions have been false because of its dependence at face value on delusive and illusive sense impressions. In meekness and sadness of mind, and with bruised and injured body, it then opens itself to the influences of the soul and the spiritual radiance then enters to comfort and console. The intellect has reversed its polarity, at the same time reversing the polarity of the physical, and a New Birth ensues, opening up a realm of happiness and harmony theretofore undreamed of.

The secret of the spiritual life, therefore, is not to depreciate, deprecate or destroy the intellect; but to so cultivate, refine and elevate its character that it resolutely turns its face away from physical guidance and domination and opens its countenance to the sunshine of spiritual regard. Then the intellect ceases to build a false and fanciful spiritual world founded on intellectual ideas that are based on its assumed knowledge of physical facts; and in the place of conceptions of separation and incompleteness adopts ideals that are universal and all-inclusive.

Then the spiritualized intellect interprets seeming separation in terms of unity, it rests secure on the eminently solid foundation of intangible and invisible Reality instead of the insecure and unsteady impressions of the senses. It substitutes wisdom for knowledge and penetrates the disguises of appearance, so that they no longer delude and mislead; it visions the ideal in the actual and the spiritual in the physical, which it now unites rather than separates; it identifies the physical with its spiritual source and thus closes the gap in the chasm of life; and it finds its true function in bringing together the trinity of life into One Harmonious Whole.

To All Who Aspire to Wisdom's Plane

SAKE D. MEEHAN

X

Having reached a high degree of development in Wisdom's plane, the student whose will is to serve his time and race in truth consciousness will seek opportunity for demonstration; will desire to put his knowledge to use helpfully. With this motive for mastery of the elements, there is no barrier to his progress.

Seeking within the divine inner consciousness, the Source of power is at last disclosed and revealed as the Spirit of man. All power is of God. Only in the Spirit is man at one with God. Developing in spiritual consciousness, discerning his true nature, becoming harmonized or united on all planes with the inner true Being, man slowly takes on divine power. Using this power as opportunity is given him, for unselfish ends, man grows at last into his full stature, the stature of Christ.

In the unveiling of the mysteries of nature, in defining her laws and analyzing her activities, man finds full scope for the exercise of his powers. The world of nature is opulent with the stored-up wisdom of the ages. In the use of this material man finds opportunity for advancement. The material wealth of the world is man's inheritance. The "burden of existence," rightly understood, rightly placed in consciousness, becomes the joyful possession of untold treasure.

Man deprives himself by parsimony, by unnatural frugality of nature's resources, and by misapplication of her energies, of much of the joy and happiness of life. When man fully understands that nature's resources are beyond limitation, that power is transmitted again and again into higher forms; indeed, that nature's resources are indestructible, he will cease to hoard selfishly for his own use, or place a price upon the enjoyment of life's blessings.

In the economy of nature, the secret, the keynote, is transmutation. The student of the element earth will soon see with the inner vision the myriad transmutations, changes in vibration, accomplished by every natural object. To enjoy nature, cultivate a love for her simplest forms, and follow the course of the cosmic artizan developing and expanding every native impulse in the process of growth. Nature works swiftly, silently, secretly, but never fails. Her plans and purposes are beyond human conception . . . they are infinite.

To comprehend the mystery of earth, seek in all forms of life that kinship which identifies all earth children, all ensouled matter, as One with God. One Law,—one Lord; one baptism,—one spiritual inspiration. The Spirit broods over all. All is in Him. We are organic parts of His universe. Impossible of limitation, nature stretches away to the stars. Nature is the realm of the earth element; the visible worlds and all forms of life therein.

To solve this mystery, to have possession of the earth and subdue it, is to open the understanding to the silent voices of appeal rising incessantly from the "ground," the "blood of Abel," seeking fulfillment, expression, opportunity. The reproach of Abel is the reproach of the thwarted, the misunderstood, whom we ignorantly destroy.

Earth has two sons who must live and develop and grow in loving accord and mutual understanding if harmony is to reign.

Look not to men only to bring peace upon the earth. Great silent forces flow through the fecund mother element, producing cosmic births of forms visible. In the elements is transforming power. Seek the knowledge of the Oneness in which all creation moves.

To return for a moment to the seven primal forces which inform the elements of earth, air, fire and water. The force of material wealth is essentially an earth force. Material wealth is not material gain. The student has an opportunity here to discern clearly the difference between possession of material forms or accumulated material objects, and that inner wealth of material resource gained by knowledge of the spiritual law governing the elements and their combinations. The primal force of material wealth which inspires all earth forms is a purely spiritual force, and applied in the form of power to material objects operates on the unseen plane.

The forces animating the more etheric forms are essentially air forces. As the force of material wealth fuses with the finer or higher forces in elementary expression, forms become etherialized. Yet nothing is lost in the process of transmutation. The process of apparent disintegration, or destruction, is a freeing, expanding process, and is necessary to growth and development.

Springing from the Mother, in response to the cosmic call, forms appear, revolve in their appointed orbits and disappear, through transmutation, or rebirth. The forces which build these forms persist through all ages. Proceeding out of the One, they are projected in all directions, and expressing through the elementary substance, are constantly affiliated or fused, as the

elements affiliate and fuse, separating and reuniting in accordance with cosmic law.

"As above, so below." Being enabled to perceive the workings of the Law in forms visible, the higher Law may be discerned with accuracy, and applied to the life expression on all planes. This constitutes Mastery in a high degree of understanding, and is the object of the present planetary experience.

THE PATH

How then shall we who stand
 Within the Borderland
 Of glimpses find the Path,
 Of which some fleeting memory
 Hath whispered to us,—whose want hath
 Wakened dim desire, remote,
 Unformed and inexpressible,—a yearning,
 Wearied loneliness, appealing, burning,
 To unite with some unseen,
 But faintly sensed,—some distant something?
 Or is it near us? If with keen
 Perception, could we find it standing by
 Till we awake?

I thought I saw, or felt, once, the great wheel
 Rolling on; and all was well!
 But can I tell
 Whither rolling? The curtain, for a moment
 Diaphanous, was drawn again,—
 And the spell
 Of common Earth resumed. But when
 That moment intervened, I caught
 Some surging Breath, some tidal flow,
 Of welling Life, some thought
 Of promise,—and I know
 That all is well.

But patience! Having caught the glimpse,
 My soul would ask for more,—
 Nor wait the rolling, of which a million rounds
 Before the glimpse sufficed but for it.
 As in delirium, half-memories awake:
 And I would shake
 Aside the spell which closes round.
 An illusion,—well I know,—this Borderland;
 But can I find the hand
 To lead upon the Path?

AB ACCAD.

Astrology

FATE AND FREEWILL

BY MARIE JULIETTE PONTIN

American Academy of Astrologians

"The stars incline, but not compel."

On this text hang all the law and the prophets of a true Astrology. Trite, to the point of the banal; and obvious to a disastrous degree to every student of this ancient science; yet it is the basic aphorism of the whole practice of any scientific Astrology. And it is the one thing that the neophyte student absolutely ignores and strives to refute.

In this day, when all old beliefs are being resurrected and dissected to yield their bit of fossil truth to the growing pile of knowledge of the great Mystery, the human being, only Astrology is being neglected by the pseudo-scientists . . . because Astrology is the one thing that reveals his own faults to the seeker, pitilessly pillorying his weakness and shortcomings. No one who is not willing to acknowledge that no one human being, no one art, no one science can hold the ALL of truth, should ever take up this study; for like every other basic bit of the great foundation of truth it has its own province; its own office to fulfill; and that office applies to only a part of life, and not to the whole.

Truly the greatest enemies of Astrology are its would-be friends; and its greatest friends are the cold-eyed scientists, believing only what can be proved; crediting only what can be demonstrated again and again; the scientists who demand that the indications obtained from a chart of a nativity be not occasional but invariable; and only when these shall take up Astrology can it be restored to its rightful place; the key to the constitution of man.

Please note this last . . . the CONSTITUTION OF man. It does NOT tell you what he will do with the constitution; nor whom he will elect to the presidency of his country; whether he will select for his cabinet wisdom and humility and perseverance; or whether he will bring in avarice and greed and anger for his counsellors. It only says . . . this is your constitution; these laws you have made for yourself; what will you do with them? At this time in some future year, this opportunity will be yours; your choice of path must be made;

this right hand path leads to the summit; it is cold and a hard climb among the clouds. That left hand path winds around the foot; it is easier to tread, but it leads nowhere; ambition must be left behind. Your people applaud the hero who reaches the heights; but they will also tolerate him if he does not undertake the climb . . . WHAT WILL you do with it? You cannot change your constitution; but within certain limits you may change your laws. In this degree Fate binds us and Free-will liberates. There is always a certain choice possible in every crisis in life. . . . BUT . . . it depends upon what habit of choice we have made in every step that we have made earlier; we are bound by our accumulated habits as by chains; but the Man within his Constitution and laws CAN shake off those shackling habits and rise, free to shape his future and remake his laws.

Do you not also think this? For one thing any student of Astrology must observe is the ancient occult maxim: "As above, so below; as below, so above." Look in the world about you; and there is nothing in Nature that is not also true in man. There is nothing in all our wonderful inventions that make our life easier today that has not its corresponding engine and function in the human body. And he may treat that body as he will; cultivating it in its three estates of Spirit, mind and body; or neglecting any one of this great trinity as he chooses; but knowing that the LAW is fixed and immutable; for that neglect the other two members of his trinity pay. For, in the ancient French phrase,—developed man has indeed the right of "the high Justice, the middle and the low." But without these three no complete law and justice can exist.

This is what Astrology teaches you: it answers the question of "Man, know thyself," and reveals to our often amazed sight what we had not thought within us, both of good and evil.

"But," I hear one whisper, "it is not scientific." No? What does the Astrologer use? The Zodiac, says one; the Stars, another. Not quite that indeed, but more. The Astrologer uses only the influence of the places of the planets of our solar system, plus the map of the exact position of the horizon and the meridian point overhead, the Zenith.

Let us see if any truly scientific concept enters here. Science will tell you that as Emerson said, "Man is a fagot of thunderbolts; all the forces of the system play through him." In other words; he is composed of exactly the same chemical elements that are found in the body of Earth itself, plus X, the God. These same chemical elements, as the spectroscope or the fluoroscope will tell you, are also in all the planets of our system;

the Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune. But the planets of other systems have other analyses, and for this reason all that has to do with the chemical reaction and action of man will be found within the solar system of which our earth is to us, so vital a part. This idea was first given me by hearing a lecture on the solar spectrum by Garrett Serviss.

So, if you will allow for the hypothesis, that man, as a chemical part of this solar system, is influenced by the currents of changing quality, as these forces adjust and re-adjust themselves within the system, you will allow that the Astrologer is in a great degree, justified in believing that man is affected by the chemical effect of light, heat, and the actinic rays through the interplay of force.

Then you must also allow that man differs from everyone else; is individual in his life, his wishes, his thoughts and his acts. So he is . . . although he is grouped into a dozen clear types and their variants; even as the trees are grouped and classified, though no two leaves on the same tree are exactly alike in shape, size, color and texture. You will perhaps allow that the equation that makes man individual is also expressed in these chemical arrangements through polarization and pressure; then the exact time of birth in a given latitude and longitude determines the angle at which this polarization is made; and the position of the forces polarized at this angle will correspond to pressure; then you have man, the flesh or the first Adam expressed as a highly specialized chemical content; and that which makes him a living force is the informing God the chemical alignment making him subject to Fate, or Law; and the God within acting within the form, permitting him to govern through his choice, that Fate, the God representing the element of Freewill. And again we have another trite old saw; "The wise man rules his stars; the fool obeys them."

The first question is invariably, "How do the stars influence men; why does Jupiter, or Saturn, or Mars, or Venus, and its place at birth influence me?" And the answer is, I do NOT know why! I do know that in some way unknown to me, the position of the planet at birth and its corresponding polarizing angle in the chart at birth, DOES show the element that we characterize as the infra-red, the violet, the green, and all the other rays; that the action of Uranus is exactly characterized by the action of the ultra-violet ray on the human being; that the action of Mars is analogous to the infra-red and so on. I do not know WHY these things are so but I do know that it WORKS. Do you know what electricity is? Do you know whence it comes and whither it goes? Edison does not but you will acknowledge

that he believes in it and makes it work for him. Do you know what water is? You know what the chemistries say it is. But do you know **WHAT** it is? In a recent *American Magazine* you will find out what Edison thinks of man, one paragraph saying:

"We don't know one millionth of one per cent about anything! Why, we don't even know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep on our feet; to stand up. We don't know what electricity is. We don't know what heat is. We don't know anything about magnetism. We have a lot of hypotheses, that's all. We are just emerging from the chimpanzee state mentally."

And this from the foremost scientist of what has been rightly called "Our wonderful generation!"

Perhaps, then, you will admit that in some way these forces in the solar system are polarized in each man, and that force is shown by the apparent places of the planets in regard to the earth at the instant of man's advent, the intake of the first breath, his primary individual act. Very well; there you have man as a product of his heredity; man as influenced by his parents, by his environment. Our concept of the constitution of man has had as large a bump lately as the bump given the theories of the Astronomers when Einstein propounded his theory. Science has had this bump in the discovery of the functioning of many of the ductless glands, in the theory of endocrinology; medicine has also had a second bump in psycho-analysis. It is not many years since they said that thought was automatic, a function of the brain. So Astrology, not to be behindhand in the healthy exercise of being bumped out of its stodgy self-satisfaction, was also bumped by Einstein, although for several years some Astrologers have recognized that although the apparent places of the planets had a certain and sure effect, there was a factor lacking, and that many of the most distinctive experiences of a man's life, many of his inner and most striking tendencies, were not shown by these things. But when the true places, or the places of the actual position of these planets in their relation, **NOT** to the earth, but to the Sun as the center of our system, are placed in the ordinary correctly calculated finished map, and considered as "sensitive points" and otherwise treated exactly as if they were the midheaven or ascendant, or other sensitive points in the map, then the picture of the man, not only as he is as the product of environment and heredity, but as he is innately a citizen of the system, filled with the impulses and weakness that are peculiar to his particular development and individual bent, becomes plain. The Einstein theory of relativity explains why this is possible: it is, too

complex for me to take up here: but it allows for the effect of the TRUE as well as the apparent position of rays expressed in heat, light, etc., upon the human constitution.

(To be continued)

THE "MISSING LINK" IN ASTROLOGY

By MARTIN PETRY

Why do directions sometimes operate and in most cases pass without any material effect?

This is an important problem which confronts the modern astrological student, and thus far has baffled all attempts to solve. In my experience I have so many times observed directions to important natal places, powerful from a theoretical viewpoint, wane and bring no results. Directions of the sun, moon and Venus, I have noted, failed to bring marriage or even a love affair.

On the other hand, I find that transits of the major planets never fail in their operation. No astrologer can go far wrong in concentrating his attention on the transits, but he will make many errors if he relies on the directions. By this I do not mean to say that the whole theory of directions should be thrown in the junk heap, but there is certainly a "missing link" somewhere. With the present encouraging revival of interest in the "divine science" it is likely that this matter of directions will be placed on a more solid foundation, and we may again find some of the pearls that have so long been lost to us. Gradually, foolish prejudice and superstition in regard to astrology are beginning to disappear and professional men and even so-called scientists are having an awakening of consciousness to the fact that astrology may contain the truth after all.

I have found in my studies that the transits of the planets generally never fail of effect, but where there is manifestation of their power in the waking, everyday world, there is nevertheless an objectivity in the dream world. There may lie in this some solution of the mystery of dreams. For instance, transits of Venus in a chart to sun, moon or Mars, when they bring no result in our waking world, will bring dreams of love and marriage, and in the signs Scorpio or Taurus, will arouse the sexual passions while in sleep. This is just one instance of innumerable cases, and the common dream of falling can always be traced to a transit of Mars.

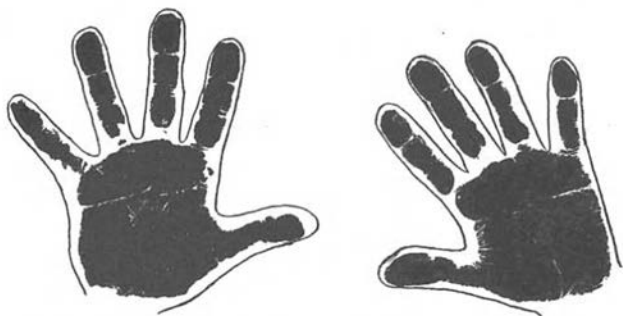
The question has arisen as to how Professor Einstein's theory of relativity will affect astrology. In the first place, Einstein's theory has not been proved by any means, but even should it be proved to the satisfaction of scientists, it would never disprove the influence of the planets.

Professor Einstein has practically thrown the whole question of ether overboard, but to believe that the space between the planets and the earth is void of anything is unthinkable. However, the deductions of the average scientist are sometimes beyond understanding. This is in line with the promulgation made recently by a French astronomer, who said that our little earth was the only habitable sphere. To an astrologer this is a childish and ridiculous statement, and it must be so to any thinking mind. Nothing in this universe is wasted. Imagine an Omnipotent and Omnipresent God creating a universe of innumerable worlds or mansions, but selecting our infinitesimal earth, which is only a speck in space, as the only world fit for life. What would anyone think of a man building blocks of beautiful houses, but in the midst of them erecting a hovel for persons to occupy, while the mansions remain vacant and tenantless? What if the brilliant worlds around us are not as dense as our earth? Is that any reason for believing they are lifeless? We know that there is no place on earth which has not some life, however the conditions against it. To the mind of the astrologer this earth contains only the lower forms of life while the worlds that light our path through space have life of such a high spiritual development that it transcends our thought. "In my Father's house there are many mansions," but to the material mind of the average scientist this insignificant planet—a mere pebble on the shores of infinite space—has alone the distinction of harboring life. However, we are now on the threshold of the great Uranian age, and scientists will soon begin to see a great light; and be the Einstein theory proved or not, astrology will take its place in the sun in the coming years, where it so rightfully belongs.

Answers to Mothers

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

We are very glad to find that mothers appreciate this department and sorry that we have not space for more explanations. We have received some very interesting prints and will answer them as fast as possible. Any mother may ask as many questions as she wishes when she sends in a child's print, our desire is to help as much as we can.



J. C. aged 9, New York City. This print shows a strong, robust constitution and good health generally. The square type of hand indicates a practical nature, but the head lines both drooping show a visionary, imaginative tendency. He will be inclined to go from one extreme to the other, and should be taught how to harmonize the two. He has more physical than mental energy. There is no decided talent shown, he will not care very much what he does if some one else will only do all the planning and tell him just what to do. This is one of the hands that can only make a success in life by working under the guidance of others. He is kind-hearted and can easily be guided by kindness, but is inclined to be stubborn if forced. The third finger is too long. This shows a speculative nature, and gambling tendencies. He never should be placed in a position where he has other people's money to handle. Not that he would intend to be dishonest, but he might take a chance, expecting to pay it back. He should be taught to control his temper or it will give him a great deal of trouble.



A. S. A. aged six, Denver, Colo. This little boy has both mental and physical energy. He has very good head lines especially in the right hand. This shows that he has good mental power to start with, and that he develops and improves his mind as he grows older. He will never need to be urged to study, and will always be found at the head of his class. He has literary ability plainly marked in both hands—power of expression. He has no fate line, which shows that he is free to make success in any field he chooses. He has brains, energy and ambition, and wisdom enough to know what he wants, and it will be best to let him decide for himself. From all indications I should say that he is a natural lawyer.



Ellenor B. B. age fourteen. Boston, Mass. This is a very interesting hand. It is a mixture of several different types, which shows a very versatile nature. She is very bright and also very intuitive. She has good reasoning power, but will

depend more upon intuition than on reason. She is independent both in thought and action. She will be very decided in her likes and dislikes, and will resent being held down by conventionalities. She has an extremely large fork on both head lines and also a small fork. She has wonderful power of imagination and will be very apt to exaggerate everything. It will be very difficult for her to distinguish between the truth and falsehood. The second and third fingers turning together shows a secretive nature, apt to be deceitful. She should be guided with a great deal of tact and the mother should always be very careful to keep her confidence. She will have many friends of the opposite sex and need a mother's watchful care. She is naturally fond of change, travel and excitement. Taking everything into consideration I should say the stage or a literary career where she can give her imagination full play would be her natural field of activity.



Helen J. age four, San Diego, Cal. This little hand shows a delicate constitution, a highstrung, nervous temperament, and should be handled like a hot-house plant. With proper care all the weak physical points may be strengthened and probably overcome. A strong physical body must be built up before she is allowed to do much mental work. As the head lines are now she has no power of concentration and cannot hold her mind on anything, and probably on account of her physical condition she lacks energy both mental and physical. She is inclined to be wilful and want her own way. She should be guided by appealing to her affections, never by force. She will be very fond of art and beauty, and with careful training may make a successful artist. The health line of the left hand is made up of little straight pieces showing that she inherited stomach trouble. This may be the cause of all the trouble and should be attended to at once by a medical doctor, a Christian Science practitioner, or any method of healing that will bring results.

Mothers must remember that our only object is to help them know and understand their children. To do this we must be perfectly honest and tell the truth as the hand reveals it, whether it is good or bad. No one can be blamed for what he is born with. If a hand shows weakness, it is to be pitied and should have sympathy and help, not condemnation. If this science were generally understood, and the strong would help the weak, we would soon see a great improvement in the human family.

TO MAKE PRINTS

Take a piece of gum camphor about the size of a bean, place it in a small dish and set it on fire. Use unglazed paper and hold as close as possible. Keep it moving all the time to keep it from burning and make it smoke evenly. It should be a dark brownish grey when finished. Spread the fingers just natural (all spaces have their meaning), place on the paper and have some one press it down lightly being careful not to move it or the lines will be blurred. Hold a pencil straight up and start at the wrist and outline all around. Be careful to make it correct. Always take both hands. Pin the print up on the wall and blow the fixative over it, being careful not to stand too close, or it will speckle the print.

To make fixative.

Take a small amount of cheap alcohol, and put in as much white shellac as it will dissolve. Put it into an artist's blow-pipe or atomizer and spray the print evenly. Let it dry thoroughly, put a piece of paper over it, and mail flat with cardboard. Never fold a print.

Go rule your planets. Thus the WISE man saith.
 From the Moon-mother turn ye to the sun
 The FATHER of the LIGHT that gives thee LIFE
 After the MOON'S gestation period done.
 Be still and meditate at rising sun
 Upon thy star that rules thee since thy birth
 Thy guardian star that marks the acts thou hast done
 Thy karmic law that binds thee while on earth.
 Thy thought in meditation is the act
 Rules thy vibration throwing out the dross—
 Changing the consciousness from brain to heart
 Reversing spheres the SUN fills the MOON'S LOSS.

DUDLEY DORN.

Caldron

To the Editor of Azoth:

I notice the inquiry of "Uranus" in Azoth for April asking questions relative to erecting Maps for Solar Revolution and in connection with calculating progressed directions.

From a very extensive and constant experience of over 50 years in Astrological Science I have found it advisable and much more accurate to calculate the solar revolutions, Maps for the latitude and longitude for the place at birth. I have tried almost every method known and given each method considerable experience and investigation, but I have come to the conclusion after all that all horoscopes, solar revolutions and progressed maps produce better results when figured out for the birth date, and to the hour of birth when the hour is known. If the hour of birth is not known it is almost equally well to figure the Maps on the old Chaldean principle with Aries ruling the 1st House, Taurus the 2nd and so on to Pisces the 12th. I know that many Astrologers are sticklers for the exact hour and minute at birth but we all know that the exact hour of birth is seldom known. There is always some difference in the clocks and watches at the time and some towns have not rectified the local time to standard time, or standard time to sidereal time.

I commenced the practice of Astrology in August, 1863, and have figured out since that time over 250,000 horoscopes, and the method I have used produced the very best results and tens of thousands of repeat orders. There is a great deal of obsolete instruction laid down not only by the ancient authors but by many modern ones, and the instructions are so intermingled and intricate that a student is puzzled what to do or which method to follow. I am not dictating this opinion for the sake of controversy, because I know that many students and practitioners have ideas of their own. During my thirty years' residence in Denver I have had over a hundred college graduates, professional men and others who have taken up the study of Astrology and have discovered methods and ideas of their own which they thought would uproot the whole system of Astrological Science, both Ancient and Modern, but every one of these new methods have toppled over and the promoters and inventors of the new methods have given up Astrology in disgust.

The principal ingredient for students and practitioners of Astrological Science is to exercise *common sense* and good judgment. The question is really one for considerable study. Raphael's little text book and Raphael's Guide to Astrology contain the simplest rules for erecting the birth and progressed maps that I know of. I studied his and Simmonite's method when I was a boy of 15 and found my results very nearly 50-50 good. I have studied other methods, such as progressing the ascendants, mid-heavens and other rules for years but found that results were not nearly so accurate. It was only last week I read a book where some celebrated (?) Astrologer had discovered 125 new aspects, in fact his conclusions were there should be an aspect for every minute and second. I certainly think as "Uranus" does, that Azoth should give a little more attention and space to one of the greatest subjects and sciences of the present age. The day is not far distant when Astrology will be taught in every school and college and preached from the pulpit.

Yours very truly,

GEORGE W. WALROND, D. A., F. A. S.,
Denver, Colorado.

To the Editor of "Azoth":

I am just an average individual, like the man you meet in the street, who tries to find time to think about the basic principles of Life, but finds it somewhat difficult to explain what it is really all about; so when I read in your April number you wanted suggestions, how to reduce the laws and forces of the Occult World to terms of understanding, I thought it worth while to pass along an idea which has helped me considerably.

In the world of mineralogy, the amalgamation test for gold is well known to all students. It consists of taking a sample of the ore to be tested, crushing it very fine, covering it well with water, placing a small amount of mercury in the pulp, and rotating it for a considerable time. The mercury which has collected all the free gold, is then fluxed, passed through a very high temperature, until nothing is left but the pure gold.

In the language of symbology, mercury is the symbol of intelligence, gold the symbol of the Sun, the Light of Life. The intellect collects the light through the furnace of experience, and frees itself when its object is achieved, leaving naught but the pure metal.

Gold in itself, possesses very great alchemical properties, not only in the material world but also in the higher realms of thought. But to confine ourselves to the matter of fact affairs of everyday life, it would be very interesting to trace its path as it contacts the human equation. 'Tis true it has, more than any other single element, debased our civilization. But it is also true, it has lent more beauty and real enjoyment than any other element. It is simply a question of Service or Possession.

Gold, in its very essence, is the life blood of our social structure, and when kept in a fluidic state, it brings life and happiness to all it contacts with, but when it is allowed to become crystallized through hoarding it causes degeneration and decay.

Such is the bare skeleton of an idea which has grown out of my experiences in life. You are very welcome to it, should it be of any value. If not, why there is nothing lost, even though it comes from

A MAN IN THE STREET.

EDITOR, AZOTH:

In answer to Uranus, in April AZOTH, would suggest that he cast birth chart for latitude of birth, and the year's directions for his present latitude. He can, if he likes, prove things by moving himself ten or twenty degrees south, and note the recurring conditions, as to signs.

ANDREW PROCTOR.

Book Reviews

Spiritualism. By Joseph McCabe. Dodd, Mead & Co., New York City.

Mr. McCabe professes that his object is to write a dispassionate account of the spiritualistic movement. He has undoubtedly produced an interesting book; and with some exceptions, there seems no more reason to doubt that he has been accurate in reporting such facts as he includes in his "history." But his evident intention is to cast discredit on the whole movement, and what he gives us is not a history, but rather a clever caricature.

As a corrective for blind acceptance of spiritualistic extravagance this book is worth reading. As an example of sustained employment of the weapon of subtle ridicule it is noteworthy. But as a history of the spiritualistic movement it must be judged as deliberately unfair and one-sided. One always feels that the writer makes too great a parade of his intention to be perfectly fair. It is reminiscent of the conjuror's assurance, "I wouldn't deceive you for the world."

But though the present reviewer finds it impossible to accept all these protestations of fairness at face-value, he must testify to his belief that many a seer of visions and dreamer of dreams would derive much good from a reading of the book. This is a generation cursed by psychic slip-slop, and if Mr. McCabe can persuade some of these easy believers that they are chasing a will-o'-the-wisp, perhaps there may be better times ahead for serious students whose first-hand knowledge of superphysical laws and forces cannot be shaken by a recital of the trickery of fraudulent mediums.

P. F. C.

The Secret Rose Garden of Sa'd Ud Din Mahmud Shabistari. (Wisdom of the East Series.) E. P. Dutton & Co., New York.

"In Being's silver sea
Lustrous pearls of knowledge are washed up
On the shore of speech,
And dainty shells bring poems in their curving forms
To strew the beach with Beauty."

So sang Sa'd Ud Din Mahmud Shabistari, a Persian poet and philosopher of the 13th century, whose mystical verses have been translated for us by Florence Lederer, author of "Seventy Thousand Veils," "The Rest House," and several other works. Readers of this little volume are also indebted to the translator for an excellent introduction which does much to clarify the peculiar symbolism of Sufi poetry.

To the Western mind this symbolism is, to say the least, startling. We know from the Rubaiyat, and from many other works of the same nature, that apparently sensuality and bold exposure of earthly passions is a favorite device of Persian mystical writers in their efforts to describe union with the Divine Spirit, the Beloved One. They use the language of earthly ecstasy to represent the most spiritual exaltations. Amazing as it is to the unaccustomed mind—even almost repellant—there is a deep underlying truth in this combination of love and ecstasy on all planes.

The intensity of the thoughts conveyed to us speaks of deeply mystical experiences that seem to be the goal to which most Eastern poets aspire.

In Shabistari's work an explanation is needed to understand the terms he uses continually. To give a few examples:

"Sleep" is contemplation; "perfume" the wish for Divine Favor; a "tavern" is a place where the wine of Divine Love inebriates the pilgrim; "curls" and "tresses" mean plurality veiling the face of Unity from its lovers; the "cheek" means Divine Essence of names and qualities; and so on.

In his Garden, Mahmud Shabistari has planted Roses of Reason, Belief, Knowledge and Faith, but it is in the center that we find a Rose Tree of unequalled beauty. It is the Tree which he planted with all his heart's adoration, the description of the perfect face of the Beloved.

Through the mystic stillness we hear the voice of him who long ago, for love's sake, planted this Rose Tree, echoing his sublime utterance:

"See but One,
Say but One,
Know but One."

C. C. L. G.

The Earthern Vessel. By Pamela Glenconner. Cloth, 155 pp. John Lane Co., New York.

Lady Glenconner's book is an account of a series of communications in the form of "Book-Tests." The story is clearly told, and the evidence as presented by Lady Glenconner, leaves no doubt in the mind of the reader that she herself is fully convinced that she has had proofs of survival. Sir Oliver Lodge's prefatory note gives a brief history of the "Book-Test" system of what psychic researchers call "Cross Correspondences," and he puts himself on record as accepting the communications in this particular series at their face value as evidence of the survival of the eldest son of Lord and Lady Glenconner.

P. F. C.

Fragments of Truth. By Richard Ingalese and Isabella Ingalese. Cloth, 322 pp. Dodd, Mead & Co., New York.

A variety of subjects are treated in this volume, from the special viewpoint adopted by these well-known writers on occult matters. To Theosophists most of the principles will be familiar, but some of the deductions may be novel. To the students of the history of occultism the chapter dealing with that subject will be full of surprises. It is interesting for example, to read this:

"In one of his frequent visits of mercy to the poor in Paris, St. Germain found a young man suffering with cancer. He was the son of a French woman and an Italian, named Cagliostro. St. Germain recognized in the lad a reincarnation of a former student, took the boy to his home and cured his disease. By reason of the close association, for there was no legal relationship, Cagliostro became popularly known, first, as the Count's son and, later, as Count Cagliostro."

No doubt this is very romantic, but the present reviewer wishes that Mr. Ingalese, who is responsible for this chapter of the book, would be a little more explicit as to the source of his information. It is to be hoped that in other matters of fact he has been very careful to verify his data whenever they depart so completely from accepted evidence.

G. R. H.