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*Official Organ of the
American Academy of
Astrologians.*

*John Hazelrigg, Pres.
George J. McCormack,
Secretary.*

A Z O T H

MONTHLY

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

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Published by the AZOTH PUBLISHING CO., Inc.,
Subscription, \$4.00 per Year in U. S.; Single Copies 35 Cents.

Canada, \$4.25; Foreign, \$4.36; Single Copies, 40 Cents.

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Vol. 9

JULY, 1921

No. 1

Editorials

BROTHER AND SISTER STUDENTS:

AZOTH does not need **Money** for purposes of gain, it needs opportunity for growth and expansion, opportunity to carry its messages of hope and enlightenment to thousands who are pausing on the threshold of a new Age, awaiting only a helping hand to draw them into the light.

If you can do some part of the labor of love which is necessary to bring this increasingly into effect, without personal expenditure, it will be just as welcome and even more so, than if you merely put your hand into your pocket and forgot the helpful thought wave.

The fact that money is the universal medium of exchange is beyond all personal control, however.

It is through this alone that your good offices can be changed into energy, to place beyond AZOTH'S new programme.

Past management of AZOTH has committed the error, from a strict business standpoint, of considering the field of this Magazine to lie exclusively among advanced students.

Such a conception has resulted in an advanced magazine but has limited its usefulness to those who have already progressed far upon the way.

At a conservative estimate, there are at least six aspirants to Occult enlightenment for every full fledged student, versed in the phraseology and technique of a world apart from our terrestrial plane.

It is upon these that all hopes of the future are founded and it is for these that AZOTH designs a programme of education and guidance which has never been attempted by any Occult periodical.

Occult literature is probably the costliest of any in the world. It has necessarily been limited to an extremely restricted public and so has been produced in minimum volume and at maximum cost.

It shall be the future task of AZOTH to keep the fire of Occult knowledge brightly burning on the Altar erected by humanity to the glory of Truth. However commercially unprofitable our work has been in the past it has been greatly blessed by bringing to us practically **all the advanced Occultists in the English speaking world.** They are not enough, however, to provide for the enormous extension of influence which work such as ours should receive.

We now say—select your pupils, those whom you would assist in guiding and we will help you as you have never been helped to interest and inform them.

The successive issues of AZOTH from now on will constitute an unbroken course of clear understandable instruction in every branch of Occult lore, permitted to be revealed to the student on the physical plane. It will be sufficient to prepare all for **esoteric** advancement under proper individual guidance.

Furthermore, the masterpieces of by-gone occult author-

ship will be revived and made available for students, many of whom have never seen them before.

The same agreeable contents of current Note and Comment will be continued.

There is but little each of us can do, but by joining our own personal effort to that of AZOTH we can awaken a mighty host of co-workers.

Form our circles at once and start each aspirant for enlightenment as a subscriber to AZOTH—a permanent library of Occult Knowledge—today.



Concerning "Occultism"

The word "Occult," like "Charity," "covers a multitude of sins."

The very first step upon the path of "Occult" Wisdom is the comprehension of the word itself and as deviation of one degree from his direct path may eventually carry a man a hundred miles to the right or left of his destination, so certain misconceptions of the "Occult" carry hundreds astray, who would, otherwise, be enjoying intense satisfaction through a fascinating pursuit.

One of the finest short definitions of "Occultism" in the English language is that of *Sephariel*, who wrote "Occultism is mainly concerned with those immaterial forces which are at the back of all material forms."

The search for these forces is eminently a scientific pursuit. There is nothing involved in them which is unworthy of the highest type of intellect.

The origin of these forces lies within the domain of Divine law. Esoterically they are Divine laws, but when we find them in exoteric operation we call them "Laws of Nature." As such the scientist is always ready to seize upon them, classify and apply the results, but the average scientist never thinks of the Law of Nature as being the external expression of a Law of God, and so God has no place in Science.

The Scientist usually specializes in his particular hobby to the extent of only giving attention to whatever lies outside of his special domain as a chance factor.

The Botanist may interest himself in the effect of electricity on plant growth, but he will never compass the dynamo. The builder employs a thousand materials for what they are and what he is assured they are good for, without concerning himself with the details of their manufacture.

The search of the Occultist is actually and literally for the 'Kingdom of God,' the veiled domain from which all things issue forth and to which all things return.

This sounds as though "Occultism" were, at bottom, a Religion. Indeed it is a Religion and the truest and most helpful of all religions, because it removes the most serious speculations of the human soul from the province of doubt and dogma, worse than doubt, and visualizes all cosmos as gravitating around a Divine rulership which we may see and know through observation and experience.

It is a mistake on the part of many to think that Occult research is not a pursuit of material proof. That is precisely what it is, though the proof of an Occult truth can usually only be made apparent to one who comprehends the nature of the test, through the education of the senses to take cognizance of things to which they ordinarily pay no attention.

In this respect Occult science has to reckon with a factor less accentuated in material science, which demonstrates its theorems under no other restriction than the limitation of ordinary human perception.

God however holds the key to the cosmic laboratory and admission behind the veil is only granted to the "worthy and well qualified," "duly and truly prepared," so that not all who cry, "Lord, Lord" may enter the Kingdom.

That a human soul is endowed with a leaning to Occult research, an interest in the apparently supernatural, which manifests itself in a recognition of the existence of invisible causes behind visible effects, is already an invitation to the feast, but the way will lie as surely along a path of initiation, even though no hierophants are ever seen, as if the process were conducted with imposing ceremonies, in a Temple of Light.

The neophyte will be proved at every step and the entire course of his or her probation will be but an approach to the final supreme test—whether or not the vouchsafed knowledge and power is to be applied constructively for the advancement and uplift of humanity.

Let no one delude himself that he is cheating the Lord of the Universe or fooling His ministers of dispensation.

The confidence and respect of the multitude means nothing to the self-convicted of unworthiness or imposture. They must make their peace with invisible judges more mysterious and implacable than any Venetian "Council of Ten" or Saxon *Vehmgericht*, but, at the same time, tender, forgiving and indulgent of human frailty and to whom the only mortal sin is stubborn resistance to right. To venture upon the Occult path is to place one's life, happiness and fortune at the disposal of the unseen Masters, as completely as a man becomes subject to military restrictions and penalties by enlisting in time of war.

Furthermore, there is no license conferred which permits to live a different life, in the world, as regards the common human standards of morality and decency, than if there was no such thing as Occultism.

The laws of Temperance, Virtue, Justice and Fortitude which are imposed upon the masses by custom are imposed by the same great Masters at whose feet

the Occultist seeks to convincingly sit and are for the benefit of the race, first, and the individual, last.

No degree of Occult adeptship confers the liberty of any phase of dishonesty, untruth or unchastity which is forbidden by the exoteric religions conveying just rules of life and conduct to those who cannot be otherwise influenced.

The Occult student by his entry upon the path of enlightenment voluntarily offers himself to the Divinely appointed invisible guardians of humanity as a candidate for admission, through a career of continued upward development, to a participation in their responsibilities and labors. How then shall such beings deal with the upstart, the charlatan, the fraud, the deceiver and the spreader of damnable and unchaste doctrines?

Ponder upon the premises and let this question answer itself.

The reason why there always exists such a wide and apparently impassable gap between the recognized scientific world and that of Occult investigation is because the approach to the Spiritual cannot be made through the Material. This does not mean that the Spiritual cannot be discerned in Material envelopes, but that the Kingdom of Heaven is not to be taken by storm or violence. The materialist generally approaches the Occult with distrust, if not scorn, not realizing that he is a boor in the presence of Royalty, which will not brook his attitude or manner of intruding. The process must be reversed and the Occult path constituted the training for approach to material science. Then and then only, will we experience the progress in the development of true Wisdom for which the world has languished since the translation of the Sages of old.

Science—Religion—Initiation

FRANK C. HIGGINS, 32°, A. A. S. R.

Archaeological research leaves no doubt but that all of the problems of Time, Space, Number and Proportion which agitate the minds of modern scientists, were burning questions with the seers of an age thousands of years in advance of the Christian era.

It also makes it plainly apparent that innumerable details concerning the physical qualities of the Earth upon which we live and the Universe which surrounds it, which we credit to discoverers of the past few hundred years, were really known to our practically pre-historic ancestors.

Much latter day "discovery," so-called, is really only re-discovery of truths which have been apparently lost for ages but which have been secretly locked in material objects which have defied the ravages of time, so that although much of what they reveal has become fully known to us through the medium of Science. We are astonished at the evidence presented that long perished races had penetrated deeply into the secrets of Nature and recorded them in such a manner that we are compelled to admit ourselves to have remained far behind them, intellectually, in many respects.

We, of the present Age, consider ourselves as pioneers of that school of thought which unites those long deemed to be antagonistic terms, "Science" and "Religion."

We try to teach the rising generation to reconcile itself to the idea as though it were a new discovery, that there is really no conflict between the two terms, oblivious of the fact that practically all that Religion teaches us to-day is a survival of the Science of long past-ages, with the sole difference, that whereas our scientific achievements of the present are publicly proclaimed in halls of learning and profound reviews, the science of the ancient World was kept strictly in the custody of the sacerdotal caste and dissimulated in symbols and mystic phraseologies, which none but the wise initiates could understand, while to the people the symbolic outward dresses were presented in the guise of dogmatic Theologies.

The latter we still accept in the spirit of "Faith" alone, never dreaming that to human beings like ourselves they were once matters of really demonstrable knowledge.

This is really the foundation for the many traditions which have reached us of "Ancient Mysteries" and "hidden wisdom" treasured in Oriental countries, which the Sages of the West were compelled to seek, through long and adventurous journeys to the Temples of Egypt and India, where the great secrets of the Universe we inhabit were first wrested from mysterious Nature.

To confine ourselves strictly within the bounds of archaeological certainty, the proofs of which may be produced on demand, our ancestors of at least six thousand years ago (B. C. 4000) possessed intimate knowledge that—

The Sun is the centre of our immediate astronomical system;

That the creation and maintenance of organic life upon the Earth is a series of solar phenomena through which that which we term "Spirit" successively animates and deserts specific aggregations of that which we call "Matter";

That the Solar influences upon the Earth are of a vibratory character consequent upon the alternation of *positive* and *negative* elements. The deeper man enters into the phenomena of Electricity, for instance; the more he is constrained to employ language to describe his perceptions which closely approximates to the terms employed by Seers of the remote past to describe the "occult" or hidden mechanism of *cosmos*;

That these vibrating influences, communicated from Sun to Earth are exerted according to fixed mathematical ratios, the relations established being similar to those governing positive and negative atoms and still finer *electrons*;

That such mathematical ratios are arithmetical harmonies closely corresponding to musical harmonies. This is the particular point seized upon by Pythagoras and made the foundation of his entire philosophical system;

That identical mathematical ratios are involved in considerations of Time, Space and Proportion as displayed in the government of our own Solar System, this fact strongly foreshadowing the speculation, now uppermost in the minds

of Scientists, in which "Time" is proposed as the logical "fourth dimension" of Space.

The ancient mind certainly perceived the former to be the natural corollary of the latter;

That in reducing these mathematical ratios to their lowest common factors, it is demonstrable that they are equally evinced by the geometry of planes and solids, considered according to angular measurements upon a scale of 360 degrees and as arithmetical as well as geometrical "squares" and cubes;

That the geometry of regular planes and solids is based upon the natural laws of the "Squaring of the Circle for equal Areas and equal Circumferences, in fine, the so-called *Pi* proportion, of Archimedes;

That these circle squaring formulæ emanate from the basic principle of the Pythagorean triangle of 3—4—5 proportions, while,

This latter famous triangle is manifested as a property of the geometrical figure called a "Cube";

That the "cubing" of various solid figures the proportions of which are cited in Holy Writ, such as Arks, Tabernacles, Temples, etc., produce the arithmetical quantities defining important Time Cycles, manifested by terrestrial and planetary evolutions in space;

That the phenomena of crystallization presents a wide variety of plane figures and solid proportions which correspond to all of the foregoing premises, demonstrating the presence of "Mind" acting from within, outwardly in the assemblage and ordering of "Matter";

That the purely natural correspondences interpenetrating, and interlocking relations of all of these diverse elements demonstrate their subordination to a single all-embracing Law.

From the foregoing precise and constant conditions it was found possible, at the extremely early period indicated, to arrive at a very great volume of reliable deductions concerning the physical configuration of our Earth, its axial inclination, equatorial and tropical belts, its true size and the extent of its orbit, its several specific motions in space and a wide range of other information, astronomical, geographical and chronological, made manifest by observation of the details enumerated and their tracing to logical conclusions.

It was thus, and not through any species of "divine" *hocus pocus*, that Man discovered, in ages past, that the Universe and all its seemingly complicated parts, is a *cosmic* Unity directed by Mind and ruled by Law.

All progress has been secured insofar as Man has been able to fathom that Mind and apply that Law, in provoking its various applications to his profit and pleasure.

From contemplation and experience of physical properties, Man has passed to appreciations of spiritual verities, correspondence with which both intuition and experience have shown to be conducive to human happiness, individual as well as collective.

Man's intimate research has succeeded in following Matter through successive attenuations until it passes beyond the grasp of the physical senses on the one hand, and on the other Man has perceived Spirit emerging from the realm of the unknown and subjecting Matter to powerful control.

Hence Man has achieved a certainty of the superiority of Occult existence and Occult causation to Manifest existence and Manifest effect, even as, to quote Scripture, "He who hath builded the house hath more honour than the house—He that built all things is God." (Heb. III 3, 4.)

These things were perceived and reasoned out long anterior to the formulation of the Mythologies and Theologies of the present, in all of which they are embodied, unknown to their latter day custodians. Religion is most often the worship of "the unknown God." "He whom ye ignorantly worship ye know not."

The existence of God is *not* a mystery of Faith propounded on the authority of an institution, inconceivable except as a "revelation" to that institution and its votaries.

It is the ONE, all pervading, all dominating FACT of Existence, whether abstract or concrete, and all observable phenomena of whatsoever character, in whatsoever realm of Creation or on whatsoever plane of contemplation, are merely contributory witnesses to the central Truth.

All things coming within the scope of our observation are what they are, because of their relation to or dependence upon something else, save ONE, and that is *the Totality*, which remains inscrutable and unchanged ceaselessly repeating identical "natural" processes, on our ever upward trend of evolution.

When we have it fixed in our minds that no *part* exists except in virtue of the *whole*, then that "whole," however stupendous and impenetrable to the limited human intelligence, is made known to the latter through this very fact.

Science, considered exclusively in relation to itself, has been the continuous effort of the world to utilize the ascertained properties of Cosmic Law for the advancement of material comfort, profit and convenience without any attempt at reference to a presumable divine Author.

Considering Religion as the "acid" and Science as the "alkali" of cosmic chemistry, the "salt" resulting from their age long antagonism has been made apparent in the maintenance during the entire period of dissension, of systems of "initiation" into Mysteries, the central *arcane* of all of which have always been that Science and Religion are but the *obverse* and *reverse* of the same medal.



The Aztec God of War

By MARIA CRISTINA MENA CHAMBERS

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When I had been attentive and obliging, my grandmother would tell me stories of our pristine ancestors. She had many *cuentos* by heart, which she said in flowery and rhythmic prose that she never varied by a word; and those epic narrations, often repeated, engraved a network of permanent channels in the memory-stuff of one small child. Indeed, the tales of *mamagrande* were so precious to me that I would pray for afternoons of shade, which were the propitious ones, and I almost hated the sun, because when it baked our patio my grandmother would not occupy her favorite hammock, nor I my perch near by, on the margin of the blue-tiled fountain. And I invented a plan by which I could earn a reward.

Her cigarettes, which were very special, came from the coast once a month, packed in a cane box. Tapering at one end and large at the other, in wrappings of corn husk, they were fastened together in cone-shaped bundles of twenty-five, and tied at apex and base with corn husk ribbon. Now, I knew that *mamagrande* disliked to untie knots (she had often called me to unknot the waxed thread of her embroidering), so I would privately overhaul her stock of cigarettes, making five very tight knots at each end of each cone; and then at the golden hour I would watch from behind the flower pots on the upper gallery for her tall figure in spreading black silk, with her fan in her hand and her little gold cigarette-pincers hanging at her waist. When she appeared, I would wait breathlessly for the business of her getting settled in her hammock, and suddenly calling me in a sweet, troubled voice to release a cone of cigarettes; whereupon I would run down to her and untie those bad little knots with such honeyed affability that she would proceed to recompense me from her store of Aztec mythology.

It was not mythology to me; no, indeed. I knew that *mamagrande* was marvelously old,—almost as old as the world, perhaps,—and although she denied, doubtless from excessive modesty, having enjoyed the personal acquaintance of any gods or heroes, I had a dim feeling that her intimate knowledge of the facts connected with such unusual events as, for instance, the birth of Huitzilopochtli, was in its origin more or less neighborly and reminiscent.

Huitzilopochtli was the god of war. More honored anciently in sacrificial blood than any other deity ever set up by man, I loved him once for his mother's sake, for his gallant and wonder-stirring birth, and for the eagle light in the black eyes of my grandmother as she pronounced his name.

It is not so difficult to pronounce as might be thought. 'Weet-zee-lo-potch-tee,' spoken quickly and clearly with the accent on the "potch," will come somewhere near it, though it lack the relishing curl of my grandmother's square-cut lips. And the god's sweet mother Coatlicue may safely be called

"Kwaht-lee-quay," with the accent on the "lee." But I had better begin at the beginning, as my grandmother always did, after lighting her first cigarette, and while adjusting the gold pincers in a hand like a dried leaf.

"The forests have their mysteries, which are sung in their own language by the waters, the breezes, the birds."

Thus *mamagrande* would begin in a hushed voice, with a wave of the hand that would make the blue smoke of her cigarette flicker in the air like a line of handwriting.

"Nature weeps and laughs, sings and cries, and man listens to that weeping and that laughter without knowing the cause. When the branch of the tree inclines itself under the weight of the wind, it speaks, it sings, or it cries. When the water of the forest runs murmuring, it tells a story; and its voice may be accordingly either a whisper or a harsh accent.

"Listen to the legend of the forest; listen to it as sung by the birds, the breezes, the waters! The hunters have arrived. The forest is full of the thunder of their cries, and the mountain repeats from echo to echo those shouts which threaten peace and happiness. Our ancestors, the Aztecs, loved the hunt because it was the counterpart of war.

"Camatzin has given the signal to begin. His dart traverses the air and, trembling, buries itself in the heart of the stag, which falls without life. Only the great hunter Camatzin can wound in this manner; only from his bow of ebony can spring the arrows that carry certain death. At the running of the first blood the fury of the hunters is kindled. All at one time draw their bows, and a thousand arrows traverse the air, covering as a cloud of passage the brilliant face of the sun. The slaughter has begun, the fight between the irrational and man, between force and cunning."

Alas! the sonorous imagery of those well remembered phrases loses much in my attempt to render them in sober English. Hasten we, then, to the encounter between Camatzin and the lioness, which, with its cub, the hunter has pursued to its lair.

"She raises the depressed head, she opens the mandibles, armed with white and sharp teeth. Her red tongue cleans hastily the black snout. She contracts her members of iron, and prepares to launch herself upon him who approaches.

"Camatzin is valiant. He trembles not before death, but he understands the danger of the fight with the ruler of the forest. Woe to him if he misses his aim!

"The gaze of the lioness finds that of Camatzin. Two clouds meet; they clash, and give forth a ray which strikes death. The dart sings from the bow, and nails itself in the body of the cub. Roars this for the last time——"

"*Ruge este por la vez postrera*," as it rolled out in my grandmother's voice, the *este* signifying that ill-fated cub, for which I always wept. I render the construction literally because it seems to carry more of the perfume that came with those phrases as I heard them by the blue-tiled fountain.

"Roars this for the last time, and the mother roars with sorrow and anger. She sniffs at the blood that issues from the body of her young. She crouches, and so launches herself outside of the cave.

"Shines the solar ray in her red pupils! Moves *suavemente* her tail, which strikes her sides! Walks her gaze all around her!"

How expressive, in the mouth of *mamagrande*, was that desperate reconnoiter, and how plainly I could see the beast's yellow gaze "walking" from object to object.

"She straightens her members, as if to assure herself that they will not relax. She crouches with all her weight on her rear feet, and throws herself at Camatzin. He, without retreating, aims his bow, and the wild beast falls with its loins to earth, wounded in the right eye.

"Roars she, and the forest trembles to her roaring. She recovers, she rises, and so rapid is her movement that Camatzin cannot aim in time. The arrow falls without point at the foot of the rock. The bow is useless, brave Camatzin; take the *macana*! But already the beast has driven its potent claw in the muscular arm of Camatzin. He wishes to show his force, which has made him respected by all; but the beast continually tears his flesh, and he grows weaker."

But in mercy to the reader I'll leave the end of that ferocious conflict to the imagination, and turn to the fortunes of the beloved and blessed Coatlicue.

"Now, Camatzin had a wife," my grandmother would continue softly, after I had supplied her with a fresh cigarette, "of noble lineage, like himself. She was called the loving wife, the saintly woman, by the hearth and in the temple; and her name was Coatlicue.

"Coatlicue sees the night arrive and turn darker and darker. The owl sings; the husband delays longer than usual. The wind moans in the forest, and the branches bend as in prayer. When the hunters return at last, their arrival startles Coatlicue, as they had not announced their coming with the usual cries of victory. On their shoulders they bring the spoils of the day—the torn body of Camatzin! Coatlicue embraces the corpse of Camatzin, and her children gaze with tear-blurred eyes at the relic that death has sent them."

After a moving description of that first night of bereavement—a description in which the mystic voices of nature sounded their significant notes—my grandmother would proceed to recite in measured rhetoric the spiritual stages by which Coatlicue found consolation in religion. For the Aztecs, apart from and above their hero demigods, to one of whom this saintly widow was destined to give birth, worshipped an invisible Ruler of the Universe.

"Daily, when the afternoon falls, Coatlicue burns incense in the Temple to the god of her ancestors, at the feet of whose image her beloved Camatzin had deposited a thousand times the laurels of his victories in the hunt and in war. Religion is the consolation unique in these afflictions. When cries the

soul, only one balsam exists to cure its wound. Pray, souls that cry, if you wish that your pains be diminished!

"Arrived the autumn, and the afternoons became painted with rich reds, the nights tepid and clear. The first night of full moon bathed in its pale light the temple and Coatlicue, who prayed there. That night she felt a certain pleasure in her weeping. It was no longer that which tears the heart in order to come forth; no, it was the sweet balsam that cures a wound. When her children saw her coming in, they felt themselves happy, because for the first time they saw her smile.

My grandmother would dwell significantly on that smile, which seemed to mark a vague annunciation in the legend of miraculous birth, to be followed in the morning by a miracle of conception narrated with a naive brevity which always took my breath away.

"Then came the aurora, and it was the first day that the heavens had beautiful color and light since the first day of orphanage. Ran Coatlicue to the temple, and censed the idol and cleaned the floor carefully, according to her custom. The sun was ascending when a white cloud concealed the radiant face of the king of the heavens.

"Lifts Coatlicue her eyes, and fixes them in space. With all the colors of the rainbow appears one brilliant little cloud that, tearing itself from heaven; reaches the temple; it was a ball of plumes; not more brilliant have the birds of the earth. It rolled over the altar, and fell to the floor. Coatlicue, with respectful gesture, took the plumes and guarded them in the bosom of her white robe. She sensed the idol anew, prayed, and started for home. Before descending the last step of the temple she looked in her bosom for the plumes, but they had vanished!"

Such was the conception of the Aztec god of war, and it brought strife into the home of Coatlicue. All ignorant of the miracle that had been wrought, the children of Camatzin presumed to be scandalized at the ineffable happiness that had descended upon their mother, and to conspire against her life. Her own daughter was the malignant ringleader, taunting her two brothers with cowardice, and invoking vengeance in the name of the dead father's honor. And she, with her younger brother, sealed a pact of blood. Their mother felt a change in their regard, and trembled with fear before them, and marveled greatly at the remembrance of the celestial token that had disappeared in her bosom. Meditating on her unworthiness, she deemed it impossible that she should have been chosen by the divinity to engender a god, and she went to the temple to pray for light.

In sharp whispers, with narrowed eyes, my grandmother would go on to describe how the two conspirators followed their mother furtively into the gloom of the temple. Armed with a knife, the son fell upon her as she prayed. A terrible cry filled the space.

(Continued on page 24)

Astrology

Fate and Freewill

BY MARIE JULIETTE PONTIN

American Academy of Astrologians

(Continued)

So then, if you will allow that man is subject to the law of Nature in his response to involuntary reactions, then you will also allow that man, as he develops, becomes more and more a voluntary agent, and that Fate, or lack of self-control, enters less and less.

But, there is also the objection validly brought forward: if the future can be foretold, then Astrology becomes fatalistic—how does Freewill enter here? I say to you that the future CAN be foretold in this degree, that at certain times in the life certain things develop as opportunities, tendencies: if these tendencies are not checked, if these opportunities are not taken, then the current sweeps out exactly as indicated. But if one refuses the destructive courses; if one develops the self-control, the judgment that is not of the opportunist, but of the man living from his center of consciousness, from the God within, then at the appointed time the event occurs, NOT TO HIM, but to some one connected with him either indirectly or directly; it strikes either in his circle or among his friends or associates, and he is compelled to say to himself, "There goes John Bunyan, but for the grace of God!" Is not this literally a vicarious atonement? A realization that the lesson has been recognized in the self-denial in foregoing the experience?

Even as modern thought has been immensely influenced by psycho-analysis, and modern business, education, medicine have been almost revolutionized by the discovery that mind has a very great and definite effect on human health and disease, so there is yet another discovery that only a few among the physicians who are looking toward the future and living in that day instead of following like tame sheep after the bellwether, recognize, and that is the greater effect that the voice of the spirit, the soul, the WISH, plays in the human constitution. For (and you will find that Blavatsky first said this) the spirit feels, and that feeling or WISH is crystallized in the mind, and thought ensues, and that thought is translated into terms of action, and consequently into ease, or dis-ease. "The last precipitation of any evil is the physical one." And when the physician wakes up to the fact that Astrology (the Astrology that is composed of a correctly cast map with both the heliocentric and the geocentric places herein) will give him a rapid birdseye view of the mental and emotional make-up of the man, plus his area of weakness in physical disease, then Astrology will have returned to its proper place, a key to the constitution of Man.

(Continued on page 25)

Expansion

BY NANCY FULLWOOD

"BE YE PERFECT!" This command voices no uncertainty. No reservations or limitations. That the master was speaking to disciples suggests the question: "Did he know that only a chosen few could attain the goal he set for them or are all men on the path to perfection?"

The answer to both these questions is "Yes." The difference between them lies in point of development. It is quite obvious to thoughtful observers that evolution progresses in cycles, but what is not so obvious is the fact that the crest of every wave of evolving life leaves a bit of perfection, which serves as a nucleus for a higher expression of itself. That it is not obvious is because this high mark of evolution is always spiritual, and men are so engrossed in material and intellectual attainments that they miss entirely the real purpose of life, which is to refine and spiritualize all the forces that make us what we are. Unless one can sense the spiritual purpose, life seems an endless round of falling back and beginning again. A never ending beating against the shores of time, only to recede or sink into oblivion in the very sands one has piled up, thinking he was building for eternity.

There is only one thing that counts in man's building, and that is character. The building of a giant intellect, the mastery of science, the owning of men and lands, skyscrapers and air ships, all become "dead shells, which sigh like wind through hollow reeds, and murmur of regrets," unless used as means to the end of making a better and more perfect race. When a man can give of his genius to serve his fellow man, then it is safe to say he has felt the transmuting fire of spirit, and is part of the nucleus which will be the heart of better things in a new cycle of evolution. Men and women of this type may be likened to the disciples to whom the master spoke. "These are they who have eyes to see and ears to hear."

Men differ from the lower animals and from one another according to their expansion of consciousness, and those who attain the degree of discipleship in all ages are those whose expansion of consciousness is greater than their fellow beings. They have reached a more advanced grade in the school of experience, so their vision has widened and their understanding has deepened, until they are no longer deceived by the illusions of the intellect, and can in some degree perceive the perfect alchemical plan which is transmuting all the forces of life into spirit. They know intuitively that the whole perfect scheme of building a perfect world was embodied in the chaos of creation and that it is the plan of the ages to bring order out of chaos, *and that the plan cannot fail!* In every age, as the crest of material civilization recedes there are left a few men and women who stand on the hill, as it were, and serve as pace makers or illuminators for those who linger in the shadows of illusions. But one who speaks to me in the still places assures me that the ages will roll on in orderly sequence until not one soul remains outside the father's house.

(Continued on page 26)

Goethe, the Rosicrucian; His Faust and Sub-Faust

By "PEREGRINUS."

(Continued)

To select just a few, but nevertheless representative, examples from the doctrinal part of the sub-Faust is as hard a task as it would be to try to distil the *Zohar* into a few aphorisms. These hundreds of seemingly incoherent anagrams were evidently intended to furnish the initiator with a text-book, also to develop concentration, intuition, patience and stamina in the initiated, to whom sentences from the original Faust may be given for reconstruction into anagrams. This last consideration accounts for the seeming incoherence, as well as for the many repetitions. Each repetition, however, brings out some new aspect of the central thought, so that each contributes some addition to the student's knowledge. This is the invariable method of instruction pursued by all Kabbalists, on the principle: *Bis repetita manent*.

The fundamental Rosicrucian philosophy, which is *gnosis*, has in these times come to be fairly well known, in those aspects, at least, which it is permissible to publish. Consequently, in selecting the following examples my intention has been to choose those that may throw some light on points of doctrine or practice which have not yet been made familiar to occult students by other writers. This course I have endeavored to follow as far as possible within the limits imposed by discretion.

Less advanced readers, perhaps, may feel that these brief precepts require some elucidation. Lack of space, however, forbids the making of commentaries; but I may call attention to one point that should throw some light and be of assistance to the understanding. The disciple is cautioned to keep awake, yet he is informed that important things happen, and that valuable results are obtained during different degrees of sleep. Now, this "Be awake," repeated very often in the epigrams, is but the ancient watch-word of the Initiates, *Vigilate fratres!* It has more than one meaning. Sometimes it means simply to abstain from sleep; sometimes it is a caution to be watchful against hostile influences from the Invisible; and at other times it refers to a particular mode of consciousness, lately rediscovered by medical science and called "twilight sleep," as well as to the state called "charm" by some hypnotists. It should also be observed that the terms "slumber," "sleep," and "deep sleep" are not used here in the generally accepted sense of these expressions. They correspond rather to states of consciousness described also by Hindu occultists as different degrees of sleep.

We may now turn our attention to the English translations of the anagrams. (The original German ones have been deposited with the editor of AZOTH.) Here and there a few technical phrases have been left in Latin, as being more exactly expressive of the meaning than any translation.

I.

The true Rosy Cross—INRI, sun, rose, gold—was not invented. It was given to the Fraternity in the light of Jesus by G. as a supreme gift to show His fatherly heart, and to regenerate wise men to life. So turn away from Venus.

II.

Look here! Every possible thing—time, earth, life, death, love, hate—is at first in the intellect. The Good and the Evil only serve. God steers.

III.

Wise men know but little about G., called "Abyssus." Darest thou to seek? Then ask not reason, but the whole of Nature. Wisely daring thou shalt go far.

IV.

There are: *Ptr. G., generator mundi; Ch. mens amore regenerans; S. S. essentia dei*, the wind of R. C. Now go. Find the higher, inner Way—right light.

V.

Send fr. (frater) the light through love to the East. Seek higher too in the North. Art thou able to work with the Stone of the Art—our Salt? At the end of it thou shalt understand clearly.

VI.

Say, what is the Rose, *lapis, vas, semen sophorum?* All-seeing Light, highest Power, generated by G.—*Yodheve*—in heaven. It examines, illuminates, consecrates the worthy intellect against *Lethe*.

VII.

Our true Rose is full of life, light, love, goodness. Seek it with the breath near to thee at night, when with it G. regenerates the whole world. Pray.

VIII.

Practice steadily. The high mysteries are never taught. Knowledge, art, our play, suffering of the heart shall lead thee to the true Cross of Ch. There shalt thou be enabled to receive and hold the light of the adepts.

IX.

Learn. Offer thy whole life as a sacrifice to the work. Only through INRI shalt thou understand the truth of the wise, and through the pure love of Jesus reach thy goal: the heaven of the universe.

X.

Think, practice, make essence. INRI, *ignis mundi*, comes from G.—*Yod in delta naturae*—it is the seed and the covenant of the whole world. It works at night, and shall for Love's sake generate thine ego in the heart.

XI.

Seek. This light, Ch.—*materia prima operis*—nourishes our heart, enlightens the mind, draws *res ns*.

XII.

The training during initiation, faith, hope and burning love, true science and prayer, not books, illuminate and lead the consecrated, noble soul from Hades to our God, G.

XIII.

The never tired Holy Ghost leads the great work of the elected. (It) appears to the worthy brother as a reddish light, illuminates the soul of the master and generates *aes n.*

XIV.

Keep awake and learn everything from the S. S. While the rose blooms, G. incarnates in the microcosmos, in the heart of the righteous, generating there the Logos, the noble gold, *aurum in aura*. Thus thou winnest the crown by the faith of Ch.

XV.

In the search for R. C. art, never look upward, brother, it is inside. Thine own intellect—*esse nt. memor*—is the god who regenerates thee. To cook essence means: Remain pure; breathe with force.

XVI.

Keep awake, breath-brother! The real life, the blessed life, begins in paradise. With knowledge, will, and the power of higher magic—otherwise, *h. gnosis d S. S.*—thou shalt awaken and grow there.

XVII.

Quietly working, happily playing, discover in our chemistry thine own glass-apparatus *ad aes*: the head.

XVIII.

Alchemy makes the noble stone of the wise—*rebis*—without expense, just from fire and water. One has to be able to discover these in the air and bind them.

XIX.

Breath with power, our training protects thee in the fire. When head and heart are full, desire the rose INRI nr. Then thou receivest, sir, the stone of the wise: light in Ariete.

XX.

One who knows azoth, the life-force, can feed on air, die and rise again at will. (He) suffers nobly, becomes illuminated and immortal.

XXI.

Make the will strong. To seek the beautiful Bride, to call her into life by the warmth of love, this should be the work of magic. Happy is the marriage of the thinker!

XXII.

A weak heart hammers wildly when thou discoverest things: *Hades et aes n.* But do not become frightened. Exercise it bravely until it becomes strong. Then it shall awaken thine ego.

XXIII.

Breathe nightly. Seek the light, the mirror of continuous world-dreams. Such play uplifts the splendid rose, educates the soul, produces salt; (through it) thou shalt be wiser.

XXIV.

Practice, frater! In the highest ecstasy—*rosa amoris J.*—thou shalt discover the free bridge to heaven, develop light in the spirit—*gnosin*—personal power, will, ego.

XXV.

Instead of searching in books, seek, with much breathing, S. S. He teaches, initiates thee. When the high work is finished, Jesus—the constellation, the ego, the saviour in the hour of death—is born in the head.

XXVI.

Pasc Ch.—*myst. mentis*—comes in *sopore nostro*, shows the golden rose, brings grace, knowledge, power above men; generates new blood, heals all ailments. But practice in the evening.

XXVII.

Keep awake; develop INRI with our fire. Now imagine, as if seeing a picture within—*imago nr.*—everything desired. Hope, then slumber quietly. Serving, thou shalt earn. Thy most beautiful dreams shall come true.

XXVIII.

Keep awake. Search for gold. How the heart trembles, full of joy, when the union—*est aurum initiati*—is first consummated, and thine intellect realizes, by the fulness of light, the presence of God!

XXIX.

Love J. Ch.! Then Love, developed by the art of the philosophers, leads thee at night high up to God. On high—this means inwardly—thou, still alive, shalt see, as after death, the wonders of the spiritual world.

XXX.

In the quiet of the evening *sol gaudet in mente*. Then desire powerfully. Thoughts come by themselves, without effort, like wonder. These are true gifts from G. generated through the S. S.

XXXI.

Breath. In the deep sleep Sophia—*rosa n. mystica, pulchra, sana*—talks to head and heart, brings us science, love, strong will, forms the new soul, the fiery ego.

XXXII.

When thy work is finished, take a rest. J. Ch.—*deus agens*—regenerates thee; our Sophia leads thee all through life, protects against fresh jests of the devil; the real heaven, full of sweet love, is often reflected into the heart.

These thirty-two anagrams represent about five per cent of the whole esoteric instruction given, though in the whole, as already stated, the repetitions are many. There are also a number of anagrams that are merely exhortations. Yet in this very restricted group earnest students will catch very instructive

glimpses into our philosophy and art. Deity is defined as One Intellect, also as Trinity. The purpose of the perfecting process concealed in alchemical formulæ is hinted at. Clear definitions of the apparatus, first matter, and the "stone," also of the real gold, not to be found elsewhere in print, are there. The whole process of the psychochymia is transparently revealed, together with the results to be expected. Hints given concerning the "love of Jesus," the creation of the Bride, the marriage of the Thinker, the holding of the uninterrupted world-dreams (akashic records) of the past and future, will furnish food, even for far advanced students.

The average seeker, and in this class I put about eighty per cent of the serious students of esotericism, should compare these epigrams with the *Golden Verses* of Pythagoras, the *Chaldean Oracles*, the *Nuctemeron* of Apollonius of Tyana, the *Thirty-two Paths* of the Kabalah, or even with the *Song of Songs* of Solomon. Let him then frankly ask himself whether in any of these venerable and mysterious relics of antiquity he finds instructions more practical and definite than he can get from these modest, modern, lucid anagrams.

I have previously compared the Faust poem, together with the two branches of the sub-Faust, to the constitution of Man. In closing this review, I may also compare it to an old cathedral. Its construction is formed upon the plan of the cross, symbol of mystic love and union. Its mighty arches, decorated with the noblest motives of art, aspire to heaven, carrying with them the soul of the beholder. The sun—symbol of light eternal—shines through its stained windows, and its refracted rays, playing over the ever-shifting rays of incense-clouds, form an endless series of new shapes of beauty, reminding the thinker of the creation by light. And when the music, represented by the harmonious rhythm of verses, is added, the mystic atmosphere becomes complete, lulling the soul into reminiscent reveries, momentary realizations of a higher, better life.

The high mass is celebrated, the action going on simultaneously on earth and in heaven. *Sursum corda!* Upon hearts uplifted the king-priest Melchisedeck brings down blessings, while in the crypt beneath, the initiation into the sacred mysteries of Eleusis is performed. Edifice and priest, worship and worshippers, are consecrated to the mighty god, to "Eros who began everything" (Goethe), to "Amor who moves the sun and the other stars" (Dante), on whom depends, in fact, our woe or weal on earth as well as our only hope of immortality.

Yet the Faust is a monument even more *aere perennius* than any cathedral. When after generations and generations all the cathedrals have returned to dust, when the memory of all Kaisers and other autocrats of the past and present shall be at most but empty names, initiators descended from the stupid peasants who were so dear to the heart of one of the most magnanimous and sympathetic of adepts and seers shall still use the Faust, as priests use the Bible; and taking one of its epigrams as text, preach the oldest and only true religion, the religion of the almighty Trinity: Intellect, Love, Liberty! Amen.

(To Be Concluded)

Service

By EUGENE DEL MAR

The password of the day is Service, and it is proclaimed at every crossroad leading to the New Age. In business, in science, in psychology, as in religion, it blazons forth as a signpost, pointing the way to the higher aspects of life.

The most fundamental aspect of Service is one from which there is no escape, and which forever intrudes itself upon one's notice. The essence of Service is co-operation, its avenue is sacrifice, its motive is love, and its aim and end is conscious harmony. The Universe exemplifies all of these qualities in perfection, and the deeper one delves into its mysteries the more wondrous are its revelations.

There is a Universal Rhythm, whose blendings constitute the music of the spheres; and this grand symphony expresses itself throughout the activities of creation, evidencing itself in the compensating vibrations of life and death, growth and decay, day and night, etc. These contracts constitute neither opposite nor opponents, but necessary complements, mutually co-operating and serving each other and all who understand and use them rightly.

Those aspects of spiritual unfoldment—with their related mental development and physical growth—which answer their purpose through fulfilling their measure of Service by a process of natural selection are consigned to the universal storehouse for the use of others who may require them; and those which fail of their purpose and refuse to serve are relegated to the universal melting pot, to be remoulded for future usefulness.

There is a resistless onward march in the expression of life along a normal rate of progress and all details of spiritual unfoldment, with the corresponding expressions and activities are designed to maintain this. That which retards the onward swing of evolution perishes, while that which serves it persists.

There is a fundamental Divine law of Cause and Effect to the extent that one places oneself in opposition to the orderly evolution of life's expressions. It is only when one serves this divine law through purposeful harmony with it that effects cease to be unpleasant and—in the sense that it no longer applies—the law is transcended.

The pleasant reaction is the result of action that is prompted by personality or personal selfishness, for the thought prompting such action is a boomerang that glides along the sloping sides of limitation and strikes back to its point of origin. Desire is "killed" when it is divested of the factor of personality, without which the thought strikes no wall of limitation and is incorporated harmoniously with the universal.

The only way to escape unpleasant results is to avoid creating causes that necessitate them. No results are unpleasant in themselves, but rather it is the relation one makes with them that impels this interpretation. They remind us of the truths we have failed to observe, and we impute to others the dissatisfaction that we have introduced within ourselves.

The escape is made from undesirable Karma when one unloosens and drops his sheath of personality, when his thought is poised in an universal impulse, when the personal takes on impersonality, when diversity is transmuted into unity, and when service is rendered in harmonious accord with universal principle.

Theologies and creeds accentuate separation and division through placing the accent on words and ideas rather than on the spirit of life; they limit and contract; they are selfish and egotistic. They induce uniformity in non-essentials, and diversity in essentials. The world has too long been obsessed with its creeds inherited from the sanctified traditions of the Dark Ages.

Unity consists in the harmonious intermingling of differences, the fitting together of individualities, the blending of contrasts, and the rhythmic pulsation of apparent discords. Unity is lacking in the combination of similarities and the duplication of identities. Unity means vitality and life, while uniformity signifies stagnation and death.

The universe is built upon the co-operative plan, and inherently the interest of one is the interest of all. That which is to the spiritual advantages to every one else. The basis of all life is spiritual and the spiritual law is that of unity. The unfailing method of helping the self is to help others, the best way to learn is to teach others, the royal road to receiving love is to love others, and no one can really help another without helping the self.

The world's great need is for Service, which is a by-product of wisdom. Ignorance breeds selfishness and egotism, and a consciousness of weakness. Usually, one covers this over with an assumption of strength; but with unfolding wisdom egotism is converted into egoism and selfishness into selfness, and with the development of strength consciousness there arises the impulse to use it in service.

From the material point of view, sacrifice is giving up the larger for the smaller and the greater for the lesser; but from the spiritual standpoint it is exactly the opposite. It is surrendering the coarser for the finer, the material for the mental, and the mental for the spiritual. It is relinquishing the dead for the living, giving up the past for the future, gaining the permanent in exchange for the temporary. Spiritually, sacrifice signifies an essential gain and an inevitable profit.

The Larger Life is inclusive of the life of personality, and in transcending personality one surrenders nothing. One does not lose that which he overlooks in the greater satisfaction of a wider vision. One does not divest himself of dimes when he receives dollars. One does not miss the light of a candle when electricity takes its place.

Service is an essential gain. It involves expression on a higher plane, the greatest benefit of which is always with the one which gives. It requires love, sympathy and consciousness of unity, which react inevitably to their point of origin. It frees the soul so that it unfolds its greater beauties, and these are

sensed and enjoyed most intensely by the one whose spiritual qualities are being unfolded.

The Soul is seeking freedom of expression through its mental and spiritual avenues, and Service is its open sesame whereby spiritual liberty is acquired. The love that prompts Service may first be individual and exclusive, but it is when love becomes universal and inclusive that the higher aspects of Service are attained. Then when one gives, the Universe is placed under compulsion to fulfil its Law of Compensation. The Universe serves freely those who serve it freely. It justifies the faith that is exemplified by Service.

That which one takes out of the Universe is a measure of what he puts into it. The Universe owes one nothing, life owes one working. The Universe offers freely everything it has and life has already been given. Measure for measure, with never a loss and ever a gain, is the law of the Universe, and the passport to its treasure house is Service.



THE AZTEC GOD OF WAR

(Continued from page 14)

"Son of mine, stop thy hand! Wait! Give heed!"

"Adulteress!"

She feared not death, but wished to pray for the assassin, whose fate, she knew, would be more dreadful than his crime. But now sounded a new voice, a stentorian voice which made the temple quake:

"Mother, fear not! I will save thee!"

How it thrilled, the voice of *mamagrande*, as she repeated the first words of the god! And how it thrilled the little heart of the never wearied listener! And then:

"The hills repeat the echo of those words. All space shines with a beautiful light, which bathes directly the face of Coatlicue. The assassin remains immobile, and the sister mute with terror, as from the bosom of Coatlicue springs forth a being gigantic, strange. His head is covered with the plumage of hummingbirds; in his right hand he carries the destructive *macana*, on his left arm the shining shield.irate the face, fierce the frown. With one blow of the *macana* he strikes his brother lifeless, and with another his sister, the instigator of the crime. Thus was born the potent Huizilopochtli, protector-genius of the Aztecs."

And Coatlicue, the gentle Coatlicue of my childish love? Throned in clouds of miraculously beautiful coloring, she was forthwith transported to heaven. Once I voiced the infantile view that the fate of Coatlicue was much more charming than that of the Virgin Mary, who had remained on this sad earth as the wife of a carpenter; but *mamagrande* was so distressed, and signed my forehead and her own so often, and made me repeat so many credos, and disquieted me so with a vision of a feathered Apache coming to carry me off to the mountains, that I was brought to a speedy realization of my sin, and never repeated it. Ordinarily *mamagrande* would conclude pacifically:

"Such, attentive little daughter mine, is the legend narrated to the Aztec priests by the forests, the waters, and the birds. And on Sunday, when *papacito* carries thee to the cathedral, fix it in thy mind that the porch, foundation, and courtyard of that saintly edifice remain from the great temple built by our warrior ancestors for the worship of the god Huitzilopochtli. Edifice immense and majestic, it extended to what today is called the Street of the Silversmiths, and that of the Old Bishop's House, and on the north embraced the streets of the Incarnation, Santa Teresa and Monte Alegre. I am a little fatigued, *Chiquita*. Rock thy little Old One to sleep."

FATE AND FREEWILL

(Continued from page 15)

But Astrology does not furnish any diagnosis of the disease of the moment. It shows the natural soil out of which certain disease tendencies grow. It shows which special area is likely to be affected as the central point at the moment. How many among the practitioners today are quite SURE where to begin to treat a complex case? When they have taken the blood count, pressure, pulse, respiration, reflexes, etc. (I understand that the protruding tongue is not *au fait* in our set nowadays), well, as one physician said to me (an elderly man who was sincere and earnest):

"The blamed people don't get sick according to the book."

So one of the great present uses of Astrology is that of aid to the psychoanalyst, and to the physician. A secondary aid, such as the chemist and blood-test, etc., provides.

So much for the body. We are fated through our birth conditions to possess a certain type of body; but the wise man develops it through exercise, diet, work and play, to the point where it is a strong and useful servant for the God within. Here acts his Freewill. And as none can be happy or healthy without work, it is also a true index to one's proper vocation and vocational training. But to me, without a belief in re-incarnation, without a conviction

that "the soul that dwells within us, our life's star has elsewhere had its setting and cometh from afar." Astrology is a shell, as bare as the abalone shell on the sand. For, if you will accept the idea that man is a product of all his former lives, of all his evolution in the chain of globes and lives, then you will argue that the map of birth is the map of all that he has attained in his former living; the sum of his vast past; the epitome of his experience. It shows at once what he has done; what heights he has still to scale; what armor he must endure to achieve further conquests.

If he does not choose to develop, to grow in the widest, wisest way, then the slings and arrows of outrageous fortune will beset him here, or hereafter: not in any heaven or hell, but in actual living through a life of groping for opportunities that do not present themselves, when he would, like Dives, give the whole world for that cup of water that he aforesaid rejected. We make our heaven or hell as we choose; for none may pass unchallenged forever.

(To Be Continued.)

EXPANSION

(Continued from page 16)

We do not know when this command, "Be ye perfect!" was first given, but we associate it with the cycle of two thousand years through which we have just passed, when it was spoken to those who had attained their spiritual majority (not maturity) and who, having perceived the plan, could consciously carry on their own development and prepare themselves for a new race consciousness then dawning. A day much as this one in which we are now living, for again many have eyes to see and ears to hear and know that a subtle something is influencing people here and there all over the world. Not in one race or location more than another, but everywhere, especially among the young, there are signs of expansion of consciousness. To some people, things that once were all important have ceased to exist. Viewpoints which were sacred are looked back on with feelings akin to shame.

Yes, the few are moving forward! In the midst of the separation and differences which are rife there are individuals who are undisturbed and who are watching for the birth of IDEALS. In every race, even to the far corners of the universe, these spiritual babes are growing in strength, and those who have eyes to see are sending them the power of their own spiritual force, or assisting in their material direction. Out of the crucible of life will come a new day!

These ideals, born of knowledge and faith in the perfect plan, are rising in the ether and cementing themselves, building a great white city of brotherhood, which will some day come into being in material form, and there will be no sorrow in it, nor separation, nor death.

Let us dream big dreams and express them in as great measure as possible, for through the expression of spiritual ideals, the consciousness of mankind expands toward the perfection which is its destiny.

The Caldron

TO the Editor of *Azoth*:

The writer's recent spontaneous investigation into the realm of spiritual and material consciousness suggests to him a further inquiry into the relation of spirit and matter from the point of view of the occultist as well as the physicist. Both spirit and matter are known to occult students to be interchangeable emanations or diversifications of the One Absolute, their apparent disparity being one of degree of involution only. Where then can we place the dividing line between matter and pure spirit?

The discovery by exact science of the electronic theory furnishes an excellent basis for comparison with the finer graduations of matter known to occultism. Taking the largest invisible composite unit of matter, the molecule, to represent matter in the lowest occult realm of the Physical World (Lower Triad of Yetzirah of the Sephiroth, or angelic world), the next smaller unit, the atom, may be identified with the Desire World (Upper Triad of Yetzirah, or archangelic world), while the electron as the smallest indivisible unit correspondingly takes its place in the World of Thought (Briah). Here then lies the border line of matter and pure spirit, since occult science teaches the plane next above the World of Thought to be the first universal world, the World of Life Spirit (Atziluth, or divine world) and as such the lowest of the purely spiritual planes of the Absolute (Kether principle) before manifestation.

While, according to exact science, the possibilities of atomic combinations forming molecules are practically infinite, the electronic combinations forming atoms are at present represented by ninety-two so-called elements. Electrons are said to have been definitely recognized as the ultimate component parts of matter, since unlike molecules or atoms they fail to show any appreciable difference in structure which might suggest the possibility of a still further sub-division. They present, however, an extremely puzzling variance in kinetic energy inherent to them. If there be a division below, or within the electron, it can only relate to the nature of this potential energy within the positive electron forming the atomic nucleus, in comparison with the negative electrons associated with or revolving around it. This nucleus or positive electron seems by attraction (gravitation) to hold all remaining electrons within the same atomic family, as the sun by its attraction holds the planets in the solar system.

The hermetic axiom "as above so below" readily assents to this arrangement and recognizes in this positive atomic nucleus at once the primary seat of spiritual (solar) energy which is reflected by the negative electrons representing the planets of the solar system.

The kinetic power contained in these nuclei is proven to be the identical force which visibly radiates from our own sun during the phenomena of the aurora borealis or the northern light and is the power from which the electron derived its name.

Inasmuch as the spiritual sun represents the abode of the highest aspect in the macrocosm of the Absolute, whose nature is beyond the ken of even the most advanced initiate on our present earth, so does its microcosmic counterpart in the atomic world defy the most diligent scrutiny of the physicist.

Yours very truly, JOHN EDMONDE RUNGE.

BOOK REVIEWS

Zodiacal Symbology and Its Planetary Power. By Isidore Kozminsky, D.Sc., F.R.H.S., F.R.N.S., B.A.S., &c. Cloth, 194 pages. William Rider & Son, Ltd., London.

Dr. Kozminsky, the eminent Australian archaeologist and occultist, author of "Numbers, Their Meaning and Magic," makes with this volume a unique and highly important contribution to the art of astrology. It is no small achievement to have ascertained, described, interpreted and assigned the planetary attribution of 360 symbols of the most varied character, each one appertaining to a certain degree of the Zodiac. Indeed, such a feat could have been accomplished only by an astrologer of profound intuition as well as learning, with a consciousness trained to steadfast contemplation on higher planes of vibration.

"From a close examination of thousands of nativities during the past," writes Dr. Kozminsky, "I have reason to believe that the planets which will be found associated with the zodiacal degrees in this book are correct and important in every particular. I believe this is the first attempt in this direction, and I am sure that it will be found helpful in dealing with the many problems with which the student has to grapple. Especially will it be useful in determining, together with the associated symbol, the special degree of the Zodiac which rises at the birth, when time is given with no measure of certainty, and as an aid to prenatal and other astrological considerations."

Apart from their astrological value, the symbols have a singular fascination of their own. Just to give an idea of their flavor, we turn at random to the eighth degree of Aries and find that, under the influence of the planet Mercury, its symbol is "A silver axe shattering a shield of iron," which the author interprets thus:

"Denotes one possessing understanding and a penetrative intellect who will be compelled many times in life to exert his abilities for the removal of obstacles and formidable enemies. He is gifted with much moral bravery and a high sense of duty. Here we have a hero whose weapon of defense and offence is the mind. It is a symbol of Penetration."

And imagine the charm of "A white dove, adorned with a rose-colored ribbon to which is attached a little bell, standing on the right shoulder of a man drinking wine."

H. K. C.



DEAR READER:

St. Louis, Mo., July 6, 1921.

Do you recall one of those rare moments in life when the veil is lifted for a moment, when a breath of inspiration comes like a flash, when the future seems to be suddenly illuminated, when you feel a mastery stealing into hand and brain, when you see yourself as you really are, see the things you might do, the things you can do, when forces too deep for expression, too subtle for thought, take possession of you, and then, as you look back on the world again, you find it different; something has come into your life; you know not what, but you know it was something very real?

Winning victories is a matter of morale, of consciousness, of mind. Would you bring into your life more money, get the money consciousness; more power, get the power consciousness; more health, get the health consciousness; more happiness, get the happiness consciousness. Live the spirit of these things until they become yours by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he controls them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it so that you can go forward and carry the world before you.

And what is this world that you would carry before you? It is no dead pile of stones and timber, it is a living thing; It is made up of the beating hearts of humanity and the indescribable harmony of the myriad souls of men, now strong and impregnable, anon weak and vacillating.

It is evident that it requires understanding to work with material of this description; it is not work for the ordinary builder.

If you would go aloft, into the heights, where all that you ever dared to think or hope is but a shadow of the dazzling reality, you may do so. Upon receipt of your name and address, I will send you a copy of a book by Mr. Bernard Builbert Guernsey, the celebrated New York author and critic. It affords the inspiration which will put you in harmony with all that is best in life, and as you come into harmony with these things, you make them your own, you relate with them, you attract them to you. The book is sent without cost or obligation of any kind, yet many who have received it say that it is by far the most important thing which has ever come into their lives.

Be careful that you do not miss this wonderful opportunity because of its great simplicity. Get your letter in the mail today; it will take but a moment, but it may be the supreme moment, in which you may discover the secret for which the ancient alchemists vainly sought, how gold in the mind may be converted into gold in the heart and in the hand!

Awaiting an early reply, I remain,

Your sincerely,

CHARLES F. HAANEL,
219 Howard Building, St. Louis, Mo.

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