

Vol. 9  
Ser. 28 - '21

AUGUST, 1921

No.

Started Nov 7, 1921

# AZOTH

*The Occult Magazine of America*  
*A Monthly*

THE OCCULT SIDE OF EINSTEIN'S THEORIES,

*J. W. Norwood*

LEAVES FROM A KABBALIST'S NOTE BOOK,

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**AZOTH PUBLISHING COMPANY, Inc.**

Published at 357 WEST 36th STREET, NEW YORK, N. Y.

\$0 per year

35 cents per copy

\$2.00 six months

Entered as Second Class Matter, February 11, 1921, at the Post Office at New York, N. Y., under the act of March 3, 1879

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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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No. 2

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## Editorials

### OCCULTISM AND THE DIVINITY OF CHRIST

Once again a tempest rages in the ecclesiastical tea-pot. A learned British divine, no less an authority than the Dean of Carlisle, has shocked a Churchman's Congress and by extension the whole world of dogmatic Christian theology with the statement:

"Jesus may have allowed Himself to be called the Messiah but never, in any of His well attested sayings is there anything which suggests that His conscious relation to God was other than that of any other man towards God.

"The divinity of Christ would not necessarily imply a virgin birth or any other miracle. The virgin birth, if it could be historically proved would be no demonstration of Christ's divinity nor would disproof of it necessarily throw doubt on that doctrine.

"The divinity of Christ does not imply omniscience. There is no more reason why Jesus of Nazareth knew more than his contemporaries about the true scientific explanation of mental disease than there is for supposing that He knew more about the authorship of the Pentateuch or the Psalms."

Following this utterance of the learned Dean another clergyman, an Oxford University principal, arose and delivered himself of:

"Jesus did not claim in the Gospel to be God's son, in the physical sense which such narratives as that of the Virgin birth suggest nor did He claim to be God's son in a metaphysical sense.

"He claimed to be God's son in a moral sense, in the sense in which *all* human beings are God's sons, as standing in filial moral relationship to God."

It would have been still more surprising if the foregoing utterances had not provoked an outburst of sacerdotal protest. No wonder indeed that a newspaper correspondent was enabled to cable on the succeeding day.

"Following the startling doctrine enunciated by Rev. Hastings Rashdall, Dean of Carlisle, that Jesus Christ never claimed divinity, other British ministers have taken up the cudgels in defense of the Church.

One of the first of the leading clergymen to take issue with the speech of the Dean of Carlisle was the Rev. B. G. Bourchier. Dr. Bourchier to-day said:

"If the Dean of Carlisle is correctly quoted, his speech is as appalling as it is amazing. His conclusions, if accepted, would sound the death knell of the Christian and Catholic Church.

"Christ, if not literally divine, was the greatest impostor in history. On the other hand, if he was not the Son of God, the whole gospel is meaningless and unintelligible. .

"The Dean is reported to have said that Christ never claimed divinity. The truth is he never claimed anything else. And for that claim he forfeited his life.

"His every action and his every word, every miracle was performed in the consciousness that he was divine. Nature's laws obeyed him because he was their creator.

"Before his accusers he proclaimed as his answer to their query, 'Art thou the Son of God?' an emphatic 'I am.' If we cannot worship Jesus as the Eternal God, we have no alternative but to despise him as our fellow man."

An outburst of this kind creates the wildest excitement whenever it occurs, yet no churchman ever remembers that such outbursts have been recurring periodically during the entire eighteen hundred and odd years which separate us from the earliest Nazarene conventicles. In the old days, they used to call this sort of thing "heresy" and the remedy applied by the ecclesiastical Lord High Executioner was like the suggestion made for Poo-Bah, in the *Mikado*, "Something with boiling oil in it."

Has any one since the days of Watt and Stephenson felt called upon to suggest that, after all, steam was a fallacy, that it exerted no power," or have we any scientific "heretics" disputing Morse and Edison concerning the efficacy of the electric current?

If there were such scientific heresy at any time or in any place, and the disputants were serious-minded lovers of truth, how quickly the experts would arrange for demonstrations which would leave no stone unturned, under which a grain of conviction might be concealed.

When the Reverend Bouchier had unloaded that fine ecclesiastical sophistry about Jesus saying emphatically "I am," when asked if he were the Son of God, when what he is recorded to have replied is the enigmatic "*Thou* hast said it," he produced the *crux* of the Churchman's position—

"If we cannot worship Jesus as the Eternal God, we have no alternative but to despise him as our fellow man."

"The Dean's conclusions, if accepted, would sound the death knell of the Christian and Catholic Church."

This is the mighty truth. If Jesus himself is to be taken at his own words, the entire fabric of the colossal humbug of the ages crashes tumbling to the earth.

But the claim that Jesus would sink to the level of his false representatives is an idle dream.

The Rev. Bouchier says that "If Christ was not literally Divine, he was the greatest impostor in history. On the other hand, if he were not the Son of God, the whole gospel becomes meaningless and unintelligible."

That is indeed a despairing picture, but what it really means is—

"If the false teaching of *the Church* is exposed, it stands revealed as the greatest impostor in history." "If the system of hypocritical and illogical misconceptions which we have foisted on humanity for the purpose of creating dupes and sycophants is ever unveiled, then the Church becomes meaningless and unintelligible."

"When thieves fall out, honest men get their due." The field of Occult research is the domain of the true teaching of the great adepts of the past and of the cryptic books of hidden wisdom, the surface babblings of which, produce the deluded fanatics of the exoteric religions.

It is only when that fell cataclysm arrives, which these disturbed "Divines" hold in such fearful anticipation, the collapse of the *exoteric* Church, that the Christ of the *Gnosis*, radiant and triumphant will come into His own and commence the work of world regeneration which Churchmen have so long delayed.

"What is the reason your countrymen are always fighting each other and unable to organize a stable government, asked the writer, recently, of a celebrity from a land freed from the yoke of alien rule by the League of Nations, but torn and bleeding, ever, with its own internicine feuds. "Because," said he, "some of them make the 'sign of the Cross' with two fingers and the rest make it with three. They regard each other as irrevocably damned in this world and the next.

The precise teachings of Christianity at its inception was a form of the *Gnosis*. (Greek for 'Science') or Wisdom religion, which had existed and been developing for ages. As Augustine, the Catholic, was obliged to confess, "that religion which was called the Christian religion was the same that had existed from the beginning of the World."

The true Christian Church was stifled very soon after its birth. As a student has recently tritely expressed it—"The principal mission of the early 'fathers' was to convert the world from Christianity to Catholicism."

For nearly two thousand years the name and fame of Jesus, the great Adept, has been seized upon, bandied about, misapplied and dishonored by hordes of sacerdotal fakirs who when one of their number turns honest, shriek that if Jesus be divorced from their motley society He must be thenceforth "despised" and regarded as "the greatest impostor who ever lived."

The contrary is the case, Jesus has never been understood by the mass of humanity *because* of the Church. Above ground

he has been made the sponsor for whatever criterions of life, manners of opinion or infamies of oppression the wielders of oppression's sword have chosen to proclaim.

The true knowledge has remained with the initiate, in the crypt and with the Adept, dwelling far from the disturbing influences of secular society. The age predicted by the Seers, the very age fixed by H. P. B. as the beginning of the 20th Century, has arrived, when this ancient knowledge must arise from its subterranean retreat and overwhelm the fabric of falsehood and intrigue for temporal power which men call "Church"—have the blasphemous effrontery to call "the Church of God."

Jesus is therefore promised to be despised by the Churchman in the very hour of His triumph; when He who prayed, like Buddha, that He and His Father and Mankind should become *One* is claimed by a 'recreant' Dean of the "established" Church to be Divine in the very sense which He Himself taught, an exemplar of the Divinity inborn in and inseparable from Humanity.

Truly the Church may be taken at its word, it's death knell; already resounds in the ears of its cowering parasites.

Occult Science stoutly upholds and defends the Divinity of Christ because the very term "Christ" is that of the "Divinity of Man."

The Christ of the Churches is one of their own manufacture and made subservient to their own interests but the Christ of humanity is the indwelling spirit of God common to us all.

Well did Pilate say, as he pointed to the stricken victim of sacerdotal intolerance on his way to Golgotha, in the grasp of Roman soldiery. Behold—MAN. *Aish-Homo.*

The Occult student who fathoms the meaning of these two words, one Hebrew, the other Latin, is far on the road to fathom the sincerity of the Church regarding its own Mysteries.

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A MAXIM OF NAPOLEON

Paradise is a central spot where the souls of all men arrive by different paths.

## The Occult Side of Einstein's Theories

By J. W. NORWOOD

When the scientific experimenter uses his imagination and begins to "suppose" things that seem logical and reasonable to him, even when they appear utterly absurd to less imaginative members of his craft, by all the previous rules of science he at once becomes unscientific. But he generally discovers something. Certainly he stirs up a great commotion in scientific ranks.

Prof. Albert Einstein appears to have done just that. Moreover some of his predictions have apparently been proven true by other scientists. "The difficulty in accepting Einstein is entirely the difficulty in getting away from *earth-bound* habits of thought," explain J. Malcolm Bird, associate editor of the *Scientific American Monthly*, which this year paid an Englishman \$5,000 as a prize for the best popular language short essay explaining the Einstein theories.

The idea of Relativity simply amounts to this; that there is no such thing as absolute measurement of space or time possible by science as it is situated on this earth, without an absolute set of reference co-ordinates, which has certainly not been found as yet. Hence all motion, and all time and all events and appearances as observed by man on earth, are measured relatively to whatever set of reference co-ordinates he picks out and are "true" with regard to those and those only.

The general idea of Relativity is very old, as every occultist knows. Neither Einstein nor his scientific predecessors of the orthodox schools discovered it for anyone save themselves. What is remarkable about their work, is the manner in which they set about to prove it or disprove it by physical experimentation. What is remarkable about Einstein's conclusions regarding Relativity is his method of reasoning, first using his imagination and then testing that by an excursion into pure mathematics.

In fact, as Mr. Bird says, "the entire formulation of the General Theory of Relativity" upon which Einstein's fame chiefly rests, "is an exercise in this" (Non-Euclidian geometry, which is best known to the proponents of the fourth dimension theory). Not that Euclidian geometry has been upset so far as it pertains to a three dimensional world such as Earth, for which purpose it was formulated, but that it does not hold good for an imaginary four dimensional world as conceived by the non-Euclidian geometers.

No one of them knows what is the fourth dimension. But that does not prevent the master of pure mathematics from speculating about it, any more than a philosopher or scientist of a two dimensional world could be prevented from speculating as to the nature of the, to him, unknown third dimension we call Up-Down. Einstein seems to be of the opinion that Time may be the fourth dimension, and demonstrate mathematically that space, motion and time are interdependent instead of having no connection with each other. Thus it is shown that there can be no such concept as absolute motion or absolute time but that everything is relative to something else.

The great search of the Relativist therefore is for the Absolute, which he admits science has never found and is not likely to do so, although he may get nearer and nearer to it. Unless he can find a set of reference co-ordinates, which he designates as a "reference frame," relative to which all phenomena, observed and described from any and all other reference frames are "true" because they can be checked by the one absolute standard, the Relativist is forced to admit that nothing whatever is "certain" or "real" to the point of absolute definition.

Einstein gets as near an Absolute reference frame as it seems possible for any one in this universe to do, by selecting the velocity of LIGHT, which in free space "appears the same to all observers regardless of the relative motion of the source of light and the observer." By a series of mathematical operations known as "transformations," observations made relative to various other reference frames may be checked one against the other and be found identical.

In selecting the velocity of Light, Einstein passes by the hypothetical "ether" of science, the medium through which Light vibrations are transmitted, and his supporters even see a time when the "ether" is to be thrown into the discard, not because it is not "real" or does not exist, but because it seems impossible to "prove it" or to know anything about it. It is reasoned that it is better to take Light instead of the medium through which it moves as a reference frame, as it seems nearer the absolute. And perhaps this is true.

It is at this point that the matter of Relativity as understood by modern science—or at least by those scientists who accept it and the Einstein conclusions—becomes of especial interest to occultists, who are after all but students of the "occult" or "hidden" things of Nature. Their interest arises from the query, "Is Light the nearest to the Absolute in reference frames?" Its velocity of 186,330 miles per second indicates a tremendous vibratory rate of something. Is it the highest known rate of vibration? It is doubtless the highest rate measured by physical methods.

But what about THOUGHT? Quite an appreciable time is required for Light from the sun to reach the earth, measured of course by our earth standards. Yet to look at the sun is instantly to THINK of it, so that our thought may travel at an infinitely higher speed than light. We do not have to look at the sun or anything else to wing our thoughts instantly TO it. Of course it may be argued that we know so little of the nature of "Thought-waves" it is useless at present to attempt the erection of our reference frame with respect to it.

Yet Einstein and every other thinker that ever lived have utilized Thought to an even greater extent than so physical a thing as visual light. It was by the pure processes of Thought with its imagination and powers of reasoning that Einstein reached his remarkable conclusions, one of the chief of which Astronomy corroborated, namely that Light rays may be deflected by gravity.

And when we arrive at THOUGHT as a reference into which other references may be resolved or transformed, what about THAT which is behind Thought? In other words, what about the Individual Intelligence, Ego, Soul or Man who has the power to direct thought?

This idea should be of some interest to the Relativist who will scarcely claim with propriety, that it must be rejected on the ground that it comes from the "Occult" schools and is therefore all moonshine. Attention is called to this idea by reason of the criticism directed by supporters of the Einstein theories against the methods used by the ancient Greek and other philosophers—methods which, it appears from the comment, the writers failed to understand.

The following is quoted from "Einstein's Theories of Relativity and Gravitation" compiled by Mr. Bird from the various essays submitted in the prize contest conducted by his journal.

"The general direction taken by this inquiry has been that of a conflict between TWO SCHOOLS of thought which we may characterize as those of ABSOLUTISM and of RELATIVISM. The ancient Greek philosophers believed that they could tap a source of knowledge pure and absolute by sitting down in a chair and reasoning about the nature of time and space and the mechanism of the physical world.

"They maintained that the mind holds in its own right certain concepts than which nothing is more fundamental. They considered it proper to conceive of time and space and matter and other things presented to their senses by the world as having a real existence in the mind, regardless of whether any external reality could be identified with the concept as ultimately put forth. Under this system a single observer is competent to examine a single phenomenon, and to write down the absolute law of nature by referring the results to his innate ideas of absolute qualities and states."

It is true there were and still are the two schools mentioned, to one or the other of which all thinkers belong. But it is an error to assign the "ancient Greek philosophers" as a body, or any other group of philosophers holding similar ideas, to the Absolutist school because of their method of "tapping a source of knowledge." They were not absolutists by any means.

That they believed and that occultists generally today believe that a source of knowledge can be "tapped" is true. But they do not believe that after they have "tapped" this source, their attempts to express what they have learned in scientific formulas of "law" are likely to be any more absolute than similar attempts at formulating "laws" by the methods of physical science.

Reasons which have been acknowledged by the philosophers of all ages addicted to this "tapping" process, which is a mental and not a physical method, are quite sufficient to cause the occultist to side with the relativists.

In the first place the source of knowledge said to be tapped by the philosopher, is within himself, and its extent depends upon his state or degree of evolution toward that condition of mental mastery sometimes referred to as Mastery of the Law. Nowadays physical science speaks of this inner store of knowledge as the "Subconscious."

In the second place the ancient philosopher, in common with his modern prototype, believed that this inner source of knowledge could be consciously connected with what was in effect a "central sun" or body of knowledge which

may be regarded as the collective knowledge of mankind, and which Plato referred to as the "world of divine ideas." Those who have given any attention to modern works on mob psychology will be able faintly to grasp the idea of the ancients as to this "central sun." Modern Theosophy calls it the "Akashic records."

And in the third place these ancients and their lineal descendants were very far from believing that any one person, 'Master' or otherwise, could correctly interpret all knowledge derived in this way. That is they did not believe or teach that all their theories were knowledge. On the contrary they insisted that some men were wiser than others and better able to perform intelligently the mental experiment of tapping both their individual and the collective or universal store of knowledge.

What they there felt, saw, heard or otherwise received was to them "knowledge" only if they could correctly interpret it. Their excursions into the mental realm of "divine ideas" were excursions into the Fourth Dimension, as mathematicians and psychologists would describe it today. Not every one who made such an excursion, especially without retaining his full reasoning powers, was thought capable of correctly stating the "TRUTH" about his observations. So it will be noted, the ancient Relativists differed only in methods from the modern ones, with respect to the fallibility of human judgment. And Einstein and his disciples are unwittingly travelling the same road with "Occultism."



## Goethe, the Rosicrucian; His Faust and Sub-Faust

By "PEREGRINUS"

(Concluded)

The analysis of the Faust reveals the presence of a very deep esoteric knowledge, of such one as could by no means be acquired from the perusal of books, but only through a true initiation, followed by continuous practice and even then only by someone, who had already for a good foundation a strong inborn faculty, to be developed with practice and study. Now, as a born poet, Goethe was to a very great degree endowed with the faculty of drawing inspiration; it is recorded also, that he had the real creative imagination, developed so highly that he actually visualized the children of his own mind as living and acting before him—a talent so rare that it is granted only to one or two in a whole generation. And to this exceptionally developed imaginative faculty, to this inborn seership, were added a very high intellect and an inquisitive critical mind, with a turn toward philosophy and physical sciences.

It was but natural therefore, that Goethe should turn for development to the Sanctuary, where the real Arts of the Covenant or the Holy Grail—otherwise Gnosis—might be approached. For the science of the academies, far less developed in Goethe's time than it is nowadays, could not offer full satisfaction to such a mind.

The Faust and sub-Faust furnish evidence, that Goethe found his Light in the Rosicrucian Fraternity, although there are no accessible documents to give historical proof. The very lean data recorded show only that Goethe was a Mason, and occupied influential position among the Weisshaupt-Illuminati. But the latter organization, in spite of its name, was rather a political body than a custodian of the keys to the sanctuary, and as far as I—not a Mason—could get information, Masonry, even in its higher degrees, was and still is regarded as a door only to real esoteric initiation. Into this brotherhood Goethe was received at Weimar on June 23, 1780, and it is recorded that he gave to Mrs. von Stein the pair of ladies' gloves, received by him at the initiation, remarking that although the gift had but slight material value, it was a true expression of his high esteem, because a Mason cannot give such present except once in his life. • • •

A short time afterwards he joined the Weisshaupt-Illuminati, his application dated February 21, 1783, is still preserved. Goethe was not very active there but he received a high degree in the organization. • • •

There he received the fraternity name Albaris, and inasmuch as fraternity names symbolize, or at least ought to, one or more characteristic traits of the frater, this name becomes very significative. If it was selected by Goethe himself, it expresses his opinion concerning the character of his inner self; if the name was given to him, it shows how the brethren regarded him. For Albaris was a semi-mythical Hyperborean and already a well developed seer when he travelled, according to Iamblichus, on an arrow to Pythagoras in Greece, where the master initiated him by a special shortened process into the Mysteries. For this favor Albaris expressed his gratitude, giving his arrow, a gift of Apollo, to Pythagoras, who subsequently often used it in his travels, appearing thereby at very distant places within miraculously short times. Of course this arrow, symbol of the swift solar ray, is again but the magic mantle.

Albaris, the now fully initiated magus, seer, a priest of Apollo and as such a poet and miracle-worker, returned afterwards to the North, continuing his useful activity among the Barbarians, and preaching to them the true fire-worship. Thus the inner Albaris, the initiated priest-poet, magician, teacher of the true Mysteries and a benefactor of humanity by the works of his mind, is in fact a good prototype to characterize the inner Goethe. Furthermore, this name furnishes also a good clue to the character of the initiation received by Goethe, which was neither the initiation given to the Weisshaupt-Illuminati, nor—as far as I know—to Masons in general.

The foregoing articles have already given a sufficient insight into the doctrine of this initiation, and fuller developments along this line would lead away from the present subject matter. But one fact ought to be emphasized here, and it is this: The analysis of the open heart of the Faust and the sub-Faust reveal some new sides of that already exceptionally many-sided complex, the mind of Goethe. But none of these new sides is contrary to the well known character of the poet. They only make the already great figure a little higher and they deepen our insight.

He is known as a philosopher and scientist. The new revelation shows him engaged with the loftiest part of philosophy: the theosophy of the true magic, also as a seeker after the deepest secret of nature, still unrevealed to academic science: the essence of life, and its mysterious working. He is known as a true seeker after God, but not on the way followed by the churches—even anticlerical. The new data explain the fact, otherwise so puzzling, that this keen, clear, critical and fully modern thinker openly and steadfastly expressed his belief in daimons, good and evil ones, and their influence on our lives. To the average "intellectual," this is simply unintelligible. But an esoterist will readily admit the possibility that Goethe, the seer, living simultaneously on two planes of consciousness, realized these daimons just as we realize the birds in the air.

Goethe worked nearly sixty years on his "Faust." Naturally such work reacts on the mind of the author himself, according to the divine rule expressed by the wise Mephistopheles: "We depend in the last analysis upon the creatures made by ourselves." It would be rather difficult to trace out in detail this mutual interaction, but a short comparison between Goethe and Baudelaire may fairly illustrate the relation of cause and effect in a poet's mentality and his life. This could at the same time also shed some rather instructive light on the difference caused in the light and work of an initiated by a true initiation and by a misinitiation. The circumstance that Goethe is a sun and Baudelaire a star of lesser magnitude does not weaken the comparison, for both were born poets, and these, like suns and stars, are formed of the same substance, the difference between them being one of endowment and—what is here our point—of development.

Baudelaire was not only a true poet, but he was also an initiate. And his was not merely a ceremonial initiation, but a real inner development. "We, poets and philosophers," wrote he at the end of his treatise on *hasheesh*, "who regenerated our soul by continuous work and contemplation, by assiduous exercise of the will and by the permanent nobility of the intention, we created for our own use a garden of true beauty." As far as it goes, this is a correct indication of the right way. But one factor is missing, and the most important one: Spiritual Love—although of the other kind Baudelaire had plenty. But just at this point started his misinitiation, and its consequence, his undoing.

Instead of turning toward Sophia-Helena the spiritual, the ideal inspiration from Beauty in Itself—instead of seeking that for which the Black Venus is a pure symbol, like the black Krishna, black Jesus and black Mary—he was diverted toward material ways, went for inspiration to the Black Venus on the material plane, even to *hasheesh*, to overindulgence in perfumes, including perfumes not made from flowers.

Closely connected with this fatal mistake is his other radical misconception concerning the philosophy of the Fallen Angel, that mystery of mysteries which fascinated the minds of many of the best poet-philosophers of Christianity—Dante, Milton, Byron, Goethe, not to mention lesser stars down to our own era. Compare their philosophy concerning this fundamental question, also their lives, and you shall be at least strongly impressed, if not perplexed, by observing the

evident influence exercised by their special conception concerning this question on all these great minds.

Baudelaire calls him Satan. But Satan to him is not the personification of the Evil Principle, as conceived by the Churches, but rather a benefactor of humanity. Yet he did not reach the philosophical height where Lucifer is regarded as the Light-bringer, the Morning Star. His Satan seems to be a material conception, the ruler of this earth on the earthly plane, although far above the debased conception of the real devil-worshippers, so well described by Huysmans. So he wrote his "Litānies of Satan" a string of forceful invocations, each ending with: "O Satan, pity my long misery!" The long litany ends with a prayer to Satan expressing the desire of the devotee, that some day his soul may find rest next to Satan, underneath the Tree of Knowledge.

Poor misled soul! It certainly contained the spark divine, which saved Baudelaire from the utter debasement into devil-worship, even inspired to him good intentions. But these inspirations were misinterpreted, because unfortunately on account of the wrong initiation. Baudelaire seems to have been acquainted with only one side of the Tree of Knowledge. And this half-knowledge directed him to the wrong way and turned his life into a refined hell up to his early and tragic end.

What is even worse, this Satan stamped its undeliable mark on his poetry. The "Flowers of Evil" which according to Theophile Gautier is "the most beautiful *fleur* in the poetical crown of Baudelaire," is best characterized by the author himself in his dedication of the volume as "*fleurs malades*"—sickly flowers. This is the fruit by which its tree might be judged. An unhealthy poetry of the spleen and neurosis, the offspring of an imagination kept in continuous delirium, heated in the effeminating atmosphere of alcoves saturated with the miasma of strong perfumes blended with exhalations of Bacchantes. A poetry of real decadence, esthetically as well as pathologically, a poetry of putrefaction even in its ecstasies, maddened and maddening.

It undermined the health of Baudelaire himself and wrecked his life at an age when he should otherwise have been at the best period of manhood. The stroke that ended the long tragedy was explained on a purely pathological basis. But those who recognize in his famous line, "In the brute lulled to sleep an angel is awakening" the genuine trademark of a certain initiation will draw a different conclusion, and with true pity in their hearts will say their "Requiescat in pace" over the brother who erred so fatally in mistaking left for right.

Now compare with this sad picture the life and work of Goethe, who by right initiation knew well both sides of the Tree of Knowledge, and turned toward the true Sophia. How healthily pulsates throughout his whole poetry the true life of humanity! What sane and safe compositions, what a harmony and balance, what rhythm and virility in every sentence? His are certainly not sickly flowers, but vital and vitalizing ones. They invigorated the author also by their healthy reaction on his mind, extended his consciousness far into the Invisible, where he had experiences of such variety and intensity as the undeveloped unperfected man does not even dream. But he travelled on the legiti-

mate way toward perfection, using not the hasheesh of the morally weak, but the ecstasy of the morally strong. The communion with supreme Beauty—with Helena, and not with the terrestrial Black Venus.

Goethe received indeed all the graces promised to those who live faithful to our Sophia. After a long and rarely intensive life he was crowned with a true green old age, during which his mind was still in the ascendancy, radiating light and warmth. He still found new ideas, new impulses, purposes and pleasures in continued energetic activity. Is not such a steadily ascending mind, impressing us so palpably with the idea that the decay of mind is not a fatal necessity, the best demonstration of immortality?

Like Plato, Goethe proved the soundness of his own philosophy by showing its results in his own life. The esoteric side of this philosophy is well known already, but the more important esoteric side of it is still unrevealed. This chapter is still missing from Goethe's biography. But it should be written because, completed with this chapter, the biography of the author of the Faust and sub-Faust would teach and forcefully demonstrate to mankind the most precious lesson any biography could offer to this age of sceptics, the palpably proved lesson that:

*The Ideal is the only Real.*

THE END

## Leaves from a Kabbalist's Note Book

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*The present subject has been treated of by the writer in various papers, contributions to Masonic periodicals and several published essays, but only with reference to special applications, whereas it is the object of the work, now undertaken, to so set forth the basic principles of ancient Cabalistic science as to clear the way for future students along a path which must, indeed, be dark and confusing to him who treads it for the first time alone.*

Man has, in the intellectual freedom of our times, reasserted himself as a scientific investigator.

Surrounded by a curious and complicated Universe, to the varied aspects of which every fibre of his being is, one way and another attuned and upon the rational comprehension of which he is dependent for the securities and satisfactions which, alone, render his existence tolerable, he classifies, arranges, divides and subdivides all which challenges his interested scrutiny, seeking to separate the good from the evil, and establishing himself, through the knowledge thus acquired, as the master of both.

It is, however, impossible for him to proceed from apparent effect back to logically demonstrable cause, along any line of investigation without making

the discovery that all of the phenomena encountered are manifestations of immutable laws.

The apprehension of these laws and their application under conditions which are equally conformable to themselves, enables man to create or bring into physical tangibility that of which he has only become conscious of by finding it already present, in what we term, for want of better designation, a "state of Nature."

Thus arises the comprehension that creation is alone consequent upon the operation of LAW, which produces invariably like results, whether invoked by the desire of Man operated to the extent of his limited powers, or to the infinite extent manifested by the physical harmonies and mechanical perfections of a Universe, so completely independent of the will of its puny organic denizens that their presence or non-presence in the midst of its wonders seem of no moment whatsoever.

Man, therefore, cannot escape the necessity of comparison between that which he is able to perform of his own volition and that which is everywhere going on about him irrespective of his wishes or objections.

He must inevitably come to the conclusion that, himself the product of an evolution over which he has no control, environed by matter which he has not made to exist, dependent upon Laws which he may apply but cannot change, he, too, must be one of the units of a vast reason inspired scheme, generated in a mind like unto his own, but of infinite wisdom, carried out with an exertion of power akin to that strength which he feels throbbing within himself, but of infinite extent and governed by a love of the same beauty which constitutes his highest inspiration, but unlike himself, able to both create and *Be* that Beauty in the fulness of its completion.

So man has been constrained to differentiate between his own and an infinite Ego of boundless character, the source and fount of all manifestation, of time, of space, of proportion, but indescribable in the terms of any of them because uncompassed by any of the limitations which can be described by speech.

We may grasp the feeling of the untrammelled ancient mind in rapt contemplation of this infinite distinction, without difference, which taught Man, the effect, his relation to God, the Cause, in the ancient sacred book of the Hindus, the *Maha Bharata*.

#### VISHNU SPEAKS

"The indestructible, the Supreme, is the Eternal."

"From the Unmanifested all the Manifested stream forth."

"By Me, all this world is pervaded in my unmanifested aspect; all beings have root in Me, I am not rooted in them."

"As the mighty air everywhere moving is rooted in the ether so all beings rest rooted in Me."

"I am the generator of all. All evolves from me."

"Of creations, the beginning and the ending and also the middle (A. U. M.) am I."

"Of letters, the letter A I am and the duality of a compound. I also everlasting Time, I the supporter whose face turns everywhere."

"Whatever is the seed of all Beings, that am I."

"Whatever is glorious, good, beautiful and mighty understand thou that to go forth from a fragment of my splendour."

"Having pervaded this whole universe with one fragment of Myself, I remain."

#### VISHNU IS ADDRESSED

"First Cause," Brahma himself, less great than thou, Infinite God of Gods, *most Ancient Man* art thou, Supreme receptacle of all that lives. Knower and Known, the dwelling place on high.

In thy vast form the Universe is spread.

"Thou holdest all, then thou, thyself, art All."

"Father of Worlds, of all that stands and moves."

"There is none like to thee, Who passeth thee."

"Pre-eminently Thy power in all the worlds. Therefore, I fall before thee with my body, I worship as is fitting, Bless Thou me as Father, with the Son, as Friend with Friend. With the beloved as lover, bear with me."

#### VISHNU SPEAKS

"A portion of Mine own Self, transformed in the world of life into an immortal Spirit, draweth round itself the senses, of which the Mind is the sixth, Veiled in Matter.

"Enshrined in the ear, the eye, the touch, the taste and the smell and in the mind also the Lord enjoyeth the objects of the senses."

"That splendor issuing from the Sun that enlighteneth the whole world, that which is in the Moon and in Fire, that splendor Know as from Me."

"Permeating the soil I support beings by my vital energy and having become the delicious Soma, I nourish all plants.

"I, having become the Fire of Life, take possession of the bodies of breathing things and united with their life breaths digest the four kinds of food (the Elements).

"The Lord dwelleth in the hearts of all beings, by his illusive power, *causing all beings to revolve as though mounted on a potter's wheel.*

"Flee unto him for shelter, with all thy being. By his grace thou shalt obtain supreme peace, the everlasting dwelling place."

This, from the *Bhagavad Gita*, or "Song of the Lord," a discourse between *Sri Krishna*, an incarnation of the god *Vishnu*, and a disciple, is probably the oldest existing definition of the Supreme Being extant, according to human ability to put the same into words.

Between this exalted conception of Nature's God (whom we may defy the Mohammedan to deny to be in all respects his *Allah*, the Jew his *Adonai* or the Christian his very own conception of his God and Redeemer) and the Practical Theology of the present day lie, at least calculations, six milleniums of strife over barren sophisms and senseless anthropomorphisms which have had no

other object in view than the concentration of Knowledge, power and wealth in the hands of dominating classes to the prejudice of humanity as a whole.

The original conception of God as the *summum bonum* of "that in which we live and move and have our being," is no more nor less than an identification of all which we, today, term the revelations of Science as manifestations of a one and only Supreme essence. The hedged, bounded and defined theological monstrosity of today has drawn from, but misinterpreted, the Dogmas and Mystery Rituals of many races, some vanished, some surviving, of which the historic cults of Persia, Babylonia, Assyria, Chaldea, India, Phoenicia, Egypt, Greece and Rome are those which come most prominently to mind as having left the greatest impress upon the thought and manners of the human race.

The vast interval of time intervening between that remote age in which Science was religion and our present era of "enlightenment" which amiably prates of "the conflict between Science and Religion," has seen the historic rise and fall of many famous faiths, each of which has passed on all that it contained that was best to the generation succeeding, the latter never failing to respond by claiming to possess the one and only original revelation of God to man and damning as heretics and idolaters the generations of its predecessors and contemporary non-conformists.

#### THE RELIGIONS OF THE CLASSIC ERA

The great Nature religions of primitive civilization gave way in the course of many centuries to the refined and sensual cults of the classic eras.

Let Professor Draper tell us of what happened to them in turn:

"Traditions descending from immemorial antiquity and formerly accepted by pious men as unquestionable truths had filled the islands of the Mediterranean and the counter minors countries with interminable wonders—enchantresses, sorcerers, giants, ogres, harpies, gorgons, centaurs, cyclops. The azure vault was the floor of Heaven; there Zeus surrounded by the gods with their wives and mistresses, held his court engaged in pursuits like those of men, not refraining from acts of human passion and crime.

"Four centuries before the birth of Christ, however, Greece was fast outgrowing her ancient faith. Her philosophers in their studies of the world had been profoundly impressed with the contrast between the majesty of the operations of Nature and the worthlessness of the divinities of Olympus. Her historians, considering the orderly course of political affairs, the manifest uniformity in the acts of men and that there was no event occurring before their eyes for which they could not find an obvious cause in some preceding event began to suspect that the miracles and celestial interventions with which the old annals were filled, were only fictions. They demanded, when the age of the supernatural had ceased, why oracles became mute and why there were now no more prodigies in the world.

"Greek philosophical criticism lent its aid to Greek philosophical discovery in this destruction of the national faith. It sustained by many arguments the wide-spreading unbelief. It compared the doctrines of the different schools with

each other and showed from their contradictions that man has no criterion of truth; that since his ideas of what is good and what is evil differ according to the country in which he lives, they could have no foundation in Nature, but must be altogether the result of education, that right and wrong are nothing more than fictions created by society for its own purposes.

"In Athens some of the more advanced classes had reached such a pass that they not only denied the unseen, the supernatural, but even affirmed that the world is only a day dream, a phantasm and that nothing at all exists."

In the Spring of B. C. 334 Alexander "the Great" of Macedon crossed the Hellespont into Asia.

*From this moment dates a prodigious stimulus to Greek intellectual activity.*

The men who accompanied Alexander on his campaign in their marches from the Danube to the Nile and the Nile to the Ganges had seen the Pyramids, which had already stood for twenty centuries, the hieroglyph covered obelisks of Luxor, avenues of silent and mysterious Sphinxes, colossi of monarchs who reigned in the morning of the world. In the halls of Esar-Haddon they had stood before the thrones of grim old Assyrian Kings, guarded by winged Bulls.

In Babylon there still remain its walls, once more than sixty miles in compass, and, after the ravages of three centuries and three conquerors, still more than eighty feet in height; there were still the ruins of the Temple of cloud encompassed Bel, on the top of which was planted the observatory wherein the weird Chaldean astronomers had held nocturnal communication with the stars. If Chaldea, Assyria, Babylon presented stupendous and venerable antiquities reaching far back into the night of time, Persia was not without her wonders of a later date. The pillared halls of Persopolis were filled with miracles of Art, carvings, sculptures, enamels, alabaster libraries, obelisks, Sphinxes, colossal bulls. Ecbatana, the cool summer retreat of the Persian Kings, was defended by seven encircling walls of hewn and polished blocks, the interior ones in succession of increasing heights, and of different colors *in astrological accordance with the seven planets.*

The military talent fostered by the Asiatic campaigns of the Macedonian conqueror led to the establishment of the mathematical and practical schools of Alexandria in Egypt. Not only the greatest soldiers but also the greatest philosophers of Greece found in the conquered Asiatic empire much to excite their admiration.

Callisthenes obtained in Babylon a series of Chaldean astronomical observations ranging back through 1,903 years, which he transmitted to Aristotle. Perhaps, since they were on burnt bricks (clay tablets) duplicates of them may yet be acquired by modern research in the libraries of the Assyrian Kings.

Ptolemy, the Egyptian Astronomer, possessed a Babylonian record of Eclipses, going back 747 years before our era (precise date of the foundation of Rome).

Long continued and close observations were necessary before some of these astronomical dates which have reached our time could have been ascertained.

Thus the Babylonians had fixed the date of the tropical year *within twenty-five seconds of the truth.*

Their estimate of the length of the sidereal year was barely two minutes in excess.

*They detected the Precession of the Equinoxes.*

They knew the causes of eclipses, and, by aid of their cycle called *Saros*, could predict them.

Their estimate of the value of that cycle, which is more than 6.585 days, was within nineteen and a half minutes of the truth.

Such facts furnish incontrovertible proof of the patience and skill with which Astronomy had been cultivated in Mesopotamia, and that with very inadequate instrumental means, it had reached no inconsiderable perfection. These old observers had made a catalogue of the stars, had divided the Zodiac into twelve signs, they had parted the day into twelve hours, the night into twelve.

They had, as Aristotle says, for a long time devoted themselves to observations of star occultations by the Moon.

They had correct views of the structure of the solar system and knew the order of emplacement of the planets.

They constructed sun dials, clepsydras, astrolabes and gnomons.

Not without interest do we still look on specimens of their method of printing. Upon a revolving roller they engraved their records, in *cuneiform* letters and running this over plastic clay, formed into blocks, produced ineffacable proofs. From their tile libraries we are still to reap a literary and historical harvest.

They were not without some knowledge of optics. The convex lens found at Nimrod shows that they were not unacquainted with magnifying instruments.

*In Arithmetic they had detected the value of position*, though they missed the grand Indian invention of the cipher.

Greek intellectual development, due thus in part to a more extended view of Nature, was powerfully aided by the Knowledge they acquired of the conquered country.

The idolatry of Greece had always been a horror to Persia, who, in her invasions, had never failed to destroy the Temples and insult the faces of the bestial gods.

The impunity with which these sacrileges had been perpetrated had made a profound impression and done no little to undermine Hellenic faith.

But now the worshipper of the vile Olympian divinities, whose obscene lives must have been shocking to every pious man, was brought in contact with a grand, a solemn, a consistent religious system *having its foundation on a philosophical basis.*

Persia, as is the case with many empires of long duration, had passed through many changes of religion.

She had followed the monotheism of Zoroaster, had then accepted Dualism and exchanged that for Magianism.

At the time of the Macedonian invasion she recognized one universal intelligence, the Creator, Preserver and Governor of all things, the most holy essence of truth, the giver of all good. He was not to be represented by any image or graven form, and, since in everything here below we see the resultant of two opposing forces, under them were two co-equal and co-eternal principles represented by the imagery of Light and Darkness. These principles are in never ending conflict. The world their battleground, Man their prize.

In the old legends of Dualism the evil spirit was said to have sent a serpent to ruin the Paradise which the good spirit had made.

These legends became known to the Jews during their Babylonian captivity.

Each of the personified principles of Light and Darkness, *Ormuzd* and *Ahriman*, had his subordinate angels, his counsellors and his armies.

The resurrection of the body, immortality of the soul and a conscious future existence were all inculcated.

In the later years of the Empire the principles of Magianism gradually prevailed more and more over those of Zoroaster.

Magianism was essentially a worship of the elements.

Of these Fire was considered the most worthy representative of the Supreme Being.

On altars erected, not in temples but under the blue canopy of the sky, perpetual fires were kept burning and the rising Sun was regarded as the noblest object of human adoration.

In the Society of Asia nothing is visible but the Monarch. In the expanse of Heaven all objects vanish in the presence of the Sun.

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## LOGIC

By FLORENCE HURST

Every effect's the result of a cause,  
Immutable Law has decreed;  
We cannot hope to change this Plan,  
However we may proceed.  
We tamper with Fate when we try to escape  
The recoil of Eternal Laws;  
If we fear an effect, our wisest way  
Is—not to create its cause!

## Interior Stars

By W. STUART LEECH, M.D.

They are the five, seven and twelve large ganglia of the sympathetic nervous system. These centers under special development unfold and shine to the seer's vision like interior stars, resembling in outline somewhat the Indian lotus flower.

These ganglia are the centers of force throughout the body, and as vortices they go whirling clockwise, under true development, similar to the innumerable little desires centers throughout the "desire-body." The occult student does not have to be very far advanced to view these on an early morning in his own makeup.

They are the Sleepers in the Cave mentioned by the Koran. These stars are dormant like mere lotus buds until the individual begins to live to the highest within him. When he begins initiation, they manifest themselves

as shining lights to those on the spiritual planes. Your teacher, guru, or master is guided in his

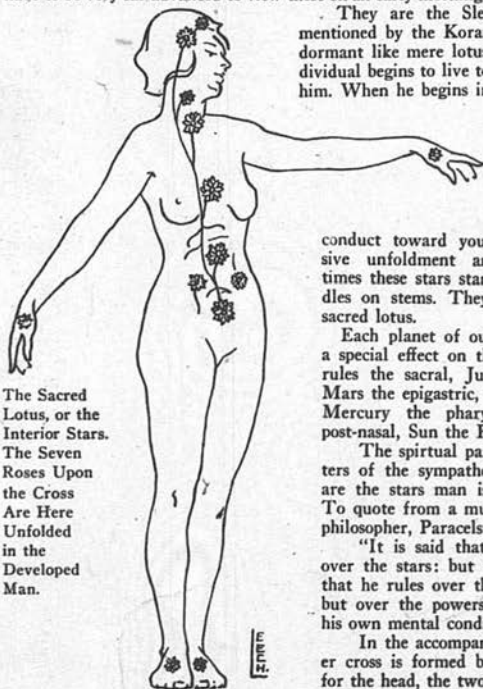
conduct toward you by their progressive unfoldment and brightness. At times these stars stand like lighted candles on stems. They are the unfolded sacred lotus.

Each planet of our Solar system has a special effect on these glands. Saturn rules the sacral, Jupiter the prostatic, Mars the epigastric, Venus the Cardiac, Mercury the pharyngeal, Moon the post-nasal, Sun the Pineal.

The spiritual part of the great centers of the sympathetic nervous system are the stars man is supposed to rule. To quote from a much maligned occult philosopher, Paracelsus:

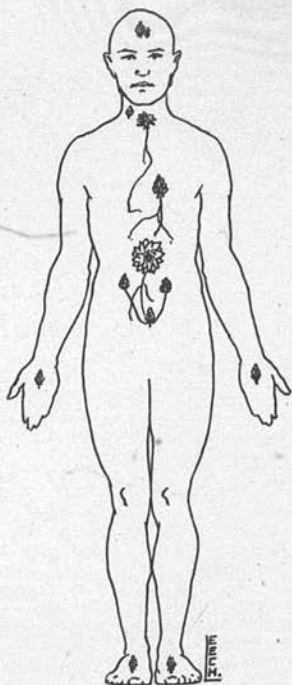
"It is said that a wise man rules over the stars: but this does not mean that he rules over the stars of the sky, but over the powers that are active in his own mental condition."

In the accompanying cuts, the lower cross is formed by the Solar Plexus for the head, the two Suprarenals which cap the kidneys for the arms, and the Sacral for the foot.



The Sacred Lotus, or the Interior Stars. The Seven Roses Upon the Cross Are Here Unfolded in the Developed Man.

# AZOTH



*A Medium Who Is Negative and Made "One-Sided" On Account Of All Interior Stars Being Dormant Except One—Generally the One of the Solar Plexus.*

## Astrology Fate and Free Will

BY MARIE JULIETTE PONTIN

*American Academy of Astrologians*

(Continued)

You will also recognize that as man is a creature of triple powers of mind, body and the informing spirit, there must be a map of these three. The chart of birth shows the body in its present manifested environment, even as the chart of conception shows the defects inherent before birth, and is the equation of the heredity from the mother, the imagination. And the third chart is that known as the solar evolution, but the prenatal one; not the natal or post-natal chart. It is the equation of the heredity through the father; the chart of the quality of the informing spirit, descended through the male or positive line.

With these three factors you have the picture of the perfected man in his three estates, the lord of the high justice, the middle, and the low.

Anyone who wishes to investigate will find that about eight degrees of the sign Pisces now holds the cusp of the chart of the world, and that many of the people who have done great things in the world of science, art, letters, etc., as well as in diplomacy, have had their Sun in about eight degrees of a sign. Woodrow Wilson has the Sun in nearly that degree of Capricorn; Edison has the Moon there; President Harding has his Sun in nearly the tenth degree of Scorpio; Governor Cox has the Sun in the tenth degree of Aries. And many other prominent figures have chords of harmony with this point.

The European war struck exactly with the Sun in the eighth to tenth degree of Leo, in opposition to the heliocentric conjunction of Uranus and Jupiter in eighth Aquarius the preceding May 1914. When eight Pisces is on the world ascendant, eight Aquarius would be on the twelfth on the world chart—the house of bondage, the land of exile, of imprisonment, of hospitals, of tragedies beyond words or thought. Aquarius is the sign of Russia, and beyond all word Russia has been cast into utter darkness, chaos, and self-undoing.

So, if eight Pisces is upon the equinox, then Jupiter, the priest after the order of the Levite, is the ruler of the world, and shall be, until the Aquarian age shall come; but this is yet many centuries ahead. And when, in 1909, the sub-cycle of Mars came upon the ascendant, the war-cloud lowered, and was only averted by the fact that 1910 brought the cycle of the Sun, where ambition intervenes an aegis, so that not until 1914 (for this dates from equinox, March 21st, to equinox) did the minor sub-cycle of Saturn form enough resistance to let loose the forces of destruction. From this I predicted in the summer of 1915 that the war must last until 1918, when the minor cycle of Venus supervened, and a year of settlement would come about.

It is significant that 1919 brought a year of rumour and reports. Mercury, God of the winds, ruled the minor cycle. The little League of Nations was a product of this period. And the minor cycle of the Moon, in which we now are, has seen the spread of Bolshevism, the uprising of the little peoples and peculiar, hysterical, popular movements in various parts of the globe. The Ponzi bubble was characteristic of one form of this lunacy. That strange developments among workers will appear prior to March 1922 is also to be expected, and that more attention will be directed to housing and home affairs, as this is all characteristic of the Moon, the nomad and the tent.

And when one speaks of Freewill as shown in the world today, it must be understood that the earth has also a chart. In a very old book is found an extract from one still more remote: "In the beginning rose the Moon in Cancer; the Sun inhabited Leo, Mercury with Virgo, Venus with Libra, Mars occupied Scorpio, Jupiter held Sagittarius, and Saturn posited in Capricorn." If such were, indeed, the birth of the world, then Man would first pursue sensation; the filled paunch and the satisfied passions be the end and aim of his life. Later, when by precession, Gemini came upon the horizon, thought and manual dexterity would lift him out of the morass, and he would begin to teach and to think. In other words, he would realize that imagination played a part. And thence with the oncoming of the sign Taurus, the bull, art and beauty would also take a place, and luxury would reign; still conditioned by and through earth. Succeeding this, Aries, with its rulership of the war god, would occupy the equinoctial point, and the wars of mind, the great lust of power, would develop, and the warrior be glorified, until the beginning of the Christian era, when the sign Pisces, which still holds the equinox, would bring the retrogression into the dark ages that is now at so curious a point; Jupiter showing the pomp and power of the world and also sickness, suffering and bigotry.

I am quite aware that there has been a lot of talk about Aquarian ages, etc., but as this, to me, is the age of gas, and not of air, it hardly seems a valid argument that the proof of an Aquarian age is the use of aviation. It may be the conquest of air, to be sure, but through petrol, if I am not wrong. Neptune has a certain influence in Pisces, and Neptune indicates gas, cotton, oil, and all the methods of propulsion that we have at this period, including alcohol which seems to be in the transitional stage so far as its impulsive and propulsive powers are affected. Of one thing we may be sure, and that is that when the Aquarian age does come, we shall have a true co-operation of which we now only dream.

## **The Origin, Nature and Office of Ectoplasm**

GIVEN TO EDWARD C. FARNSWORTH BY H. AND H. P. B.

Not until recently has the attention of scientific investigators been turned to ectoplasm, that mysterious substances which exudes from the bodies of entranced physical mediums. Since every addition to the present meagre knowledge of this plasm may prove both interesting and instructive, we offer our small contribution.

Man is a spiritual being, the possessor of several bodies, but during physical life he functions in the outer one. Even this vehicle is divisible, as we shall explain. The outside vehicle proper to the most ancient races was far less dense than that now in use. On the other hand, the corresponding vehicle of the early Atlanteans, those giants of old, was denser than ours. We are on the ascending road to more refined bodily conditions, where as they were in the hollow, the lowest are of humanity's descent from a state well-nigh ethereal.

Falling into matter, or acquiring "coats of skin," was a very gradual process. The first race of those who, in the fourth round, are circling the planetary chain—an act contemporaneous with the earth's fourth companioning of the sun in his vast orbit—was the underlying Hyperborean one. These coats of skin were of a very subtle material, derived from the remainder of the flexible matter of the earth in its first round, even as our outer bodies are derived from the more solid earth in this age. Eventually the second or mortal race, that continuation of the first, put on another and denser vehicle derived from what then remained of the major component of the material earth in the second round. This second coat improved the crude bodily shape moulded by the first part. As is the physical globe, so is man. Hence whatever remained of the more subtle matter of the first coat interpenetrated the second, but, like oil and water in the same vessel, they mingled in man only when stirred to activity.

The third or Lemurian race, inhabiting the long submerged Pacific land of Lemuria, put on a third and yet denser coat derived from what then remained of the major component of the physical earth in the third round. The third coat improved the bodily shape moulded by the second pair. This denser coat was interpenetrated by the matters peculiar to the first and second races, but, because of their specific gravities, they mingled with the third only when energized. With the Atlantean race we need not deal just now, since we inherit from their sordidly material bodies no plasm whatsoever.

The Hyperborean race was well-nigh mindless and of a weak will, which, when exercised, sufficed to render their physical bodies pliant and yet tenacious. Exerting a more pronounced will, the second race made their denser physical bodies somewhat rigid. Responding to a somewhat stronger will, the yet denser Lemurian physical bodies became much like ours! but in sleep and other passive periods they seemed almost boneless.

The physical globe still contains a goodly portion of the matter of the first, second and third rounds, and their correspondents are still in the material bodies of the race. If wholly normal, the physical body retains at all times the matter

proper to the first, second, and third races, but from certain organism this plasm can be extracted by the will and desire of one who is in or out of incarnation.

Among incarnate beings, the means to that end are known only to those whose developed spirituality forbids their employment of such a black art. As for discarnate beings, in the vast majority of instances their procedure is not that of the vampire, for they are required to restore to the medium every plasm taken for specific ends. However, it must be said as a caution that evil and degraded spirits often disregard this obligation.

The plasm inherited from the first race is the first material covering bequeathed by the mother to the child in the womb, and, because of its age-long association with the material body, this plasm almost automatically attempts in a crude way to reproduce that body. This initial effort is improved upon by the second plasm from the mother, and the foetal form is perfected by the third plasm. Hence the notion that the growing foetus reproduces certain animal forms from which the race has evolved.

Because of their semi-materiality, and their tendency to reproduce the human form, the first, second, and third plasms are the only existing substances with which the discarnate can contact the incarnate. A materializing medium is one who relinquishes the three plasms. Such mediums are necessarily rare, for their abundant giving proves their bodies pronouncedly abnormal in this respect. When not in use, the plasms on the surface of the body automatically group themselves, and reproduce in miniature, the head, the arms and other members from which they were extracted.

Trumpet-speaking requires that the vocal organs of the discarnate speaker be clothed with the first and second plasms. For cabinet work, and for moving weighty objects, the first two plasms are essential, but the third usually reinforces them. Even these would be inadequate, were they not made very rigid by the combined will and desire of the operating group of spirits. The ability of the plasms to become somewhat tense in the normal body, still inheres as an inheritance from the ancient races. Hence the energy imparted to that body by a determined attitude of mind is not wholly due to nerve and muscle. The office of the plasms is no inconsiderable one.

Clairvoyance and clairaudience are not dependent wholly upon the eye and ear of the sensitive. Without the thing covering afforded by the first plasm—one given unconsciously—the departed would be seen and heard only by the highly-developed sensitive, one rarely met in a seance or in private. Even in automatic writing the guiding intelligence must employ the first plasm. Some contend that, despite every safeguard, this borrowing of plasms by discarnate beings harms the medium. However, these objectors are confronted by the fact that, although he knew the origin, nature and effect of ectoplasm, in fact its every mystery, the Master nevertheless drew it from the Twelve, and demonstrated to Thomas, and through him to every subsequent doubter, the nothingness of death, the futility of the grave, and the continuing of life from this dark sphere even to the light beyond.

In conclusion, besides the three coats of skin possessed by the Lemurians.

the middle Atlanteans had two denser ones. The outer of these is now wholly discarded, and the race experience gained therein is preserved, and we are beginning the slow process of refining the fourth coat which, after its purpose is served, will share the fate of the fifth. Then the human form becomes the evolved correspondent of the Lemurian body, and the race—with the exception of certain derelicts—is in touch with the lower planes of the spiritual world.

The Lemurian body discarded, and the race experience preserved, the remaining two coats will be the evolved correspondent of the body proper to the second race. Hence that remainder will be in touch with the middle regions of the spiritual world. The outer of the two vehicles discarded, humanity will function in the evolved correspondent of that deathless inheritance from the first race, the perfected Adamic or Christ body, the common possession of those who, through ages of progression, shall have evolved from the negative condition of primitive man to the positive one proper to the perfected sons of God.

**PROPHET VERSUS MEDIUM**—(Continued from page 55)

19. Of such beware, for they speak many lies, and are deceivers, working often for their gain or for pleasure sake: and they are a grief and a snare to the faithful.

20. Inspiration may indeed be mediumship, but it is conscious; and the knowledge of the prophet instructeth him.

21. Even though he speak in ecstasy, he uttereth nothing that he knoweth not.  
—From "Clothed with the Sun."

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## A Light-Bringer

By H. KELLETT CHAMBERS

Perhaps the most significant step that has yet been taken in the advance of modern science toward realms of investigation wherein the occultist has hitherto encountered no rival, is the one by which a daring New York ophthalmologist, Dr. William H. Bates, is curing people of "incurable" defects of vision—yes, and teaching them to cure themselves—by invoking the Memory and the Imagination.

That those subjective faculties, whose potencies have ever been cultivated by the magician, should have found their way into the armory of modern medicine is a historical fact deserving of being marked with a white stone, for great things will doubtless grow from it. Plato's complaint that the doctors of his day knew nothing of the soul, whereby "the cure of many diseases is unknown to the physicians of Hellas" has held good for two thousand years, but at last a light is held aloft for the most materialistic of professions.

Dr. Bates's method has nothing in common with the flippant affirmations or denials of the healing cults. It is builded upon the rock of systematic experimentation in accordance with the severest traditions of academic science. He has discovered, and exhaustively demonstrated, that errors of refraction—a term that embraces all the familiar defects of vision—are produced not by disease but by mental strain, a discovery destructive of all previous ophthalmological doctrine on that subject.

Caused by the mind, they can also be cured through the agency of the mind—that's the pith of Dr. Bates's discovery, which promises to mark an epoch in human welfare. And the simplicity of it! Dr. Bates may tell you to "remember black," first with closed and then with opened eyes, and your success in executing that fundamental interior act may prove an index to your chance of throwing away your spectacles in a few weeks, days or even hours.

Some of Dr. Bates's incidental discoveries are of profound interest to the occultist and the mystic. Here is one, for instance—You cannot tell a lie and preserve normal vision. This has been established with the aid of that useful instrument, the retinoscope.

"A person may have good vision when he is telling the truth," writes Dr. Bates, "but if he states what is not true, even with no intent to deceive, or if he imagines what is not true, an error of refraction will be produced, because it is impossible to state or imagine what is not true without an effort.

"I may claim to have discovered that telling lies is bad for the eyes, and whatever bearing this circumstance may have upon the universality of defects of vision, the fact can easily be demonstrated. If a patient can read all the small letters on the bottom line of the test card, and either deliberately or carelessly miscalls any of them, the retinoscope will indicate an error of refraction. In numerous cases patients have been asked to state their ages incorrectly, or to try to imagine that they were a year older or a year younger than they actually were, and in every case when they did this the retinoscope indicated an error of refraction.

"Two little girl patients arrived one after the other one day, and the first accused the second of having stopped at Huyler's for an ice cream soda, which she had been instructed not to do, being somewhat too much addicted to sweets.

## AZOTH

The second denied the charge, and the first, who had used the retinoscope and knew what it did to people who told lies, said:

"'Do take the retinoscope and find out.'

"I followed the suggestion, and having thrown the light into the second child's eyes, I asked:

"'Did you go to Huyler's?'

"'Yes,' was the response, and the retinoscope indicated no error of refraction.

"'Did you have an ice cream soda?'

"'No,' said the child: but the telltale shadow moved in a direction opposite to that of the mirror, showing that she had become myopic and was not telling the truth.

"The child blushed when I told her this and acknowledged that the retinoscope was right; for she had heard of the ways of the uncanny instrument before and did not know what else it might do to her if she said anything more that was not true.

Another remarkable discovery by Dr. Bates, and one that is likely to prove abundantly fruitful in the future, is that we all possess telescopic and microscopic vision without knowing it. That is, we can all subconsciously see the moons of Jupiter or read a page of print held against the nose. This writer can testify to having witnessed a demonstration of telescopic sight in the case of a subject who had never seen Dr. Bates before. At a distance of twelve or sixteen feet the doctor held up for two or three seconds a card closely covered with small type, perhaps equivalent to a page of an ordinary bible. The subject, who happened to be the writer's wife, could not at that distance distinguish one word or letter from another—the card was naturally just a gray blur of print.

Removing the card from her vision and selecting, one by one, different letters at random and describing their position on the card—for instance, "in the fifth line of the third paragraph, the fourth letter of the second word from the end of the line"—the doctor would bid the subject, who had closed her eyes, to "imagine," or to "see" the letter in question and to answer his interrogatory as to the relative distinctness of its various parts under different conditions of imagined form—an interrogatory based upon the Bates principle that the true can be "imagined," or visualized, much more clearly than the false. For example, if the letter in question were a capital "D," and the subject were told to "imagine" it curved at the left hand side, or straight at the right, or open at either side or at the top or bottom, the letter of her interior vision would grow faint and blurred; but each successive part of it would stand out black and clear when she was asked how it looked with that particular part in correspondence with the (to her) unknown letter.

Step by step, by process of elimination, it was demonstrated that the subject possessed in her subconsciousness a knowledge of every letter on that page of small print. Sometimes she would interrupt the interrogatory almost as soon as it had begun by calmly announcing the name of the letter, saying that she saw it clearly; but in such cases the doctor would select another letter and insist on the resumption of his slower method, which excluded all feats of direct clairvoyance or intuition.

It occurs to me here to conjecture something that Dr. Bates has not suggested in his extraordinary book, "The Cure of Imperfect Sight by Treatment Without Glasses," nor in his earnest and admirable little magazine, "Better Eyesight"

(both published by the Central Fixation Publishing Company, New York), and that is that by his technique of treatment he is not only enabling his patients to relax their eyes but also to draw upon their reserves of subconscious vision for the reinforcement of the conscious vision. But such speculations are remote from the method of Dr. Bates. He writes:

"No one has ever satisfactorily answered the question 'Why?' as most scientific men are well aware, and I did not feel that I could do better than others who had tried and failed. In the science of ophthalmology, theories, often stated as facts, have served to obscure the truth and throttle investigation for more than a hundred years. The explanations of the phenomena of sight put forward by Yong, von Graefe, Helmholtz and Donders have caused us to ignore or explain away a multitude of facts which otherwise would have led to the discovery of the truth about errors of refraction and the consequent prevention of an incalculable amount of human misery."

One of Dr. Bates's important services to science and humanity has been his systematic demolition of the hitherto accepted Helmholtz theory that "accommodation," or change of focus for vision at varying distances, was produced by appropriate fluctuations in the curve of the crystalline lens. Even to question that venerable dogma of ophthalmology required something more than the valor of the gentleman who was heard to speak disrespectfully of the Equator. Dr. Bates did more than question it. By a series of experiments extending over several years, the results of which were published in the New York Medical Journal and the Bulletin of the New York Zoological society, he demonstrated that the lens has nothing whatever to do with accommodation, that it is incapable of changing its curve, that accommodation may take place when the lens is absent, that accommodation is produced by alterations in the shape of the eyeball brought about by its external muscles, and that Helmholtz in his experiments had used a defective technique.

When Harvey discovered the circulation of the blood, thereby flying in the face of Aristotle and of Galen, he was ostracized by his profession for many years. "He fell mightily in his practice, 'twas believed by the vulgar that he was crack-brained, and all the physicians were against him," says a chronicler. And Bates has had his share of the same kind of muddle-headed hostility. But this is a rapid age, and he is already outliving his martyrdom. Besides, he is too busy to care. The man has only one object in life, and that is to spread broadcast over the world the mighty news that Nature made the eye a perfect instrument, and that man's torturing of it with glasses is destructive and totally unnecessary—if the victim will practise a simple technique of relaxation and "central fixation," involving the methodical use of imagination and memory.

For more than six years he has been using his system with astonishing success in the eye clinic at the Harlem Hospital. Hundreds of children have been sent there from the public schools to be fitted with glasses, and instead of glasses they have obtained normal vision without glasses. A very simple method devised by him for curing and preventing errors of refraction in schools has been employed in several American cities with remarkable results, and the movement is growing.

With these activities, with incessant laboratory work, with his private patients, who include an occasional converted member of his own profession, and with his magazine, the discoverer's life is all too full for him to fret about academic slowness to accept revolutionary truth. It was evidently not without a whimsical feeling of detachment that he penned the following reminiscence:

"Between 1886 and 1891 I was a lecturer at the Post Graduate Hospital and Medical School. The head of the institution was Dr. ————. He was the author of many books, and was honored and respected by the whole medical profession. At the school they had the habit of putting glasses on the nearsighted doctors, and I had the habit of curing them without glasses. It was naturally annoying to a man who had put glasses on a student to have him appear at a lecture without them and say that Dr. Bates had cured him.

"Dr. ———— found it particularly annoying, and the trouble reached a climax one evening at the annual banquet of the faculty when, in the presence of 150 doctors, he suddenly poured out the vials of his wrath upon my head. He said that I was injuring the reputation of the Post Graduate by claiming to cure myopia. Everyone knew that Donders said it was incurable, and I had no right to claim that I knew more than Donders. I reminded him that some of the men I had cured had been fitted with glasses by himself. He replied that if he had said they had myopia he had made a mistake. I suggested farther investigation.

"'Fit some more doctors with glasses for myopia,' I said, 'and I will cure them. It is easy for you to examine them afterwards and see if the cure is genuine.'

"This method did not appeal to him, however. He repeated that it was impossible to cure myopia, and to prove that it was impossible he expelled me from the Post Graduate, even the privilege of resignation being denied to me."

The theologians couldn't beat that! Like another Galileo, the temerarious Bates might have murmured, "And still it is curable!"

Investigators of those finer forces of Nature commonly called "occult" may find in the Bates process of "seeing black" an important aid in the earlier stages of meditation, and listen to this:

"A boy of fourteen came to the eye clinic of the Harlem Hospital with a foreign body deeply embedded in his cornea. It caused him much pain, and his mother stated that a number of physicians had been unable to remove it, because the child was so nervous that he could not keep still long enough, although cocaine had been used quite freely. The boy was told to look at a black object, close and cover his eyes, and think of the black object until he saw black. He was soon able to do this, and the pain in his eye was relieved. He was next taught to remember the black with his eyes open. The foreign body was then removed from the cornea. The operation was one of much difficulty and required considerable time, but the boy felt no pain. While it was in progress he was asked if he was still remembering black.

"'You bet I am,' he replied."

From all of which it may be perceived that this fearless medical pioneer, in finding curative forces among the disregarded complexities of the human consciousness, has thrown open an illimitable field of discovery for the medicine of the future. Dr. Bates seems to be aware of this himself. He regards his work as in its infancy, and the remaining time of one life as all too short for the labor he aspires to accomplish. His patient research continually unveils new marvels—and the occultist knows that every marvel of consciousness thus unveiled to the experimental scientist is a stone in the arch slowly rising to bridge the troublesome and unnecessary chasm that has yawned so long and so deeply between the science of matter and the science of origins and ultimates.

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