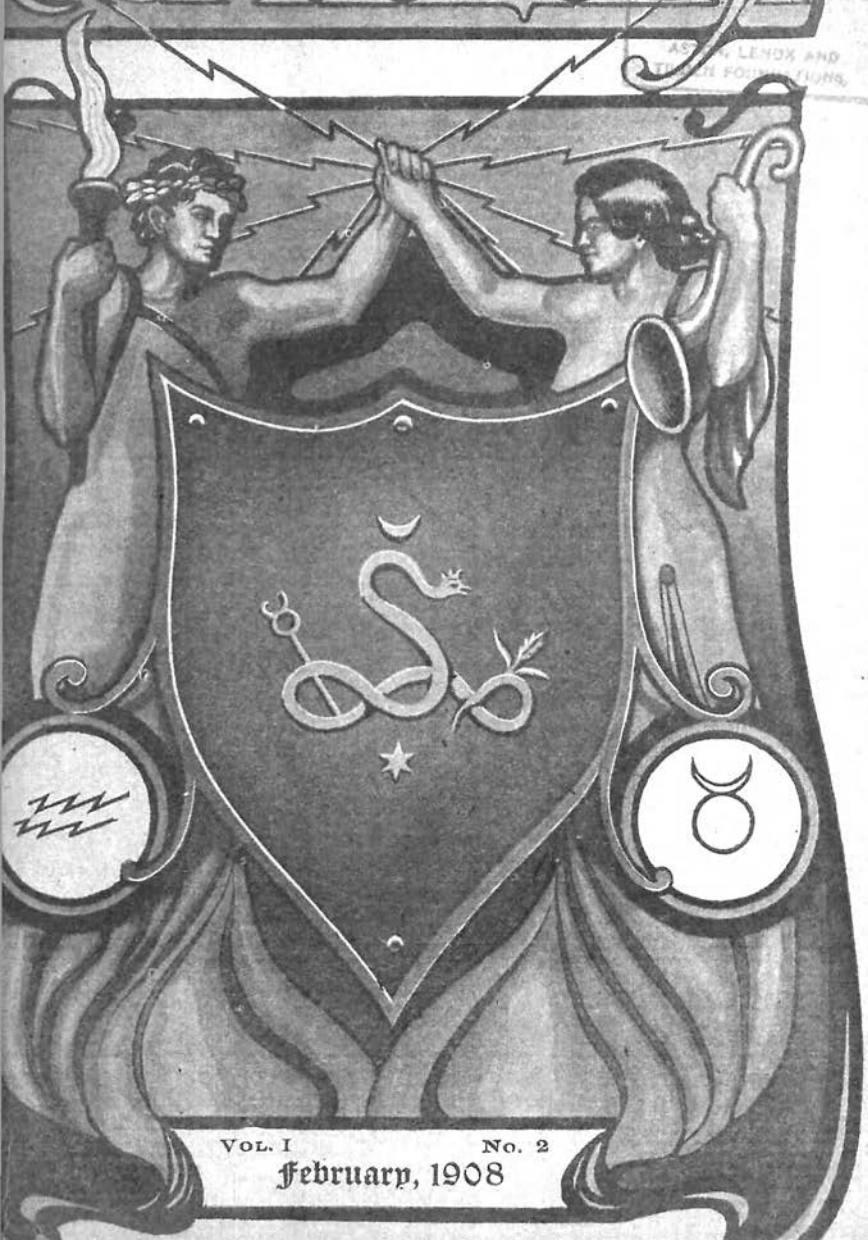


# The PHALANX

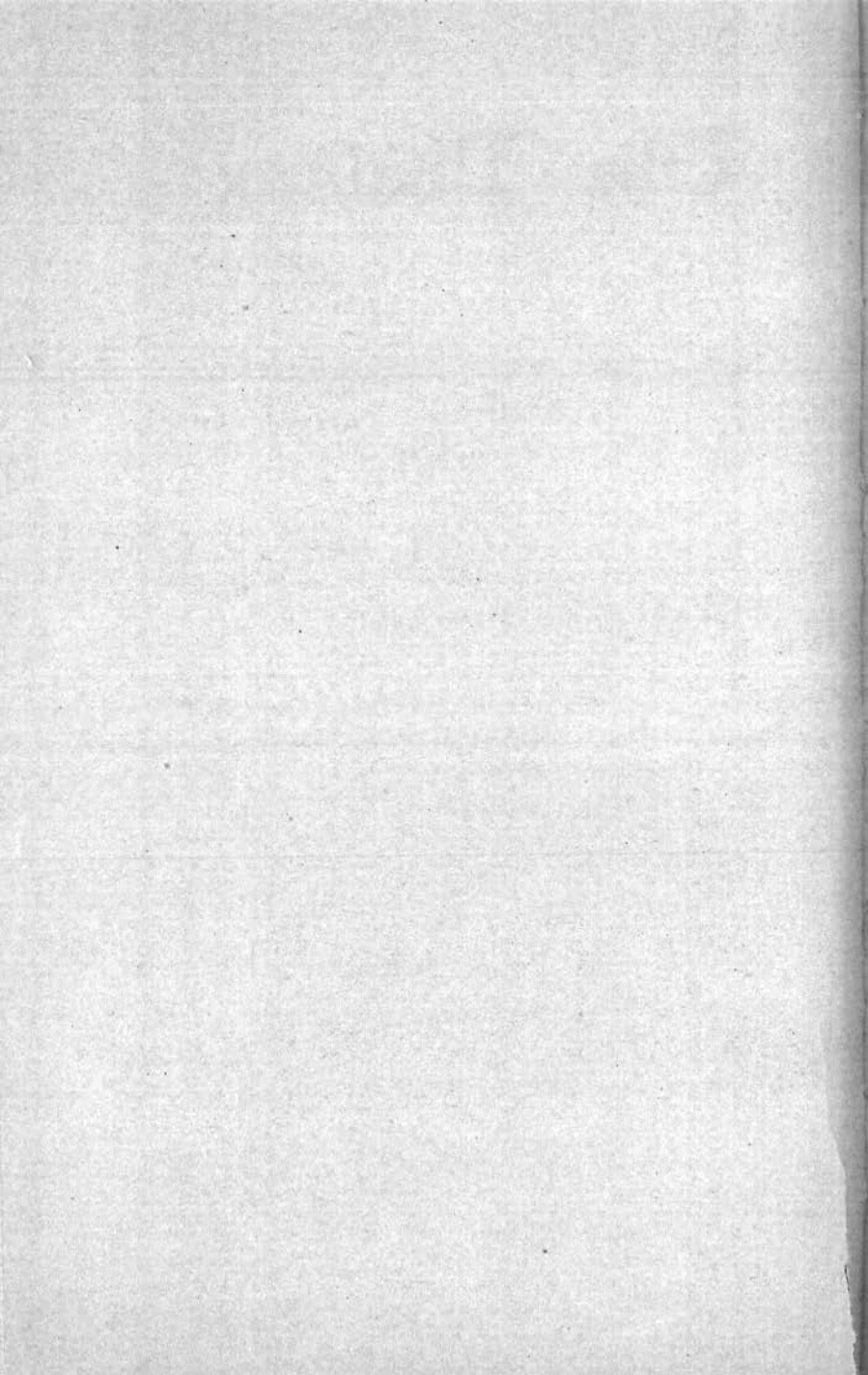
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# The Phalanx

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A JOURNAL OF PHILOSOPHY AND FRIENDSHIP

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*Philosophy reconciles all inconsistencies, and makes life worth living.*

*Friendship is the highest degree of perfection in society.—Montaigne.*

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Edited and published in the interest of FREEDOM and TRUTH

by DELMAR DE FOREST BRYANT

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## Maxims from the Manual of the Phalanx

“Fetter Freedom and there results decay and death; trample truth and the earth is swept with fury and flame.”

“No one can be free till Truth is attained, none may acquire Truth without Freedom.”

“The inside brick is as useful as the corner stone, so the soldier within the ranks is as important as the man at the front.”

“Consider no longer personal honor or glory, rather subject the personality and make it subservient to the common cause.”

“Individual development is requisite: as a chain is only so strong as its weakest link, so the Phalanx is only so powerful as its most infirm member.”

From this hour, freedom!

From this hour I ordain myself loos'd of limits and imaginary lines,

Going where I list, my own master, total and absolute,  
Listening to others, and considering well what they say,  
Pausing, searching, receiving, contemplating,

Gently, but with undeniable will, divesting myself of the holds that would hold me.

—Walt Whitman.

## Pisces

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The Solar Sign of Pisces rules from Feb. 19th to Mar. 20th. Pisces is ruled by the beneficent Jupiter and also by the mystic Neptune. Its symbol, the Two Fishes, is alchemical, and has reference to the partial individualization and union of the Two Substances in the Vase of Art. They are the "Two fishes swimming in a Silver sea with its Golden horizon."

This sea is formed by the waters of the Air-Man, Aquarius, poured upon the Earth-Woman, Taurus. The emanating force is phenomenal, being both electric and magnetic, and essentially vivifying to the entire bodily mass. The mingling of these "fishes" in the Great Sea is the first step in regeneration. It results in the dividing of Waters, the establishment of a Firmament, and the appearance of a New World.

Intellectually and temperamentally we may see this hermetic principle borne out in the characters of those born under this sign. The trend is distinctively toward optimism and idealism. The magnetic interplay of vital forces gives perception akin to clairvoyance, with large imagination, keen sensation and pronounced artistic impulse. The unformed condition of substances involved leads often to indecision, timidity and despondency—in truth, there is observable in Pisces characters a decided dualistic expression, with a tendency to triumph over all undesirable and negative conditions.

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I am the nostrils of the lord of the winds, who maketh all men to live on the day when the eye of the sun becometh full in Annu, in the 2d month on the season of coming forth until the end thereof, in the presence of the lord of this earth. I behold the eye of the sun wax full in Annu.—*Egyptian inscription.*

"I myself have now for a long time ceased to look for anything more beautiful in this world, or more interesting, than truth."—*Maurice Maeterlinck.*

## Freedom

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To speak of freedom doth imply a bond,  
As if a bond itself were something quite opposed  
To Freedom's being and expression.  
This we shall find is not the higher truth;  
In all the natural world there are no bonds,  
Save those conditioned by necessity.  
In Mind alone the bondage-thought exists,  
And is, withal, a misconception.

The tree is bound unto the ground beneath,  
But finds in soil support and nutriment  
Whereby it rises up to greet the sun,  
Defying thus the law of gravitation,  
To live a higher and more perfect life,  
In verdure clothed, exhaling sweet perfume,  
Drinking the light, absorbing aqueous air,  
Fulfilling destiny in fruitage fair.

The ocean's tide is bound by rocky shores,  
Which, rising in convulsive birth betimes,  
Bring forth the land and make it possible  
For higher forms and races to appear.  
Its restless lashings in captivity  
Wear down imprisoning rocks and mix the sands  
To form a firmament for newer life—  
When, breaking bonds, it sweeps the old away.

Humanity is meshed in myriad bonds,  
As well of nature as of artifice:  
Fear is the one and chief restraint  
'Gainst which the rising soul of man must beat,  
Until a strength shall be attained  
To break all bars and soar above on high.  
For him alone who hath no need to fear,  
Fear is no more, and freedom is at hand.

Roll on, Oh Soul, in thy captivity!  
And gather up opposing waves of power  
To hurl against those cliffs which bind thee in.  
No law on earth, or potency above

Can stem thy tides or dissipate thy strength.  
THOU ART A LAW UNTO THYSELF AND IR-  
RESISTIBLE,

And on the day thou flowest o'er the world,  
The Sun shall kiss, and draw thee to the skies.

Traversing space, throughout the myriad spheres,  
Mastering the mysteries of the stellar orbs,  
Thou shall encircle this vast universe,  
Till, having won eternal consciousness,  
Enriched by wisdom of experience,  
The memory of thy erstwhile dwelling place  
Will draw thee hither once again,  
Incarnate to create, reveal, unfold.

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I do not believe in apologies, yet explanation is sometimes due. About the lateness of last month's issue. It *did* seem as if all the adverse and antagonistic powers of the universe conspired to thwart or delay the getting out of the first number of this journal, for, while it went to press the last of December, and was designed as a New Year's greeting, it barely succeeded in getting in under the wire while Judge Janus sat in the grand stand; but, all known handicaps being removed up to date, we hope to be able to make a better record in future.

Congratulations and subscriptions have been pouring in from old friends, and from new, which, to say the least, is highly gratifying. An occasional bouquet in the form of criticism has also been handed us. Thanks! These are appreciated, and may spur us up a bit. One friend writes that she "believes we are capable of doing better." Possibly we may be capable, but then we really ENJOY doing our worst sometimes, and again there *are* times we don't have time to consider much *what* we do, and last month was one of them.

Another friend who received "as a premium for past friendship and good behavior" a partial picture of the editor, remarked that "he was not handsome," but that he "looked GOOD TO HER!" Now, isn't *that* a bunch of violets? Indeed we had rather look good than handsome any day, especially seeing that we could not look differently if we tried. By the way, this "good" but un-

handsome half-tone portrait may be had for the asking, plus postage, by any subscriber to the Phalanx.

Another friend writes, "AT LAST we can think of you as a man with a brain, instead of merely an intelligence floating in space!"

As if you might not have *guessed* that long ago! What *could* I have been, except a woman or a hobgoblin? Possibly my friend has been experimenting too freely with undifferentiated energies, odic forces, kobolds, spooks and things uncanny, and got me mixed somehow. Well, I am glad to establish my protoplasmic, corporeal identity, though I swear to you the *Real* in ME is just as intangible and as unfathomable as ever it was. I don't know what it is myself, but I am *trying* to find out.

Really, friends, much as I love you and appreciate your friendship, I must warn you that I am not writing this journal for you at all—not even to please, instruct or benefit you—and for the simple reason that this is impossible. As Whitman says:

"No one can acquire for another—not one!

No one can grow for another—not one!

The song is for the singer and comes back most to him.

The teaching is to the teacher, and comes back most to him.

The love is to the lover, and comes back most to him.

The gift is to the giver, and comes back most to him—it cannot fail."

I am singing, teaching, loving, giving, that it may *come back to me*. This is the only reward for Bread cast upon the waters of life. And this, by the way, is the essence of all altruism. We do for *others*, knowing that the doing results in our *own* acquisition and growth. If, perchance, by any word that I shall say, you may be moved to emulate my example, then the reward is also yours; and when every man and every woman in the world sees the truth in this light, the Millenium will have arrived.

Yes, we are making progress with the Phalanx idea, but owing to great preoccupation in our other enterprises, we have not had time to formulate the matter presentably; so that, only in a general way am I able to state the idea at the present moment.

The thought I have in mind is to establish a World Center for the unfoldment, conservation and dissemination of Hermetic Wisdom, as understood and taught by the Real Sages of history—wisdom which has been shown to be possible of attainment in this age and time. Such centers were once established in Chaldea, in Arabia, in Egypt, and in India. This wisdom was taught by Christ and was understood by the Gnostics and Essenes of that period.

This Hermetic Truth, on which is based all truth, and from which has emanated all knowledge, science, literature, art—everything that the human mind has ever discovered or humanity accomplished, is hidden today in a myriad symbols to be found in religion, in language, in tradition and elsewhere. Many futile attempts have been made in the past to interpret these symbols, but I believe the time is now ripe for their full unfoldment.

The New Order of the Phalanx will be formed primarily to accomplish the purpose of such unfoldment, which when accomplished will make practical *many* things of great desirability to those interested, if not to the world at large. We, ourselves, have had some stupendous demonstrations to make, some powers to conquer and some to acquire, before we felt able to put our shoulder to this New Wheel. But we believe now, in fact we KNOW, that we have the requisite strength and shall be able to attract the necessary co-operation and support to accomplish the ideal we have in mind.

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## The Ideal

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When we, in our study of human history, endeavor to gauge the moral force or greatness of a people or race, we have but one standard of measurement—the dignity and permanence of their ideal, and the abnegation wherewith they pursue it.—*Maurice Maeterlinck.*

When one speaks in a general way of the Ideal, he naturally voices his own conception, for different individuals will have different ideals. Nevertheless, there is a conceivable ideal more universal in character, an ideal which embodies, if it be not indeed the origin of, all personal and lesser ideals. It may be thought of as a mag-



net, or center of energy, toward which every living thing is irresistibly drawn.

THE ideal, therefore, is not so much a passive concept, as it is an actual formative, developing force in Nature, corresponding to, and possibly identical with, the Solar Activity itself. It is not something wholly within the breast of man, but something without and beyond, like a star, ever beckoning. Yet the fact that man longingly desires to possess the Star, and to attain all that he intuitively knows it holds for him, appears proof enough that he is of its essence, and that the desired attainment is a possibility.

All the petty, personal desires of life are merely incidental and are nothing in comparison with this one supreme desire to attain the Ideal. These lesser desires occupy the mind during the formative, or chrysalis stage. Only after years—lives—does one awaken to anything like a conception of the true ideal. Meanwhile, through imagination and fancy, the Ideal reveals itself by glimpses and flashes, producing that eternal longing and discontent which has made all poets, inventors, prophets and seers.

It is, indeed, a tremendous experience to awaken to the concept of the Ideal. It is equivalent to spiritual rebirth. It is not accomplished all at once; there is a process of gestation, usually a toilsome and painful period, before the actual birth into the new consciousness takes place. Yet the birth itself is sudden. At that moment all is changed, the whole world is changed—thoughts, desires, aspirations, hopes, wishes, intentions—everything that we call life is changed.

This does not mean that at this moment the Ideal has been fully attained, but merely that we have come into the clear conception of it. The life to follow will bring us into its fuller realization, for once we view it from the heights, it is like the Promised Land, we have no other desire but to possess it.

The great mass of humanity is yet asleep, having never even dreamed of the existence of the Ideal. People are born, reared—live lives of monotonous routine, eating, sleeping, toiling—and are at last laid away beneath the sod and forgotten. Ages upon ages this round is re-

peated, and in all that time only now and then will one appear able to grasp and attain this Ideal.

And what is it that is involved in this realization of the Ideal? What new experience? What unusual phenomena?

Words are inadequate to state ALL that is involved, but certain suggestions may be given. The awakening into the ideal life, brings with it the consciousness of the absolute potency of Mind and the supremacy of Will, implying the ability to control or set aside what is termed natural law, such as the law of gravitation, the law of death, in fact all laws implying limitation or termination.

In the realization of this Ideal, we become conscious that there is actually no such thing as limitation, and no such thing as law, neither is there any bond or bondage for those who have come into such realization. Life is henceforth an Eternal Consciousness, an Unending Experience.

The momentous question, and one that will come to everyone who contemplates this thought is, Can this generation ever hope or expect to realize such an ideal? As a race, no. For, as has been intimated, the masses move in lethargic slumber. Only individuals of the race, the truly awakened, will attain the Ideal in this or any age.

It is a principle observable in Nature, and verifiable in human experience, that like attracts like. To bring the idea into everyday life, we say that we LIKE certain things, which means that we ARE like them. Between us and them there is a natural attraction. One attracts what one likes, or desires, so that Desire, itself, becomes an index of what naturally BELONGS to one and what it is POSSIBLE for one to attain. No principle, I believe, is more demonstrable than this.

To attain any desire is simply a matter of concentration of thought and purification of purpose. The desire must be single, the purpose true. Most people have a multiplicity of desires, more or less personal and trivial, and they therefore attain a multiplicity of objects corresponding to their desires. But those esteemed great are those of a Single Idea, which has been brought into realization only by long and concentrated effort. What we desire most, we believe in most and work for most and attain most.

To become master of material conditions, which obviously must be accomplished if we would rise above the limitations of self-imposed laws, it is necessary that we come into a consciousness and understanding of the forces by which we are controlled—the forces which make the phenomenon of life a possibility and a fact—otherwise we must continue to exist under the capricious domination of those forces, being virtually, as it were, the footballs of fortune and fate.

It is necessary that we do far more than to simply AFFIRM our power to effect this mastery. It is certainly essential that we BELIEVE in our ability, but there is also a WORK TO BE DONE, just as there is in the discovery and application of *any* natural force or element, like steam or electricity. In a word, we must APPLY THOUGHT to a solution of the real problem of life, and conquer our environment step by step.

But HOW shall we do this? We need ask no one. No one can tell us. The Ideal will point the way and illumine the path once we take it, and we shall always be given wisdom to take the NEXT STEP. But if we INSIST on pausing at the entrance to peer ahead a long way, or DEMAND to be shown the New World which lies beyond, as so many “mental philosophers” are wont to do, we shall attain NOTHING—more than certain imaginary glimpses, mirages of the truth.

As we advance, I say, light is given us, and little by little, as fast as we need and can comprehend them, the things essential and necessary are given us—individually, not in groups. This is a Work of Solitude and a mastery of the Spheres of Silence.

He only who esteems Wisdom above rubies, and Understanding more than fine gold can hope to attain. But, with the getting of *such* Wisdom and Understanding, ALL THINGS of lesser value are attained. If such a one possessed the wealth of the whole world, in substances or objects esteemed by the world valuable, it would add *nothing* to this possession of Wisdom.

Illumined by the ideal, and inspired by the thought of eternal progress, constant attainment is realized. Eye hath not seen, nor ear heard, neither hath it been revealed to the consciousness of man the beauty and the

bliss, the enchantments and the entrancements to be found in the realm beyond the Veil, the Land of the Ideal.

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### Co-Operation versus Competition

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Opulence is the gift of Nature, freely tendered to all mankind. Poverty is the result of man's inability to utilize the proffered gift. This inability is attributable in some degree to personal incompetence but far more to the selfishness of those who, by diverting the natural and ever flowing streams of wealth into artificial channels, impoverish the many that the few may continue to revel in luxury.

Competition is the legalized, or custom sanctioned method, by which commercial bucaneeering is carried on upon the high seas of business, whereby hopes are grounded, prospects stranded, lives wrecked. It is said that competition is the life of trade, but, carried to its logical limit, unrestricted by higher sentiment or purpose, it is death to the tradesman. It is the Big Stick in the hands of the stronger, by which the weaker is forced to the wall.

This would seem but to exemplify the law of the survival of the fittest, yet fitness in this case is not indicative of moral evolution, but merely mentalization of brute energy, whereby the rich become richer while the breaches in the whole social structure widen and gape in consequence.

But, at this very period, when the social statistician is summing up the ominous outcome of the operation of this law, and political prophets are predicting national crises and a general catastrophe, we may note already the introduction of a new and higher law, one which bids fair not only to mitigate the evil consequences of a ruthless competition, but to transform existing conditions thoroughly, reversing established opinions and bringing into the world an era of real happiness and genuine prosperity.

This new law is Co-operation, which, after all, is but the recognition and application of an old, eternal principle, exemplified throughout the universe, perceived by

the Wise of Old, and inculcated in all early religious teaching.

Wherever in this world that you find harmony, success, happiness, joy, wealth, blessing, you find it as the direct result of some form of human co-operation; and conversely, wherever you find discord, failure, sorrow, misery, poverty, cursing, you may trace the cause directly to some competitive struggle or strife.

At heart, every human being desires harmony, happiness, success, and there is no reason why these results may not be realized in every life, providing the life itself be lived unselfishly and intelligently. If people could only realize the impossibility of building success upon the failure of others, and know that true prosperity is only possible when based upon a combination of effort, it is certain that they would cease wrangling for the wretched results of rancorous rivalry.

It is one of the most propitious signs of progress today that so many attempts are being made to test the efficiency of Co-operation. Even those "conscienceless corporations," given over to greed of graft, understand well the value of co-operation, employing it as the one only means of gaining their ends. The modern trust is the greatest example we have before us of what may be accomplished by systematized, co-operative method. It is truly a wonderful object lesson and one which it is to be hoped will in time educate governments up to a perception of their own powers and prerogatives.

Not always shall we have before us the spectacle of our great national tree bleeding at every pore from the tappings of a vast gang of political grafters, united only by selfish interests and bound only by the code of honor existing among thieves, while the great mass of the body politic, the very root and branch of the organism, daily contributes its life blood to the vampires, insensible of circumstances, unconscious of conditions, ignorant of the exploitation by which they are hourly robbed of the results of their honest toil.

It does seem strange that people can endure so much, can be so long apathetic, or so slow in recognizing that the very implement which in the hands of greed accomplished their depletion and ruin would in their own

hands, wielded aright, become a weapon of defense and redress. The interests of the masses are mutual, and if they would only unite and pull together for a purpose, no opposing combination could exist or stand before them; instead of this, however, they allow themselves to be eternally split up into a lot of petty parties and foolish factions, through which they become an easy prey to designing conspirators.

The present century, however, the world over is witnessing a general uprising and revolt against established tyrannies and superstitions, and it is coming in ways unforeseen and unexpected. The old moss back tree, having been tapped to a point near extermination, begins to send up from the root a progeny of young shoots. In time these grow up and form a tangle of underbrush, monopolizing the ground. The old trees one by one fall and perish away, and the thicket becomes more dense. For a long time it attracts little or no notice, and no attempt is made to grub it out until at last it takes the land. This underbrush represents socially the mass of the very poor, springing up at the roots and in the midst of a decadent social regime. It is the jungle of society, the slum of the city, the Hooligan element.

Strange as it may seem, this is the means by which mysterious Nature prepares anew the soil out of which will spring new species and a higher order of growth. All the many great movements which indicate reform and progress have their origin among the masses of the poor and ignorant. So it is that we may look upon Socialism, anarchism, unionism, iconoclasm in every form. They are all splinters in the current showing which way the cyclone of progress is advancing.

Above and beyond this seething struggle of the proletariat, one sees the calm and peaceful on-march of the philosophical progressionists, who are really the prime leaders in the universal movement, accomplishing substantial results through fraternal co-operation, thus enlarging the conception of human life, its duties, its ideals, its achievements. Like swallows reared in sooty chimneys, they have risen above their environment, but they have not forgotten their origin. Their sympathies are with the masses, and for their amelioration they labor

and plan. Experience has taught them to rely more on works than on words, and to believe more in deeds than in declarations. By this sign shall they be known.

Co-operation as applied to industrial and mercantile enterprises has long since passed the experimental stage in England, where its remarkable showing affords a splendid object lesson to the rest of the world. In this country comparatively little has been yet accomplished along this line. We have, to be sure, had the Shaker Society and the Oneida Community, two notable examples of what it is possible in a limited way to accomplish through co-operation. But these societies, like some others starting out, do not show as great results as they might have done, owing to their peculiar social and religious tenets, which have served to limit their following and otherwise handicap their normal development. Their failures, however, must not be laid to co-operation. Co-operation is, indeed, the one thing that has made it possible for them to succeed at all. Any society, bound by a fixed creed or code, is sure to outgrow it and split up into sects or factions, which means, of course, the end of that particular society.

It seems to be a great problem, one of the greatest, how to make co-operation, ideal and beneficent as it is, practical among a heterogenous mass of people. The solution of the problem, I think, lies in discovering a Common Motive or Interest. The one interest of most vital moment to all, and in which all are united in thought and purpose, is Personal Success, meaning personal comfort and happiness as the end sought. Prominent as part and parcel of this interest is the ever present and all absorbing Bread and Butter question. If *this* be adequately solved, naturally, the rest will settle itself. Since it has been demonstrated time and again that Co-operation is the one thing that absolutely insures the solution of this question, why then will people *not* lay aside all competition and co-operate for success?

The answer to this is, human selfishness, that would rather suffer a lifetime and have before it the prospect of possible personal supremacy, than to work along joyously with the thought of others' happiness also. Therefore, before society can begin to co-operate successfully,

it must become imbued with a spirit of love, of freedom and of toleration. It is this spirit that animates the republic in which we live, and to it we owe the small measure of prosperity that we enjoy.

Freedom is the one principle undoubtedly designed to be emphasized by the framers of our National Constitution, but the principle has been narrowly interpreted, restricted by self-interest, twisted by legal definition, and distorted by personal bias. The Declaration of Independence declares:

“We hold these truths to be self evident, that all men are created EQUAL; that they are endowed by their creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.”

This emphasis of Equality in a document that was to serve as the spiritual animus of a great nation for so many years, is, to say the least, unfortunate, having been the cause of endless quarrels and quibblings; whereas, to have simply enshrined Liberty, in the beginning, granting *absolute freedom* to the individual—freedom of speech, freedom of action—would have rendered all disputation concerning Equality void and unnecessary. No two people were ever born into this world “equal” either physically or mentally, but all are FREE BORN. The recognition of this fact and what it means is what differentiates civilization from barbarism, republics from empires, individuals from society. While the failure or inability on the part of people to recognize it has caused and still causes all the misery, all the wretchedness, all the crime by which humanity is cursed.

Every man wishes to be free in his own way, but hardly can one be found willing that all others should enjoy like freedom. The Puritans, driven from England by religious persecution, sought the shores of America to be free to worship God according to the dictates of their consciences, but no sooner were they established in a free country, in the enjoyment of free privileges than they made most vigorous protest against freedom of thought, speech, or action, denying others the right to differ at all from them in belief, thereupon inaugurating a reign of cruelty that would put to shame any modern despot, paralleling as it did in atrocity and vindictiveness the



old Roman emperors—burning, torturing, imprisoning, executing or banishing the best and noblest sect of people that ever breathed the air of this continent—a quiet, peaceable, inoffensive, God-fearing people, who only sought the same privilege, the same right of religious freedom on a foreign shore, and who, when they escaped the barbarous cruelties of their countrymen, found a welcome and a shelter among the Indian savages.

It is with a feeling of horror and repugnance that we read the history of Puritan fanaticism, the banishment of the Quakers and the burning of witches, but is it not apparent that the same blood runs rife in the constitution of their descendants, when we witness the intolerance of modern society in censoring New Thought, in ostracising that which it adjudges unorthodox, in ever humiliating and hampering the prophets of progress? There is indeed no tyranny more terrible than social convention, no despotism more dreadful than legal authority. Civilized and christianized by the experience of nineteen long centuries on which is cast the beacon light from out the wisdom of a hoary antiquity, we still sanction, nay *demand* in the name of law and justice the burning, hanging, electrocuting, whipping, torturing, imprisoning or banishing of those, our fellows, who happen to differ in thought or deviate in action from the established code.

From amid the thunderings of Sinai there comes a Voice, "*THOU SHALT NOT KILL!*" while from out the tumult of the rabble we hear the Master's Word, "*HE THAT IS WITHOUT SIN LET HIM CAST THE FIRST STONE!*" Still the spirit of the Cave Man holds sway. He hurls the rock and shouts with derisive glee as the victim of his malice or opprobrium sinks wounded to the earth. These things are daily done, if not by us directly yet with our tacit consent. Sometimes the method is refined, sometimes circuitous. In social life, instead of stones and missiles, thoughts and words are employed, whose power to wound and kill is so little regarded. The more brutal parts which we lack the *nerve* to do, we delegate to that Nemesis, the State, which, by the aid of her hirelings, the Judiciary and Militia, ultimately effects our purpose.

How long will humanity suffer itself to stand in the limelight of Reason and Justice as a coward and a hypocrite? If it be wrong for individuals to violate the sacred law of liberty, how *can* it be considered right for communities and nations? What dreadful things can a government not do when empowered by the franchise of a populace, and obsessed by the evil spirits of revenge and cupidity? depriving a human being of liberty, robbing the captive, filching the fruits of his labor, branding him forever with infamy, taking his very life; or if, after long suffering processes he prove himself innocent, denying him restitution for all the rank injustice and ignominy it has cruelly heaped upon him.

And this we call law and justice. It is neither. It is a lie and an infamy. It is the pool in which we dip our consciences as Pilate did his hands, by which we *expect* to obtain absolution. But be sure that the blood we have shed will one day in this or some future incarnation rise up and cry out against us, and we shall be made to suffer every pain that we have caused. "Vengeance is mine, and I will repay, saith the Lord."

What is known as law or legal administration is then, on final analysis, a fetich and a farce—an expression of the brutal and unregenerate instinct in man. Who that can reason well would not desire to rise above the trammels of such law?—to be *above* the law? But, you say, this is anarchy—true, the *ideal anarchy*, that which no less a saint than Paul advocated. True anarchy does not mean the throwing of bombs and the destruction of existing governments by violence. *That* is but the first revolt of awakening consciousness against a long series of abuses perpetrated in the *name* of Law, which in time has made the very word a hissing and a horror among the populace. Anarchy is not an action, it is a *state*. Anarchy means "without law," and this state is possible of realization by those who have through love risen superior to the domination of selfishness and fear, and have come into a true conception of the rule of liberty and altruism.

In view of all these facts, is it not desirable that we should seek to know the way to this high estate? There is but one way, *the freedom of the individual*. To ac-

quire such freedom is by no means the task of a moment. Even to apprehend clearly the meaning of freedom requires days, months, years; but when we apprehend it, we shall have arrived. To gain this apprehension the whole effort has to be centered on the elimination of selfishness and personality. We cannot hope to be free until we are willing for *all* to be free. We cannot dictate to others what *they* shall eat and drink, how *they* shall be clothed and how conduct themselves, and expect immunity from dictation *ourselves*.

The act of another, whatever it may be, is simply a plummet by which we sound our own character, discovering thereby its depth or shallowness. If we find the act displeasing or abhorrent, it is an indication that our *own* motives need strengthening; for, whenever we feel like criticising others, it means that we intuitively recognize the error or weakness in *ourselves*. We hate ourselves but cast the blame upon another.

Society is at present a long, long ways from the conception of this principle. It is forever condemning others and exonerating itself. It feels itself hurt in the presence of evil, because evil at large is a standing reproach to its awakening conscience as well as a menace to its moral complaisancy, therefore laws are enacted to forcibly suppress evil, that is, to hide it out of sight. Laws, then, are a screen, nothing more, to spare society the shock of gazing in the mirror of truth and witnessing therein its own deformities.

Society, it would seem, dwells very much like the inhabitants about Vesuvius, always expecting a shock or eruption and getting usually just what it expects. Life for people on *this* plane would not be worth living were it removed from the turgid atmosphere of mental neurosthena induced by the various seismic perturbations of society in general. Such people are suddenly shocked by the mere *mention* of the word liberty, believing, like the ultra royalists, that the world would come to an end were individual freedom to reign, something that *would* come near happening if *THEY* were the ones actually emancipated from law and allowed unrestrained liberty. People need the law as long as they need it.

Over and over on the stage of life the drama of lib-

erty is enacted. Sometimes it appears a comedy, more often a tragedy. Today it is being re-enacted in Russia with medieval setting, with all its grossness and grotesqueness, with all its barbarism and brutality. A hundred years ago France went through the same awful experience for the same purpose. America, "the land of the free and the home of the brave," holds the palm as the pioneer of progress in the path through the wilderness, having lighted the torch of freedom that is destined to set the world aflame.

The slaughter of human beings as a part of the program of progress seems awful and irreconcilable with the spirit and purpose of the enterprise, but it has *seemed* to be necessary. Nature is relentless and spares not, man is a child of nature. But if we look more deeply we shall see that both man and nature are obeying a higher law, that when worked out to its finality will undoubtedly mean freedom, power and glory.

Look at the social condition of Europe today. It is like an old impenetrable forest, a dismal swamp. Mighty monarchs, centuries old, impede the entrance. Deep and wide their roots extend, ramifying into a vast network and monopolizing the soil. Nothing can survive and live beneath or near them save some stunted, inferior species. Within their cover venomous serpents are hidden, wild beasts have their lair. For centuries this condition has prevailed, and will continue to prevail until the advent of the pioneer woodman. What the woodman accomplishes in the forest with ax and saw, with dynamite and fire, that the warrior, with shot and shell, with torch and sword does to the old regime. He clears the field for action. But let no one imagine that freedom is thus attained, only the opportunity to attain freedom is attained.

The real victory of Freedom is still to be won by individual effort. This is a bloodless battle. The leader is Love, under whose banner we must enlist if we are to become heroes in the fray. And our reward shall be the realization of power in the recognition that the soul of us, the heart of us and the mind of us are inseparably bound together by Love as with a golden chain in a bondage that constitutes complete freedom.

This recognition is the true foundation of society, of law, of religion, of ethics, of everything synonymous with the ideal life. Co-operation is the spontaneous outgrowth of love deep seated in the human heart. Like all fruits of love it is something beautiful and grand to contemplate. It satisfies the highest and best within us. And we say, feeling the transport which truth perception brings, "It is of God."

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## The Alchemy of the Aztecs

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There is every reason to believe that the Aztecs, the ancient people of Mexico, inherited the traditions of the most ancient people of the globe. That early Mexican civilization antedates the Egyptian and Babylonian is conclusively shown by the simplicity and truthfulness with which the original Wisdom is out-pictured in the early religious beliefs of the people.

For be it understood that all religious belief is and has been a travesty, so to speak, on the original truth concealed in nature and "in the beginning" understood by wise men. The further removed by time people are from this beginning, the more distorted and mixed become the ideas in relation to the original truth, which is never otherwise preserved except in symbols.

In reviewing the history of the ancient Mexicans, I will only touch upon those points which are of peculiar alchemical significance. For the most part, I will omit the names of the "gods"—personifications of principles—as they are almost unpronounceable, giving instead the meaning of these words.

It is, however, in the native words themselves that much of the old secret wisdom lies concealed, the language itself in its root-words bearing a striking resemblance to Sanscrit, Egyptian, and Greek.

Take the word PETL, meaning "rock," and we see the very foundation stone of alchemy that survives also in the Greek *petra*, having the same meaning. It is this ROCK or Stone that you will find imbedded not only in the language but the religion of every people. We have it in the dogma of the Catholic Church: "On this rock (Peter) will I (Christ) build my church."

The Aztec words for Water (*huac*) and woman (*huatl*) show that they are associated, an alchemical truth that is found in the beliefs of very many ancient peoples. The word "hua" was the name applied to the moon in ancient Assyria, the same word being used in the South Sea islands. Thus water and woman become identified with the Moon, which in Mexico is Meztli (Italian Mezzo, the middle or *medium*), which is strictly alchemical. One of the oldest of the Aztec races, the one which seems to preserve the ancient traditions most exact, was known as the *Na-hua-tlacs*, in which we observe the same connection with *Water*.

According to these, there existed before the creation simply a Heaven inhabited by two divinities of opposite sex. In time these procreated four sons. The skin of the first was Red, of the second Black, of the third White, and of the fourth Yellow. This, it will be seen, is the exact succession of the alchemic colors.

After a rest of 600 years (Six Days) they began action. The White son and the Yellow son were appointed to execute the will of the gods. The first creation was Fire, then a demi-sun, then a man and woman, and lastly the rulers of infernal regions.

Having finished the Earth and established the time divisions, they started in on Heaven. (Observe that the creation of Earth precedes that of Heaven—a great truth also.) They made Thirteen Heavens\* but it is only stated how Eight of them were peopled.

In the First were made Two Stars-- a male and a female; in the second, Woman-Skeletons; in the third, a company of Yellow, Black, White, Blue and Red men; in the fourth Birds; in the fifth, Fiery Serpents and Comets; the sixth was ruled by the Wind; the seventh by dust, and the eighth was the abode of the Perfect Gods.

This is I believe is the most accurate alchemical record extant—far more perfect in many respects than that of Genesis. The interpretation is as follows: The Two Stars are Sol and Luna, the active principles of the Natural Work. The Woman-Skeletons are the putrified

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\*Solomon was thirteen years building his house.

and ghastly remains of Luna, the body known as the "mixt" that ensues after the conjunction of the "Stars." The Multi-colored Men are the successive appearance of the various mineral reigns. The Birds are the sublimations that are ceaseless. The Firy Serpents and Comets are all those indescribable phenomena graphically implied by these symbols. The Wind is that alluded to by Hermes, as "bearing the Earth still in its womb," while the Dust is the finished Sulphur.

The Gods themselves dwell in the perfected Stone.

An instructive lesson is found in the account of the creation of Water which was given a special organization. The gods made a special Man and Woman to rule the liquid element, which they divided into Four pools of different water. The water of the first caused Germination, the second Withered the Seed, the third Froze them, the fourth Dried them. This briefly is, we see, a recapitulation of the entire alchemical work. In the execution of this work little pigmies were said to carry water for the gods and sprinkled it as rain. Soon a great fish appeared. The name of the fish was Cipactli, but it is without doubt the *same Fish* that Swalled Jonah in the Hebrew legend, the same that drew the ark of the Babylonian Noah; and strange as it may seem, the origin of the Catholic custom of eating fish on Friday and during Lent is traceable to this legend.

The demi-sun (the "Light" of Genesis) only imperfectly illumined the Earth, and the Red Brother—the eldest god—undertook the task of making a complete *star*, the Yellow Brother who originally was only a skeleton (a very *obscure shade*) takes on a complete covering of flesh (becomes a *bright yellow*). Now the White Brother knocks the Red Brother into the water with a stick, transforming him into a tiger, and takes his brother's place at the sun (indicating the rule of the White principle of the work and the variegated phenomena of the Red.) After a period the Tiger gives the reigning White Brother a blow with his paw, and precipitates him from heaven, causing such a Wind that all Men perish except a few who are changed to Monkeys (the "second death" alluded to in Revelations, being the *first change* from White to Red.)

The Red Brother having ascendancy rains Fire over the Earth (the heat increases), the Water floods it, and it has to be re-peopled. Whereupon the Yellow Brother strikes a Rock and brings forth a race who were the mythical progenitors of the Aztecs.

This is, without a shadow of doubt, the closing scene in the World Drama, illustrated in the Magnum Opus as the "Gold Work."

The Red God is said to have led the early inhabitants into Mexico. He became the god of war, and was worshipped with sanguinary rites. He is easily identified with the Greek Mars, while the White God is undoubtedly Mercury, introducing a knowledge of agriculture and of art. He was a god of righteousness and peace, and corresponds more with the character attributed to Jesus than any other mythological character.

These two Brothers, the Red and the White, are the Quan and Habel (Cain and Abel) of the Chaldaic myth, the Esau and Jacob of the Hebrews, the Dioscuri of the Greeks, which are immortalized in the constellation of the Gemini. But understand, the placing of them among the stars was a latter act. Originally they existed on earth—as they still do—but it is an error to suppose that they ever existed in specific human form. Alchemy proves what this old Mexican legend occultly states—that they are the *reigning principles* in the Great Mystic Work.

The principal deity of the Aztecs was called *TEOTLE*, the same as the Greek Theos. These people had as high a conception of God as any one could have. This is shown by the various epithets applied to Teotle, one of which meant, "he who gives life and embraces all." Next to this supreme god, which we easily identify as *Sol*, there was another called the Shining Mirror, which is surely *Luna*. These are the two supreme gods—the Elohim of Genesis. A singular belief they had was that the soul of a soldier killed in battle, and likewise of a woman dying in childbirth, was transported to a *dwelling in the sun*. What is this but the death of *Mars* and *Luna* and their ultimate union in *Sol*?

And now if we want an accurate description of the *Ruby Stone* where shall we find it more perfect than in



the image of the "Red God," Tezcatlipoca? "This image was made entirely of teotle (divine stone)—a kind of black marble. His ears were ornamented with golden rings, and from his lower lip hung a tube of crystal enclosing a green or blue feather, simulating a precious stone. His hair was bound with a gold chord, to which hung an ear of the same metal. His breast was covered with massive gold, and his arms bore bracelets of the same metal. An emerald represented his navel, and in his left hand he held a golden fan ornamented with many-colored feathers in the form of a mirror, by the aid of which he saw what was passing on the earth."

The above description is taken from the work of Lucien Biart, "The Aztecs," an excellent translation of which is published by McClurg & Co., Chicago. It is a very interesting and comprehensive work and should be read by all alchemical students. Not that the author or translator had probably any thought or idea concerning the meaning of the myths described, but it is interesting and instructive for us to trace them out and make our own original application.

In this history you will find a story of the Flood, and another of the Immaculate Conception of Mars. In fact there were so many points of similarity in the Aztec religious traditions, beliefs and practices to those of the Christians that the early Catholic Missionaries thought they must have been visited by St. Thomas and through him received these ideas, when the fact is probably that their religion dates back thousands of years before St. Thomas or Christianity.

This story of the immaculate conception, which, as we know, is one of the principal dogmas of the church, illustrates in a most striking manner how the church has ignorantly perverted, or misinterpreted the meaning of a simple legend. Here in the Aztec legend, instead of the Spirit descending in the form of a "white elephant," as in the case of Buddha, or the "Divine Spirit overshadowing" as in the case of Jesus, it appears in the form of a *ball of feathers* which fell before a woman attached to the temple service. She placed the feathers in her bosom intending to decorate the gods with them, but by evening they had disappeared and she felt herself to be with child!

When this became known to her sons, they, to save themselves from disgrace, determined to kill her.

When this tragedy is about to be enacted, the mother is reassured of protection by a voice from her breast saying, "Have no fear, mother, I will save you with honor and glory to me." Mars, the Red One, is suddenly born with a shield in his left hand and a lance in his right, his head surmounted by a *green* plume, his face surrounded with *blue* rays, and his left leg ornamented with *feathers*. He at once caused a *serpent* to appear, and this was transformed into a *torch* through the light of which the new-born god rushed upon his brothers and slew them all. Therefore he was named the "terror."

This is, in essence, the same story as that relating to the birth of Christ, who came "not to send peace but a sword," and its origin is identically the same. If the world knew to what all these records allude, they would meet together and proclaim a universal mass for the souls of the myriads of those cruelly slain in the name of religion—slain just to satisfy the ignorance and superstition of the people incited to do these cruelties by the cupidity of a wicked and abominable priesthood.

Then they would bring together all the old images and sacred relics in the world into a vast building, which should be a world museum. The ministry who are zealously serving their time now in perpetuating the errors of past beliefs, having once become enlightened through the new understanding, might be converted and made efficient guides in this museum of curios.

After the mass, and a suitable period of mourning, a long feast should be proclaimed to inaugurate the Era of Universal Peace that must follow speedily the revival of the old and long buried wisdom. No more will ignorant priests invade a foreign country as the Catholics did Mexico and break to pieces every valuable relic discovered, but every one will be treasured; since it will be recognized not as a "work of the Devil," but a confirmation of the eternal truth which through these very relics has been able to survive the disruptions and cataclysm of ages and at last *make its voice heard* in the highways.