

no vague terms. He is again examined. Symbols are given him of such a character that no rational process can decipher them, and he must clearly and in detail give the meaning before he can pass to Zelator, the next grade.

*Examination for Zelator.*

(a) Go through a door on which is engraved this figure (Here is the drawing of an obscure symbol), and explain the figure in detail by means of your visions.

(b) Invoke Mercury and Hod, and travel till you meet the Unicorn mentioned in Liber LXV, Cap. III, v. 2. Report its conversation fully.

(c) Discover by visions the nature of the Alchemical principles, Sulphur, Mercury and Salt. How do they differ from the 3 Gunas, and from the elements Fire, Air, Water?

(d) Give an account of the sign Aquarius in the four worlds Assiah, Yetzirah, Briah and Atziluth.

(e) Visit and describe fully the Qliphoth of Aries.

(f) Visit Iophiel and Hismael, and report their appearance, mode of life, and conversation.

There are several other powers to be gained, but this example of the nature of the task must suffice.

A Zelator of the A. A. is therefore one who has passed certain definite ordeals and examinations, and acquired certain powers. A charlatan cannot pass himself off for a member of that grade.

Further, there is no vagueness possible. Slipshod work will not do. Generalities will not do. The difficulties of the work are not to be evaded; all easy-going platitudes, all fatuities are barred.

It is unnecessary to pursue this train of thought. From the Beginning to the End the principle is the same. The masters know, and they insist on the pupil knowing.

Is this written to discourage the aspirant? Any one who is discouraged thereby is unworthy of the knowledge. Is it wonderful that the most difficult of all subjects, the science which above all others has occupied the minds of the greatest thinkers from the dawn of history until to-day, the pyramid to which the greatest builder would hardly dare to claim that he had added a single stone, should need more work, and harder work, than any other? The subtlest of sciences, is it not the most in need of precision? The most dangerous, is it not that which must be fenced with every armour of caution, and cool judgment, and common sense?

Does any man expect to learn trigonometry from a popular handbook in an hour? Does any man throw away a treatise on conic sections with the remark that it is "obscure" or "all rubbish"?

What is the cost to life of every advance in knowledge? How many men have died that other men might fly? How many lives were lost in the mere building of the Forth Bridge? Do you think that you