

secret, O Prophet! A feast for the Supreme Ritual and a feast for the Equinox of the Gods. A feast for fire and a feast for water; a feast for life and a greater feast for death! A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight! Aye! Feast! Rejoice! There is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu." It all depends on your own acceptance of this new law, and you are not asked to believe anything, to accept a string of foolish fables beneath the intellectual level of a negro and the moral level of a drug-fiend. All you have to do is to be yourself, to do your will, and to rejoice.

"Dost thou fail? Art thou sorry? Is fear in thine heart?" He says again: "Where I am, these are not." There is much more of the same kind; enough has been quoted already to make all clear. But there is a further injunction. "Wisdom says: be strong! Then canst thou bear more joy. Be not animal: refine thy rapture! If thou drink, drink by the eight-and-ninety rules of art; if

thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! exceed! Strive ever to more! and if thou art truly mine — and doubt it not, an if thou art ever joyous! — death is the crown of all."

Lift yourselves up, my brothers and sisters of the earth! Put beneath your feet all fears, all qualms, all hesitations! Lift yourselves up! Come forth, free and joyous, by night and day, to do your will; for "There is no law beyond Do what thou wilt." Lift yourselves up! Walk forth with us in Light and Life and Love and Liberty, taking our pleasure as Kings and Queens in Heaven and on Earth.

The sun is arisen; the spectre of the ages has been put to flight. "The word of Sin is Restriction," or as it has been otherwise said on this text: "That is Sin, to hold thine holy spirit in!"

Go on, go on in thy might; and let no man make thee afraid. Love is the law, love under will.

GEOMANCY.

By One Who Uses It Daily.

Robert Browning says "One truth leads right to the world's end," and in the Gospels we read "Not a sparrow that falleth to the ground but your Heavenly Father knoweth it." What do these things mean if not that there is nothing in Nature too small to be significant? The fall of an apple sets Newton on the road to the Law of Gravitation, and the whole theory and practice of the steam engine was started by Watt's observation of a kettle.

Further, we know from Newton's First Law of Motion that the Universe is a whole in which even the slightest tremor is echoed by an equilibrating tremor equal and opposite. As the poet says:

"I bring
My hand down on this table-thing
And the commotion widens — thus! —
And shakes the nerves of Sirius."

An earthquake in Calabria may be recorded in California. Even disturbances in the photosphere of the sun may be detected these 93,000,000 miles away by methods other than optical. It is all a question of the sensitiveness of the recording instrument. And so the right interpretation of even the smallest phenomenon may be the clue to great events. Just, therefore, as by sensing present causes we can anticipate their effects in the future, there is nothing unreasonable in supposing the possibility of a science of divination. It is, however, a great step from admitting a possibility to admitting an actuality.

Now when I am asked about these matters, I say that on the whole the simplest, the most reliable, the most readily tested, the most easily learnt of all these sciences is Geomancy. It requires too, the least possible apparatus. The name means "divination by earth," and the requisites are a staff and a desert — which of course every Chaldean had ready to his hand! But in New York we use a pencil and a piece of paper, instruments which (thanks to the Free Institutions of America!) are within the reach of a majority of the

people.

There are several systems of Geomancy, but all depend on the simplest possible basis; thus:

A number is either odd or even.

The first system is then to make one row of dots at random, and count them. Odd means yes; even means no. But one cannot work out problems in detail on so crude a system. So Fohi, the great Chinese philosopher, invented his system of 8 trigrams. (It will be obvious that by combining two sets of odd and even one can obtain 4 figures; by combining 3 one gets eight; 4 give 16; 5 make 32 and so on.) King Wu and Duke Chau, during years of prison, passed the time by inventing a system, in which they combined the 8 trigrams of Fohi with themselves, thus obtaining 64 hexagrams. The book in which their system is explained, the Yi King, is probably the oldest book in the world.

Before I leave this part of my subject I must refer to the Taoist system of that Master of the Temple whom some of us know as V. V. V. V. V. He joined to the odd and the even, the Yin and the Yang, as the Chinese call them, the male and female principles, a third principle, neither odd nor even, neither male nor female. Thus his "Liber Trigrammaton" has 27 trigrams, and this amazing book is not only an atlas and a history of the Universe, but a compendious hieroglyph of the most secret forces of nature.

In pure divination, however, there is a seven-fold scheme of 128 figures, invented by that mysterious Grand Master of the Order of the Temple who hides his identity under the name of Baphomet. It is far too elaborate even to outline in this brief account.

The common and generally received system is fourfold, and has therefore 16 figures. Its source is very ancient; it was first properly explained in public by Henry C. Agrippa, or by some one who found behind that great name a convenient shelter. The figures with their titles are as follows: I tabulate them for convenience, and give their attribution to,