

## EDITORIAL

THE price of this Magazine is now six shillings, and the size reduced. If the whole edition is sold immediately, there should be a matter of eighteenpence left to pay those who have toiled day and night, six months, to bring it to perfection.

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Readers can help us: firstly, by buying the Edition de Luxe; secondly, by buying copies for their friends; and thirdly, by advertising with us, or inducing others to do so.

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After the 21st of April 1911, copies of No. II of THE EQUINOX, of which only a few remain, will be sold at ten shillings, instead of five as hitherto.

I should like to call attention to the immense amount of important material that awaits publication. There is the Sepher Sephiroth, referred to in this section of the Temple of Solomon the King; the complete writings of Dr. Dee and Sir Edward Kelly; a tremendous volume on the Tarot; du Potet's "Magic Unveiled," translated by John Yarker, the venerable Grand Master General of the A. and P. Rite of Masonry; the Key of the Greater Mysteries, by Eliphas Levi, and many other important MSS. All this has cost untold labour to me and my colleagues; but the difficulties of editing and publishing still confront us.

I am therefore appealing for helpers among those who are interested in the clear and scholarly statements of what the famous adepts of the past have thought and handed down, either by word or pen.

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777 is almost out of print. Less than 100 copies remain. A new edition is in preparation, but will not be issued in all probability for two years at least. Verb. sap.

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I have been asked by Authority to say a few words on the relations which should subsist between a Neophyte and his Probationers. Though a Neophyte is obliged to show "zeal in service" towards his probationers, it is no part of his duty to be continually beating the tattoo. He has his own work to do—very serious and important work—and he cannot be expected to spend all his time in making silk purses out of pigs' ears. He is not expected to set definite tasks, nor has he the authority to do so. The Probationer is purposely left to himself, as the object of probation is principally that those in authority may discover the nature of the raw material. It is the duty of the Probationer to perform the exercises recommended in his text-books, and to submit the record of his results for criticism. If he finds himself in a difficulty, or if any unforeseen result occurs, he should communicate with his Neophyte, and he should remember that although he is permitted to select the practices which appeal to him, he is expected to show considerable acquaintance with all of them. More than acquaintance, it should be experience; otherwise what is he to do when as a Neophyte he is consulted by his probationers? It is important that he should be armed at all points, and I am authorised to say that no one will be admitted as a Neophyte unless his year's work gives evidence of considerable attainment in the fundamental practices, Asana, Pranayama, assumption of God-forms, vibration of divine names, rituals of banishing and invoking, and the practices set out in sections 5 and 6 of Liber O. Although he is not examined in any of these, the elementary experience is necessary in order that he may intelligently assist those who will be under him.

But let no one imagine that those in authority will urge probationers to work hard. Those who are incapable of hard work may indeed be pushed along, but the moment that the pressure is removed they will fall back, and it is not the purpose of the A.: A.: to do anything else than to make its students independent and free. Full instruction has been placed within the reach of everybody; let them see to it that they make full use of the instruction.