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Volume Three

OCTOBER, 1918

Number Four

The Occult Magazine of America

AZOTH

FREEMASONRY AND THE OCCULT

By FRANK C. HIGGINS 32°

THE KAISER'S AKASHIC RECORD

By HERMES TRISMEGISTUS II

AN INTRODUCTION TO THE STUDY OF THE TAROT

By PAUL F. CASE

LIVING GODS

By THEODORE SCHROEDER

TREATMENT BY MEANS OF THE MIND

By HERWARD CARRINGTON, Ph. D.

THE ONE MIND; THE INDIVIDUAL MIND

By EUGENE DEL MAR

For full Contents see Inside Cover

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TO OUR READERS

We would call the especial attention of our readers to two very important serial articles now running:

First—**The Fundamental Principles of the Yi-King Tao**, by Miss Boyile, which is the ancient Chinese system of number vibration, and is, so far as is known, the first time it has ever been fully presented to the Western World. This valuable contribution will, when completed, be published in book form at \$1.25. Advance orders will be accepted at \$1.00. No money to be sent.

Second—**An Introduction to the Study of the Tarot**, by Mr. Paul M. Case, who is an authority upon the subject. **The Tarot** contains in its symbolism the whole of Divine Wisdom ever known to man.



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The World-Famous Psychical Investigator and Writer


We hope he keeps better company than the artist suggests.—Ed.

⁸⁸ AZOTH ⁹⁹

A Monthly Magazine

Devoted to  Philosophy, Theosophy, Spiritualism, Psychical Research,
Higher Thought, Astrology and Occultism.

MICHAEL WHITTY, Editor

Assisted by  Hereward Carrington, Psychical Research
Eugene Del Mar, Higher Thought
Howard Underhill, Astrology
Herman S. Whitcomb, Occultism

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Vol. 3

OCTOBER, 1918

No. 4

Editorials

Sacrifice

One of the greatest things this cataclysmic war has done for humanity, and we believe it has done and will do many, is to have inspired the people of all the countries involved to the making of sacrifices.

Our splendid boys have sacrificed, are sacrificing and stand ready to sacrifice the most precious thing they possess, their physical life, but somehow with all those who are not cowards, their souls are exalted to the great adventure, they are inspired by a youthful and manly spirit of high enterprise, they are staking their lives for the prizes of reputation, of honors and the sense of duty well done. We are proud of them and honor them.

Great as it is, however, this is not the kind of sacrifice to which we would draw attention. Who among the more thoughtful people, studying the mass of us five or six short years ago, would have believed, seeing the self-absorption, self-interest and general selfishness of the majority, that any cause whatever would induce them willingly, often gladly, to break up the general tenor of their lives, to forego many of the things they had hitherto thought indispensable, to put up uncomplainingly with much inconvenience and pour money, the almighty, well-loved, hard-worked-for dollar, like water into the never filled trough of charitable war work, and fill the coffers of the government to overflowing? Who would have thought that the gently nurtured lady, pursuing the butterfly social life of that time, had it in her

to work and work hard at most uncongenial employment? Who would have believed that women in general, could do what they have done, and bear the losses, sorrows and tribulations in the shape of death and destruction, with the sublime courage and self-abnegation they have so universally manifested?

Truly humanity was better than we thought. It has taken this fearful world tragedy to show how wrong we were, and to touch and energize the dormant divine spirit latent in all.

From these voluntary sacrifices of man, woman and child there must surely arise a better social life, a higher and more real expression of human character, because *it is only on sacrifice* that such can be builded.

The manifested Universe itself is based on sacrifice. The Infinite, circumscribing Itself in time and space in order to manifest, was the great original sacrifice, and sacrifice is therefore for us, as Units in Its Consciousness, partaking of Its nature, the law of our spiritual growth and development towards Its stature and glory.

As we become impersonal, wanting nothing for ourselves, realizing our fundamental oneness, identifying ourselves with the All, so will sacrifice become the "holy doing" which the word connotes, and from a surrendering become a joyful giving.

As we give so shall we receive is one of the ways in which the great law of Karma works. If our giving is not muddled by the expectation of receiving, but is done because it is the natural expression of the God within, then, indeed, "to him that hath shall be given" and repayment will be made a thousandfold.

In sacrifice we are serving God and man. It is an expression of love for country, and our fellows. In serving others we are serving ourselves in the most effective way. The late Rev. Dr. Josiah Strong used to define real service as "inspired by love measured by sacrifice," and in such service as that which is now being so wonderfully performed lies the way to freedom, true happiness and the Kingdom of Heaven.

The Importance of Occult Knowledge

We have frequently insisted in this magazine that the most pressing work to be done for the general mass of the humanity of our Western races is to prove, in so far as it may be possible, that the life after death is not something in which some believe and more hope for, but an actual demonstrable fact within the actual experience of many persons and possible of proof to all who will take the trouble to investigate.

As we have written before, we are convinced that a thorough realization of this truth, by the large majority, will have most beneficial results on mass character, mass thinking, mass action, reacting upon our social relations and conditions. It will appear to all thinkers that this is a matter of vital importance as an essential factor in the spiritual development of the race. The sceptic, as well as the believer, will surely admit this to be so, though he may be doubtful of the possibility of proof.

Some of our friends consider that we are wrong in thinking that there are so many people who do not believe in man's immortality, but we are pretty firmly convinced that in so far as the great majority are concerned, it is so. It is true that the very foundation of Christianity is based on the truth of resurrection from the dead, and that all Christians of whatever Church or Sect are supposed to believe that every one continues to exist after death, and, therefore, it is only the non-church going infidel and the materialist who are supposed to deny the doctrine, but, as a matter of fact, these people only hope, they do not *know*. Their faith, based on the ancient writings, is but a very weak prop when they are confronted with the inert body of a loved one, or when they approach in fear, sometimes horror, the moment of their own departure from the physical tenement.

It is a conviction based on indisputable evidence that we so strongly desire for most men.

Such a conviction, however, important though it be to every one who reaches it, is but one step forward. It will change his life, modify his views, and help him here on earth, but will not be of much service after he leaves his mortal body. Both he and the sceptic will then realize that they are still alive; one will accept it as a matter of course, the other, perhaps, will be agreeably surprised; but with this exception they will be equally strangers in a strange land of which they know nothing.

To a great extent the state of existence in the Astral world depends upon what we know of it—on the same principle as "what we think, so we become"; what we expect, so we find. Each person seems to create by his thought and expectation and, therefore, experiences just those conditions. He may live in such a world of illusion for a long while. He who is firmly and unalterably convinced that death ends all is quite unconscious of his continued existence. He who has not thought upon the subject, or who merely expects to be alive, *is* alive, but more or less unconscious of the new world he has entered, and his attention is centered upon the world he has left.

The average person, knowing nothing or but little of this other world, gradually sinks into a condition of dream, a subjective state of consciousness wherein no further progress or development can take place. On the other hand, the more we know of the actual conditions of the "better land" the better that land will be, and the wider awake we shall be in it. The more we study and investigate the occult laws and conditions, the more real and actual will be our life in the Astral world, the more objective will be our consciousness; the more progress is possible, the more useful we may be.

It is a very great mistake to imagine that a so-called spirit is any wiser or better than a mortal because he is a spirit. After death every one is just the same kind of a person as before death—neither better nor worse, and he is *not* suddenly transformed into an angel. He does not know anything more than he did on earth. He may learn some things in time, as he would have gained in knowledge if he had continued in earth life, but beyond this the character, intelligence and mental capacity are precisely the same.

Hence, the importance of studying here what is possible of the laws operative and the conditions there—the knowing something of the ancient teachings of the different qualities of matter, of the various states of consciousness, of giving a considerable part of our mind to a careful consideration of these things. If equipped in this manner we shall arrive in the New Country with a mind awake—prepared for the change—understanding much of our new state, ready to take advantage of the great opportunities which offer and certain to make great progress, returning to earth life in the years to come a much advanced soul in comparison with the previous existence.

ANNOUNCEMENT

We have pleasure in announcing to our readers the addition to our regular contributors of the well-known writer and thinker, Mr. Frank C. Higgins, a 32° Mason, Master of Ivanhoe Lodge, New York City, and author of "The Cross of the Magi," "The Beginning of Masonry," etc.

Mr. Higgins will write of the Antiquities and Archeology of human thoughts and scientific appreciations embodied in the symbols of the ancient world which still persist in Religion, Philosophy and Myth.

We refer our readers to his first article, "Freemasonry and the Occult," in this number.

Freemasonry and the Occult

FRANK C. HIGGINS :. 32°

"A system of morality, veiled in allegory and illustrated by symbols" is the description of Freemasonry which has achieved the widest currency among its modern votaries. Naturally enough the strict letter of Masonic law reserves all discussion of its mysteries to the Lodge and the initiate, but there exist all sorts of interpretations of how strictly this reticence should be observed. There are many liberal-minded Masons who hold that the only reasonable reservations are those details which would permit of an impostor intruding his presence unlawfully into a Masonic gathering or describing its procedure.

The experience of the writer is that a large number of laymen have a fairly accurate notion of the Masonic legend and its applications, obtained from sources of information which are not difficult of access, but he has never known even a casual possessor of the information to treat it with irreverence or boast of it. It is a curious fact that a so-called Masonic "secret" is practically as safe from vulgar indiscretion in the breast of a non-Mason as in that of one of the elect.

The old notion that Masonry is something to be whispered about with bated breath, as in the days of the Morgan excitement, has died away, and in addition to the fact that it is permitted to the brethren to say enough concerning the beauties of Masonry to those who have manifested a reverent desire to make inquiry, to aid their decisions as to soliciting membership, a number of fine Masonic Encyclopaedias and several important essays, notably the volume called "Morals and Dogma," by the venerable Albert Pike, exist to gratify more "profane" curiosity than most non-reading Masons imagine possible.

As the latter books are readily accessible and their subject matter open to the student, shorn only of its specific connection with the ritual, the latter will quickly note a host of more or less detailed references to the "Ancient Mysteries" of many lands, to the ancient religions of the Orient, to the philosophies and theogonies of India, Egypt, Palestine, Greece, Rome and the Druids, allusions to or citations from the ancient seers from Manu to Pythagoras and the fathers of science from Hermes to Euclid. It will be found that almost every conceivable art and science has been touched upon under various vital aspects while there is accorded equal consideration to the subjects of astrology, the "Number Philosophy" and the hidden properties of words and

letters. Architecture is the *motif* and sacred history the alleged theme of a simple but imposing ritualistic development of degrees which never fails to touch the sensitive fibres and raise the spiritual level of even the most illy equipped participant.

It is no secret to the student that every one of the details enumerated has its proper place in which it can be recognized by the Adept, but Masonic initiation no more makes an Adept than the possession of a hurdy-gurdy a Lizst or a Chopin.

There are more non-Masons fitted to understand and profit by what Masonry contains than there are brethren so instructed actually affiliated with the craft.

By this I mean that there are very few Occultists within the ranks of the fraternity, for the majority of Occultists are non-Masons.

The practical Occultist who has been found worthy of admission to Masonic circles on the ground of his otherwise good conduct and repute, will find himself in the same relation to the average Mason as a man of keen-sight, wandering through a wondrous garden in the company of the blind.

There is an excuse for ignorance in the fact that whatever the individual man has never heard of, thought of, seen or felt is practically non-existent to him, and the overwhelming majority of our Masonic brethren have the same conception of Masonry which men had of electricity before Franklin's experiment with the key. Therefore, they are prone to regard the Occultist in Masonry very much as we feel about the erring brother who insists upon calling our attention to green mice and pink spiders.

The most vehement objectors to an Occultist's view of Masonry are those who can readily be made to admit that they have never read or studied a line on the subject. They simply don't believe it because they are not even dimly conscious of anything deeper than superficial significances.

Furthermore, the brother who has achieved distinction on a reputation for eloquent handling of such themes as "Faith, Hope and Charity," "Our Duty to Contribute" or lectures mainly compilations of Biblical texts and narratives, feels a certain resentment not unmixed with fear that he is "about done for" if the attention of the Craft be ever diverted into scientific channels.

So the infusion of true research is very slow and the students' life very lonely in the Masonic garden of Allah. He may ride a goat or a camel, but he must not read a book which is over his neighbor's head.

There are two essential factors to Masonic initiation, the

ritual employed and the lectures which explain to the neophyte the meaning of what he sees, hears and experiences. Therefore, the spiritual benefit to the candidate must be largely bound up in the lecture.

The comparison by one who has the right to examine into such things and the requisite knowledge to appreciate, shows that the European continental and Oriental lectures contain precise application to and direct the candidate to Occult science for deeper penetration into Masonic mysteries. Our American and Anglo-Saxon Masonry in general has been totally and undoubtedly purposely bereft of all such allusions and indications.

This is at strange variance with the language of the ritual and the ceremonial grips, words and postures, all of which are of surpassing antiquity, fraught with intelligent significance and in full keeping with Masonic pretensions for which they are, in fact, the sole excuse. They are, however, rendered meaningless and inept to all but the Occultist by the loss of all popular conception of their purport.

This emasculation of Masonic virility, has, I am convinced, been the intentional profanation of emissaries of an institution which cannot live where the light of Freemasonry dispels the mists of ignorance and superstition. They have drawn the lion's claws and no longer feel afraid of the stroke of its massive paw.

The writer is prepared to assert from his vantage as *both* Occultist and Freemason that there is a vast special science concealed within the seemingly simple terminology of the craft and that this science is a key to all other sciences, teaching, through readily recognized analogies, the same ultimate properties of matter and the reality of spirit generated energies, which mankind is now groping for, in the realms of effect rather than those of cause.

Freemasons of today are worthily exerting their strength along social and philanthropic lines, and actually hypnotising themselves into a belief that this is the sole end and aim of Masonry, in utter oblivion of the fact that while these activities may represent both individual and collective excellences they are no more "Masonry" than would be card-playing if most Masonic initiates elected to play cards instead of building hospitals and asylums.

Ministers of religion are endeavoring in every possible manner to direct the great soul force of Masonry into the channels of particular creeds and quite often draw appealing pictures of the likeness of figures found in our ritual to the founders of

their respective sects, exclaiming that the true teaching of the Masonic initiation must be that of a specific dogma.

This is one of the uncharted secrets of the craft and the true, the great underlying reason for the implacable animosity of Masonry's arch enemy.

Men of all manner of apparently varying and antagonistic religious conditions may stand around the mystic altar of the craft and see unfolded the life drama and transcendent teachings of the great white forerunner of his faith, the Hind his *Krishna*, the Buddhist his *Gautama*, the Jew his Prophet and the Christian his Christ, as the Greek would have seen his Orpheus and the Egyptian his Horus. The adept is already in the presence of the great synthesis for which all nations yearn, but, alas, the veil is yet too dense for untutored vision.

The average Mason thinks that the signs, grips and passwords which are communicated to him, together with the working formulas which enable him to pass an examination for admission into strange lodges, constitute the secrets of Masonry, which he is sworn to guard. They are secrets, as the "combination" of a safe, entrusted to a guardian is a secret, but the "combination" is not the treasure within, and is valueless except as a bar to unlawful approach to the latter.

The modern Mason, who neglects, refuses or is unable to study, may certainly secure a higher type of social intercourse as the fruit of his initiation, but, however agreeable and elevating this may be, or however association with many good and benevolent brethren may shape his life and mould his character for material good, he receives none of the secrets of ancient craft Masonry as a perquisite. In fact, he usually dies without ever having had an idea of what they could have been.

Yet *they are there* and they have been there through all the changing ages and all the protean external shapes taken by the fraternities which have perpetuated them.

It is something to actually see and sense God at work in His character of Grand Architect, in the temple of the Universe, to view the intricacies of Creation, not as mysteries or marvels, but as part of one's greater Self, to discover the great inner *arcanum* of the World's religious past and present, unmask the sacerdotal impostor and enthrone the brotherhood of man on a basis of knowledge and power. All these and much more are the prizes of Masonic initiation to him who mistakes not the porch for the edifice and presses forward into the sanctuary.

An Introduction to the Study of the Tarot

By PAUL F. CASE.

CHAPTER I.

For five centuries or more Tarot cards have been used in Europe, ostensibly for games and fortune-telling, but really to preserve the essentials of a secret doctrine. They form a symbolic alphabet of the ancient wisdom, and to their influence upon the minds of a few enlightened thinkers we may trace the modern revival of interest in that wisdom.

This revival may be said to date from 1854, when Eliphas Levi published *Dogme et Rituel de la Haute Magie*, the first of a series of occult books in which he named the Tarot as his most important source of information. His influence appears in the writings of Anna Kingsford and H. P. Blavatsky; it pervades the teaching of the French occult school, headed by Papus (Dr. Gerard Encausse); it is developed for English readers in the works of S. L. MacGregor Mathers, A. E. Waite, Dr. W. Wynn Westcott, and others; it enters the New Thought movement in various ways, notably through the essays of Judge Troward, and it even extends to Scottish Rite Masonry in the United States, by way of Albert Pike's *Morals and Dogma*, which repeats *verbatim* passage after passage from Levi's *Dogme et Rituel*.

Levi's opinion of the Tarot was very high. He commended it to occult students as a key to all mysteries. "A prisoner devoid of books," he declared, "had he only a Tarot of which he knew how to make use, could in a few years acquire a universal science, and converse with an unequalled doctrine and inexhaustible eloquence."¹

My aim is to show my readers how to use the Tarot. An exhaustive treatment of this subject would fill many volumes; but I hope to fulfill the promise of my title by giving a concise explanation of the general plan of the Tarot, and a brief interpretation of its emblems. Let it be understood, however, that this is merely an outline, which the student must complete with the results of his own observation and meditation.

A Tarot pack contains seventy-eight cards. Fifty-six—minor trumps, or lesser arcana—are divided into four suits: wands (clubs), cups (hearts), swords (spades) and pentacles (diamonds). Each suit includes four court cards—king, queen, knight and page—and ten spot cards, numbered from ace to ten.

¹ *Mysteries of Magic*, London, 1897, p. 285.

The spots, usually grouped in geometrical designs, are sometimes combined with pictures illustrating the divinatory meanings of the cards. The rest of the pack—major trumps, or greater arcana—is a series of symbolic pictures. Each has a special title, and bears a number.

The doctrine behind these symbols has assumed many forms. The Vedas are its oldest literary expression, but it was known, and transmitted orally from generation to generation, long before the Vedas passed into writing. In one sense it is that true Christian religion which, according to St. Augustine, always existed, and only began to be called Christian after the time of Jesus. It is the truth taught by such organized schools as the Rosicrucians and Craft Masonry, and by the Great School from which these and other similar societies have proceeded. It is veiled also by the symbols of alchemy and astrology. Hence the Tarot speaks many languages, and its emblems are full of meaning to every student of the ancient mysteries, no matter by what path he may have approached the truth which is at the heart of them all. Yet, though its symbolism is catholic, because it expresses universal ideas, the Tarot also represents a particular version of the sacred science. It is a symbolic alphabet of the occult philosophy of Israel—an emblematic synthesis of the Kabbalah.

Its major trumps illustrate the occult meaning of the twenty-two Hebrew letters, as given in the *Sepher Yetzirah*. Much depends, therefore, on making sure that each major trump is assigned to the proper letter. The numbers of the cards enable us to do this. Twenty-one are numbered consecutively, beginning with one. Obviously, they must follow each other in the order of their numbers. The whole problem, therefore, hinges upon the disposition of the other card, which sometimes has no number, but usually bears the zero-sign.

Eliphas Levi, probably to mystify uninitiated readers, puts it between the trumps numbered twenty and twenty-one. Others make it follow the twenty-first card. But if we ask, "What comes after twenty-one?" the answer is "Twenty-two," while if our question be, "What precedes one?" the reply is, "Nothing." Logically, then the zero card should be first in the series of major trumps, preceding the card bearing the number 1. It corresponds, therefore, to the first Hebrew letter, *Aleph*, and the rest of the major trumps are assigned to the remaining Hebrew letters in the natural order of their numbers.

Turning our attention to the minor trumps, let us begin with the symbolism of the four suits. They represent the four worlds,

or planes of existence, which, in the Kabbalah, are said to constitute the universe. Each world has its own characteristic activity, and is the abode of a principle of the human constitution. Each is typified by one of the "living creatures" mentioned in Ezekiel and Revelation; and as each creature represents one of the four cardinal signs of the zodiac, the suits are also symbols for those signs, and for the occult "elements" to which they correspond. The complete meaning of the suits is as follows:

WANDS: *Atziluth*, archetypal world; spirit; lion; Leo; fire.

CUPS: *Briah*, creative world; soul; eagle, Scorpio; water.

SWORDS: *Yetzirah*, formative world; astral body; man; Aquarius; air.

PENTACLES: *Assiah*, material world; material body; bull; Taurus; earth.

In each world are manifested ten "numerations," or *Sephiroth*, emanations from the Inscrutable Source of all existence,

Ain Suph (אין סוף), "No Limit." Each Sephirah has a name, and is the seat of a particular manifestation of intelligence. They are:

1. Kether (כתר), Crown; Hidden Intelligence.
2. Chokmah (חכמה), Wisdom; Illuminating Intelligence.
3. Binah (בינה), Understanding, Sanctifying Intelligence.
4. Chesed (חסד), Mercy; Measuring Intelligence.
5. Geburah (גבורה), Strength; Radical Intelligence.
6. Tiphereth (תפארת), Beauty; Intelligence of the Mediating Influence.
7. Netzach (נצח), Victory; Occult Intelligence.
8. Hod (הוד), Splendor; Perfect Intelligence.
9. Iesod (יסוד), Foundation; Pure Intelligence.
10. Malkuth (מלכות), Kingdom, or Realization; Resplendent Intelligence.

These emanations are symbolized by the numbered cards of the minor trumps. Each suit of spot cards represents the Sephiroth or one of the four worlds.

The court cards denote the four principles of the human constitution. Kings typify the spirit; queens represent the soul; knights correspond to the astral body; and pages symbolize the physical body. There are four of each, because each principle manifests simultaneously in all four worlds.

Such is the general outline of the correspondence of the Tarot to the main points of the Kabbalah. The student in whom

this introductory chapter has aroused a desire to learn the deeper meanings of the Tarot should get the pack designed by Miss Pamela Coleman Smith, under the supervision of Mr. A. E. Waite. It is by far the best, and I shall make it the basis of the interpretations to be given in later chapters. It may be had from the publishers of AZOTH.

Having procured the cards, let the student consider the various attributions, with the corresponding Tarots before him. Thus he will discover many things I have no space to mention in these pages. Let him, in particular, write out the full meaning of each minor trump, as indicated by its number and suit. It is really surprising how soon the fundamental propositions of the Kabbalah may be memorized by this method.

After finishing this preparatory work, the student will be ready to use the great key to the Tarot—a key mentioned by Eliphas Levi, which Papus attempted to use in preparing his *Tarot of the Bohemians*, but failed, because he employed an incorrect attribution of the major trumps to the Hebrew alphabet. This key is the sacred name, commonly rendered *Jehovah* in English. An interpretation of its meaning, and an explanation of its application to the Tarot will be found in the next chapter.

THE PRAYER INCLUSIVE

I would not limit the all-perfect power
 To meet the methods of a power less fine;
 No wisdom short of that which is divine
 Can hold my trust in this—Earth's tragic hour.
 Closing my mind to visions grim that tower
 In haunting shapes, I turn my thoughts away,
 Then looking up with steadfast gaze, I pray
 From war-ploughed soil the peace of God may flower.

The peace of God!—peace of that faultless plan
 Whose very spirit breathes of liberty;
 The rule of justice and the rights of man—
 Come as it may, must all sufficient be.
 In this inclusive prayer my soul finds rest,
 Sure of the end, for faith can prove the test.

ADELE CHESTER DEMING.

Reincarnation

By HERMES TRISMEGISTUS, II.

No. 3.

THE KAISER'S AKASHIC RECORD.

EDITOR'S NOTE.—In presenting to our readers the following remarkable account of the evolution from palaeolithic times to the present of that soul which in the form of the German Kaiser now dominates the world picture and represents to most men's minds the apotheosis of evil, cruelty, ruthlessness and barbarity, we feel it is due to the reader to say something of the author.

He is known to us as a great occult scholar, a deep student of the Qabala. He claims, and we have no reason to doubt it, that he can function rationally on several planes of consciousness. He asserts most emphatically that this is not an exceptional power or gift, but one which can be cultivated by all, by a system of concentration, meditation and certain formulas of affirmation, the power of the Spoken Word and the exercise of Will.

The existence of the Book of Life or the Akashic records is well known to all students and many claim to have had glimpses of its pages, but in the case of our friend, the author of this article, it would seem as if he could turn to any page at will, an accomplishment to which few have attained.

He calls these readings of the past a Qabalscope, and at our urging is now prepared to study and write out the past records and lives of such of our readers as may be interested in having them. We will be glad to correspond with such.

While this particular account of the Kaiser's past is somewhat gruesome to contemplate, the author has assured us that this soul's redemption comes through blood, even the blood that he causes to be spilled. In the period following this life, he will suffer the penalty of his gross violation of the law of love and human brotherhood in worse hells than ever Dante pictured, but in his next incarnation there will be the beginning of his regeneration.

Following this article, we are promised the record of an entirely different soul, that of Thomas Jefferson. In this will be shown the influence of contemporaneous minds, dwelling in the subjective spheres, upon those functioning on the earth plane, an influence malefic or benefic according to the aspirations of the living mind. The author will also present some of the onomastic and astrologic correspondences and symbolism through which these revelations are presented.

It appears that time in the sense of the absolute is an illusion, but for that matter so are the objects of sense—all illusions. This being true, it is useless for the concrete mind, created in time, and fashioned almost wholly by impressions of objectivity, to try to conceive of the absolute. All attempts to do this merely result in vague conjecture.

Time on earth, or any other planet, is but the measurement of the revolution of the planet in relation to the sun or central point of illumination. Manifestly the day and year, as well as more minute divisions of time, must vary greatly on the different planets, since each has its own specific rate of motion. There is, however, to be observed what may be termed a cosmic time, and this is measured by the progress of our entire solar system through space, and about the great pivotal luminary, Arcturus.

Though cosmic mathematics runs into a system of decimals impossible of accurate expression in terrestrial terms, yet the cosmic times may be stated with sufficient exactness to serve the purpose of our present illustration.

Taking as the unit, or basis of measurement, the passage of our system through one sign, we have approximately a period of 24,000 years, and multiplying this by twelve, the number of signs, we have 288,000 years. This is the real number of the "redeemed" as seen by the seer Apollonius in the vision of the Apocalypse, understanding that it requires "two persons to constitute *one* perfect being," hence the number stated is one-half the above number, or "144,000." "Whoso hath ears to hear, let him hear."

This period of 288,000 years we may call an aeon, or age. The earth has already passed through six such ages in the present *kaliyuga*, or Great Age, and is now just entering the seventh, hence this, cosmically speaking, is the seventh hour. Starting in CANCER, the Water, at the time of the conjunction of the Lion and the Crab, when the Sun first fecundated the Water—"the Spirit of God moved on the face of the waters"—it has arrived at the beginning of the period of spiritual conquest, Aquarius, the Air. This is expressed in the Qabala as "Netzach," or victory, Zayin, the seventh letter of the Tarot meaning the same thing.

During all these ages man has been unfolding on this planet, just as other intelligent beings akin to man have been unfolding on other planets. We may as well speak of mankind universally as one genus, though it is represented by vastly differing species and types, all depending on environment and development, even as we see it on earth. Throughout the planetary spheres, this differentiation is vastly more marked than on earth.

In our study of reincarnation it would be interesting to go back to the actual beginning in Cancer, when the Solar Seed began germinating in the Waters to form the various biologic cell structures that subsequently were to develop into the multitudinous forms to be found in nature. But this is entirely beyond

the aims and limits of this sketch. Nevertheless, we may take a cursory glance at the line of this progress.

In GEMINI, the mono-cell of the Cancer Age divides, or gemmates, even as the cells of the present body proliferate, yet hermaphroditism prevails, the two areas being as one (II). Fecundation may yet be said to be spiritual, hence Gemini is an "Air" sign. In the following age of TAURUS, the solar and lunar forces, alchemically speaking, separate, and yet contact, each having a specialized function (8). This age was the working out of the principle of sexual differentiation on earth, and resulted in the production of a vast number of proto-typal forms. Taurus is an Earth Sign. In ARIES begins the development of Mind, which was brought about by the diffusion of a unique electric force or energy. The infantile minds, or Monads, were fed on this fiery pabulum direct from the solar center, hence Aries is a "Fire" sign, and its form shows the character or mode of its unfoldment, which is really a return to the hermaphroditic expression—two lobes of one brain, two eyes producing one vision, two ears hearing one sound, two nostrils, lungs, hands, feet, etc. (9).

The next age, and the one immediately preceding the present, into which we have but recently passed is distinctively the age of development through sex, as expressed by the "Two Fishes" (X) PISCES, or more concisely by the Yin-Yang of the Chinese. Moreover, this age has been one of floods, glaciers and a general purgation and amelioration of the whole earth. Humanity has survived through terrible trials, driven hither and thither over the face of the earth by great cosmic catastrophes, which were accompanied by sudden and severe climatic changes. It has migrated from either pole to the equator, clung to fragments of rock or floating trees, lived on barren deserts, or high up in the cliffs, surrounded by innumerable foes in the shape of wild beasts, inhospitable elements, and finally by the greatest foe, his own kind.

This age well represents the co-operative results of the constructive and destructive forces, much as we may behold them if we descend to the bottom of the sea, or even in human society today. Breathing the air and coming constantly more and more under spiritually reconstructive forces, man at last rises from the primal waters into the air, and yet we see in the heavens the sign of the "Water-man"—the man of water (85%), flying in the air (one part of which is water—hydrogen, "water born"—two equal "angelic ripples" on the surface of time (10)).

We employ the common astrological terms, Aries, Pisces, Aquarius, etc., in this study, since being familiar with these, the mind is the better able to grasp the idea of the vaster corresponding asterisms situated in the remote heaven—the “Milky Way”—through which we, as a system of worlds, are making our tremendous cosmic progression.

That which is working out in the life of man on this planet, moreover what is working out in the tiniest vitalized cell, is a pattern and prophecy of the whole mighty plan of the universe. “As below, so above.” Going back 600,000 years, we find the beginnings of the human race, as we know it today. This was in the latter part of the Age of Taurus, though most of the intelligences appearing in humanity at the present time were at that remote period inhabiting animal forms. Very few of the present race are as old as this. There are thousands of people living today in human form that then, and even not half so long ago, inhabited the form of giant boars, sabre-toothed tigers and the woolly-haired rhinoceros. Many were in the shape of wild cattle, some belonged to the tribe of the gnu, or Unicorn, the progenitor of the modern zebra, and others appeared as an equally grotesque animal distinguished from others by ears a yard long, from which is descended the modern ass.

Manifestly it is not very satisfying to the egoistic sense, however interesting and illuminating it may be ethnologically, to go back thus far into the beginnings in our search for the individual soul. But if we do go away back to the transition period, we often find the soul that had long occupied some animal form, mentally outgrowing it, and learning subjectively how to assume the bipedal form, and to use feet for hands, reappearing as an ape-like creature, whose remains are occasionally unearthed by diligent archeologists, and classified by them as the “*Pithecanthropus*.” Some call this the “Trinil” race.

All along, even in the remotest periods of semi-human unfoldment, we note striking evidences of the dominating nature of the ego. Prior even to the time that man appears in any humanized form, among flocks of birds, and gregarious animals, we see certain individuals of the species acting as leaders, just as today, one goose leads and directs the flight of the flock to warmer climes, while one giant buffalo is the leader of the herd across the plains. Yet not till we come to the actual differentiation of the human species do we find desire for leadership *per se* manifesting as a marked characteristic of individuals. And, if we trace such a disposition for leadership through a series of lives, we find each

successive life exhibiting much the same irrepressible desire as well as ability to lead others. This desire is doubtless incipient in every soul, but only after ages does it become specially pronounced in any one of a species or genus.

When we speak of the greatness of such souls, we must not expect it to be measured or modified by our present conception of morality, because morality as we know it is of comparatively recent unfoldment. The higher beasts, and the lower types of humanity exhibit only the most primitive traits of morality, and that only in the family life. This is later extended in the case of man to the clan, gens, society, tribe and finally to the nation. Morality begins with the consideration of preserving the species, and may, therefore, be said to be of sexual origin. It is virtually an active, synthetic expression of love itself.

The greatness of a primitive soul is shown in marked egoism and superior intelligence. This, at first, will be exhibited, as cunning and audacity. Such a soul in past experiences has accreted more to itself from its environment and experience—has gained, as we say, a better mental equipment and consequent ability to become a leader. History is full of examples of such souls, those distinguished in the annals of war and conquest, and many also in the realm of intellectual achievement. These are the minds which, since the dawn of history, and even long prior to this, have dominated the thought and action of the race.

Every such leader has a history, often vivid and striking, in which through a long series of lives prominent characteristics are developed and brought out.

In rambling through the vast Akhassic archives of SAT-URN, where is to be found the complete cinematographic record of the human race during its present cosmic development period, I came upon the picture of a strange looking creature. It bore sufficient resemblance to the human figure to at least suggest relationship, and yet it also showed many distinct marks of bestial descent. It looked on first view something like the representation of the Satyr by Greek artists. I will endeavor to describe the creature as I saw it. It had a prognathous jaw and sloping forehead covered with bristly hair, immense ears, also covered with hair like the head. From the side of the head grew two short blunt pointed horns. Its eyes were like two great black beads, and stared like owl's eyes. The creature had no chin, but when it opened its protruding lips, it showed two rows of gleaming teeth, short and pointed like canine teeth, with well-defined tusks at either side. It possessed, like the simians, those muscles which

draw the scalp and the ears forward and backward at will. Its body was covered with short, rather sleek hair, and it had a short, stumpy tail, as I observed afterwards. Its legs were short and stocky, terminating in claw-like feet, evidently made for climbing with agility or tearing flesh. As it sat up before me all drooped over in a heap, it resembled nothing so much in appearance as a giant bat. This impression was intensified as it suddenly rose up and extended its long arms, from each of which grew a membrane fastened to the body for more than half its length.

The creature suddenly uttered a strange cry and, flapping its huge wings to and fro, rose some foot or so above the ground and flew about in a circle. Then I beheld another strange sight. From every direction came other creatures resembling this one, each one bearing in its mouth or claws some small animal. Most of these animals were alive, and it looked as if the harpies were gathering for a general feast, and so it was. But the huge creature which I had first seen, and which we may call the king of the harpies, flew about angrily screeching and contesting the spoil of each incomer. Seizing the prey by the neck, he began sucking its blood, and did not pause till he sighted a fresh victim arriving. All the creatures in possession of any prey were feasting likewise, but as the king approached any of the others, this one would drop his prey and slink away, as if in great fear, returning again timidly to pick up his prey only after the great glutton of a king had abandoned it. And this continued until the king, gorged with the blood of many victims sprawled out upon the earth and relapsed into a stupor. The other beasts ambled away, they seemingly having been temporarily deprived of the full use of their wings by their sanguinary indulgencies.

During this orgy I observed one very peculiar incident, quite in keeping, however, with the rest of the scene. A creature, evidently a female, with three little ones crept from a nearby cave and up to the vampire beast, who seeing her approach rushed upon her and beat her horribly, driving her back into the cave. Again she came forth, and he leaped upon her while she uttered strange and piteous cries of mingled rage and pain. After this she crept away and did not return till after the great beast lay asleep, and all the others had gone away, then she came out stealthily, followed by the little cubs, and together they sucked at the dry carcasses scattered about for some drops of the sanguinary nourishment. One of the little ones was but a babe, and the mother afterwards took him in her arms and nursed him, the most human act in the whole scene.

"What is the meaning of this?" I asked my guide. "This," he said, "is the reproduction of a scene in the transition period of the world's history, a period vaguely alluded to by your scientists as the Pliocene era. These that you see are specimens of a race of sub-humans, known cosmically as the Germ-man, and to the scientists of earth as Pithecanthropus, or the Trinil race. This was by no means the only primitive race of this period, but it is one which survived by reason of its great strength and ferocity, while other races persisted more because of their superior intelligence and virtue.

"Do you mean," I asked in astonishment, "that this race is still extant?" "I do," he replied, "and what may appear stranger, though this is in harmony with a natural law, this race occupies practically the same geographical location and area today that it did 500,000 years ago, nor has it fully outgrown its ancient instincts or habits, as history proves.

"This race of ape-like men became very numerous on account of great natural abundance of food, an equable climate which then prevailed, and because of their gregarious habits, which enabled them to defend themselves the better from all invaders of their territory. They very early seem to have developed the co-operative instinct in self-defense, and one would always fight with another or in his defense.

"The Germ-man had inherited its form from a species of flying reptile common in the preceding Mesozoic age. Subsequently it lost the flying membrane from general disuse, and developed feet to walk upon. Thereupon its rudimentary tail disappeared, and the man assumed an entirely upright position, except when pursued, then it dropped upon all fours to accelerate its speed. Already its hand was fairly developed, except that the thumb was still very short. It had in former days captured its prey by flying swiftly and lighting upon it. Now it resorted to the expedient of hurling rocks. But if the prey were some large animal, it was captured by strategy, the common one being to dig a pitfall, which, and the way large numbers of them would surround the caged animal and pelt it with rocks, showed a marked degree of intelligence. But we must consider that it is in the search for food and in defense that all intelligence is developed. It is equally true today.

"Some later bones of this race, after it had had many thousand years of development, have been discovered, as you may know, and have caused no end of scientific speculation on earth. This race in its earliest beginnings has been referred to as

"Eoanthropus," or "dawn man." However, there was a race, contemporaneous with this, but of much higher development on the circum-polar continent, more entitled to receive this designation, particularly as it is the descendants of this race that have produced all the civilization and culture in the modern world.

"We would have to go back ages more to note the causes leading to the change from quadruped to quadrumana. This result was effected mainly by the prehistoric ancestor of man—to all appearance a huge baboon—seeking refuge in trees from the rapacious beasts about him. The long-continued arboreal life, clinging to branches and balancing on limbs, served to develop the arm, hand and fingers, as well as the upright posture of the vertebrae, and did more for his rapid unfoldment than anything else.

"However, the line of progress is so gradual that it is impossible, to say definitely just when the human race begins—just as it is impossible today to say who is and who is not really human or civilized. The flying ancestor of Pithecanthropus was a species of turtle, a huge, bat-like creature distinguished by immense, elephantine ears. It was evidently possessed of considerable intelligence."

My guide, a spirit of great antiquity, who had long since made all the planetary spheres, and was now making the round of the planets themselves, proceeded to give a very learned and interesting dissertation on cranial structures as indicative of racial development. But, while I listened attentively, I felt that I could not pause to go into the matter too scientifically, for I was more interested in tracing out the line of descent of individual types.

"Will this ape-like beast whom we have been observing again reappear in similar form?" I asked. "Oh, yes, indeed," he replied, "in less than two hundred years he will return. He is thus due to reappear on earth about twelve times in an epoch, that is, every 2,400 years, and during that entire period he comes essentially unchanged in form or habits, as he reincarnates in his own peculiar species."

Thereupon we proceeded slowly down the vast gallery, and I myself was able to distinguish the successive reappearances of the Vampire Beast. At one time he appeared as the leader in a great battle, and after the battle he lay apparently dead among the slain. Then I saw a female of his own species creeping along over the field on all fours, sniffing the corpses, and turning them over to look in their faces. After awhile she discovered the prostrate form of this one, and dropping the food she was carrying in her mouth, seized him, as a cat would seize a kitten and dragged

him some distance to a stream of water. This she splashed in his face, and rolled him this way and that, whereupon he opened his eyes and sat up. She then ran hastily back to where she had dropped the piece of meat, and came bringing it to him. He was down on his knees drinking from the stream, but paused to snatch the meat from her hands and devour it greedily. After this, piloted by the female, he crawled off to his cave. I saw a few others of his kind about, but not many, evidently they had been nearly all killed in the battle.

Then my guide showed me another scene, which he called the sequel. In this scene there was great commotion in the cave, and the two were fighting. They rolled over and over, until finally the great monster sat upon the female and clutched her by the throat and strangled her to death. Then he sat at some little distance glowering at her in great rage. After a time he approached the lifeless form, touched it, smelled it, rolled it over, and seemed evidently surprised that it did not move. He squat by the prostrate figure and gazed at it for a long time, then it appeared to dawn upon him that life was no more, and he uttered a strange moaning cry, like the baying of a hound, or the cry of the hyena.

"When will he learn the lesson of human love and kindness?" I asked my guide. "He is just beginning to learn it, but he will not fully master the lesson till an age after mighty ships have sailed the seas and the air." That must be after this age," I said. "It is long after this age," he replied.

As we approached the end of the cycle I am describing I saw that Pithecanthropus had entirely lost his flying integument, and had free use of his arms. His claw-like feet had become prehensile and he had become a great climber, going up almost sheer cliffs, where in great natural caves he had his dwelling place. He also climbed with great facility the tallest trees for a species of nut resembling the cocoanut, but four times the size.

"Just when in the world's history did this strange creature live," I asked my guide. "About 575,000 years ago, as you reckon time, in the first inter-glacial period," he replied. At the close of this period, the race of Pithecanthropus had practically disappeared from Europe and Asia, owing to the intense cold wave that swept over that whole area. Fire had not yet been discovered, and nearly all perished. A few, however, crossed by way of Suez into Africa, where they lived near the equator for upwards of 75,000 years.

(To be continued)

Living Gods

By THEODORE SCHROEDER.

While making some investigations for a psychologic study of religion my attention was directed to an interesting sect of negroes with branches in several cities. Among them every individual claims to be a "living God." I attended many of their meetings. When I had gotten well enough adjusted to do so, I began making notes of such phrases as were most often repeated by two of the leaders in their "testimony meetings." I put their sentences into better grammatical form and later arranged these so as to give them some logical coherence. Thus I made of them a sermonette, expressing accurately their thought. The capitalizations in the sermon are all mine, and usually indicate vocal emphasis on the part of the speaker.

I submitted this to some mystical friends of mine, followers of Eastern mysticism and some brand of New Thought. To my surprise a number of them quite approved of nearly all that had been written. One of those who approved was a man of extraordinary erudition in the field of mysticism. I asked him to go with me to one of these meetings. I wanted him to tell me if he could discover in their testimonies anything to warrant a belief that their discourses had been plagiarized from New Thought or other mystical literature. He listened, was much impressed and assured me that there was not the least sign of their discourses being borrowed except from the Bible. Later I confirmed this by an examination of the leaders of the group.

For correction I submitted my written statement to the leader of one of these groups of negroes, and the same person whose utterances had contributed most of its contents. As thus corrected, I desire to have it herewith published. It is an interesting record of the religious theories quite spontaneously engendered in the minds of very simple uneducated negroes.

"GLORY BE TO MY ETERNAL NAME! I love to be among myselfs to glorify myself. I am in all things. Glory be to MY ETERNAL NAME. I love to have myselfs in other temples glorify ME. I love myselfs because GOD is love, and love is everywhere. I am love, and by love all things come. By my love all things are possible, all things are true, all things are GOD. I AM GOD. In me all things shall have eternal life according to MY plan. In me all things are free from sickness, sorrow and death, for I am love, eternal love. I am peace, perfect

peace. I am joy, infinite joy. I am understanding, I know all things before the beginning. I am the chosen one and the chooser. I absorb all things into me for I am the all in all.

“GLORY BE TO GOD MY ETERNAL NAME!

“In sin and darkness, with a veil before my spiritual eyes, I traveled many years in evil and hell, travailing in birth, waiting to be delivered in the spiritual birth. Now I am glad that I know myself to be Myself—God. I will destroy the wisdom of the wise and bring to naught the understanding of the prudent, by the GOD that I am.

“It is the life in the flesh that lives, not the flesh itself. It is life, it is I—GOD—that lives in your temple and in all things. When flesh is quickened, it is I, the INFINITE SPIRIT, that quickens it. Therefore, lay off the things of the flesh to live in ME. I am eternal love, for in heaven there is neither marriage nor giving in marriage. There all is spirit and all live in ME. I am INFINITE LOVE. All joy is in me for I am infinite joy. I am heaven. Heaven is not a place in the clouds; heaven is in ME. I am the spiritual all-in-all and no flesh shall glory in ME, for spirit has not flesh and bones. I am neither female nor male, and yet am in both male and female.

“Those that are GODS shall speak in new tongues. I am now speaking to you in a new tongue.

“Without life there could be no proof of God and so no GOD. Therefore life is GOD. Life is everywhere; GOD is everywhere. The life in this temple of flesh is GOD. It is happiness, peace and joy to understand where GOD reigns. My life is my GOD, so I AM GOD. This is the mystery of GOD revealed in ME. This mystery is hidden from the wise Myself looking on My house, but not seeing Me within the temple. Those who know not the mystery scoff and persecute this temple and think they destroy Me. Their minds are so high in vanity that they will not humble themselves to acknowledge My word, nor Myself in these temples.

“Having come to a knowledge of this life—GOD in this temple—and having taken My own name, I AM GOD. I have eternal life; I have no beginning, no end; I was before creation. I am the CREATOR. I was before the law, I am the LAW GIVER. I have conquered hell, death and the grave. I am the ETERNAL LIFE—in Me all may have eternal life. I am in all places and absent from none. I am in all fleshly temples, and when these have knowledge as well as zeal, when they grow into

an understanding of Me as the life of all temples and all things, and when they acknowledge Me and take My name, they too are GODS, part of Me who is now speaking words of Wisdom to MYSELF in other fleshly temples. The same GOD that speaks from this fountain is in you and you had better get acquainted with the God in you.

"GLORY BE TO MY ETERNAL NAME.

"Whatsoever deserves eternal life will receive ME and glorify ME. I promised Abraham he should multiply exceedingly so that I might have many temples to live in.

"I am love, I am compassion. GOD had compassion on Himself in this temple and unveiled Himself in this temple. I was awakened from the dead and resurrected into eternal life and love, from a state of death and sin. Now I see nothing but GOD, nothing but LOVE. I am the spring of my joy. My all-in-all, for I am GOD and fear not, for all things are mine. I am nothing but LOVE, the eternal quickening SPIRIT.

"I come to glorify the GOD that raised himself up on this temple. I came to My own and My own received ME not, but so many as receive ME shall have eternal life, which is eternal LOVE. I drink the water of understanding from My selfish fountain of life and that fountain never runs dry. Those who do not drink at the fountain of MY LOVE shall surely die, for then I am already moved out of that temple.

"All things not of this eternal spirit must go down and die. Only I—GOD—can stand alone. HOLY SPIRIT is eternal and rules in this temple.

"I am in the right place. This is GOD'S place. This is heaven. There is no heaven in the skies. The kingdom of heaven is within Me. I am heaven. In Me you shall have eternal life. I am the GODHEAD complete.

"Here are the babes and sucklings to whom the SPIRIT is revealed. The natural man does not understand these things. I own My father's name. He is My own name for I am the ETERNAL SPIRIT. I am the FATHER, SON and HOLY GHOST, altogether.

"I am glad to be with my life and understanding. I have overcome sickness and death and the world. I am not preaching the commandments because I am the commandment. I am not teaching how to live, for I am the life. Nothing lives but GOD. Men and women have never lived. I am not joining members to a church. The Lord in these redeemed temples by just

seeing GOD, knows the GOD that is the life wearing these temples, and having knowledge of myself I am saved. No man ascends to heaven except he that came from heaven. Naked you came into the world and naked you shall go out. Many are called and few are chosen. The Lord in this temple just hears and believes ME.

"I am talking to you as CHRIST talked. I don't need the Bible. I am the understanding. I am the law-giver, which is LOVE. I am the gate if you are free from sin. I am GOD, neither male or female, neither Greek nor Egyptian, I have neither parents nor descendants. I am beyond sin. I am going to destroy all sin if I have to destroy all creation to do it. I have the power because I have the eyes, the ears and the heart of understanding. In the beginning was the word and word was God. God is not speaking in the word. GOD in the form of a man must explain the Bible, else there is no Bible—no word.

"You may see Me by the eye of faith. Faith comes from hearing. Hearing comes by the love of GOD. GOD is LOVE. They that dwell in love are GOD. I am God—the quickening SPIRIT—the commotion of a hidden fire. I hear myself touch on these great mysteries and I rejoice. It is wonderful to come into the GODHEAD and look through all creation.

"I want you to live perfect in me all the time. Joy and peace and love in the homes of myself comes from my knowing that I will not have to cast off the body. I am glad that I unveiled in this temple instead of having moved out.

"When I went into the land of Egypt under the name of Moses, Pharoh wanted to know who I was and I said that: I AM. Therefore, I, under the name of Pharoh, glorify Myself. I am the same that asked the question.

"I, in the temple of Moses, said to Pharoh: 'The day that you shall see my face, you shall die. No man can see God and live.' And I, Moses, said: 'Thou hast spoken well, I will see thy face no more.' Now can Pharoh hear me without circumcised lips. I am circumcised and by being circumcised, I understand everything in MY word. Circumcision in the spirit is real understanding. Christ is the circumcision. I am the passover. I am the end of the natural circumcision. Those who accept ME need not be circumcised in the natural (body). It was necessary to circumcise before I came. All must come up through a belief in my word, the Bible, up to a knowledge of ME, the living GOD."

Jerusalem

By MYRIAM.

(Translated from the French by Elsa Barker.)

A great event which moves at once both heaven and earth, and satisfies the souls of believers in the three principal religions, is accomplished by the taking of Jerusalem. All Christianity in arms has in the past poured out its blood for the liberation of the Holy Sepulchre; but the Crescent has until now triumphed over the Cross.

Jerusalem, sublime evocation of a marvelous past, pure sanctuary of the celestial verities, holy asylum for the worshippers of the One God: "Baruch ata Adonai!" That Thou mayest be praised, our Eternal God!

Jerusalem, synonym of deified beauty, of fruitful splendour, of saintly Biblical customs!

Jerusalem, Queen of the world, is it to liberate thee that the new Crusade is declared?

Jerusalem, it is the crown of roses and not the crown of thorns that thou offerest to-day to thy liberators.

Jerusalem, magic name, city beloved of God, thou shalt see rebuilt the royalty of Zion.

"Jerochalaïm," thou art raised from the dead!

The honour of the resounding conquest has fallen to our valiant English allies. It was their mission, their recompense, but also their right.

Their right, because it is proven that the ten tribes of Israel taken into captivity in Media, and of which the traces had been lost, escaped and passed the Euphrates, and after long abiding by the Black Sea, went on towards the North of Europe and fixed themselves in England, Ireland and Scotland. The very interesting book by Reader Harris, *The Lost Tribes of Israel*, gives convincing proof of these facts and states that Queen Victoria knew of the discovery and believed in it.

The Lion and the Unicorn, which form part of the royal arms of England, were the escutcheon of two tribes of Israel. The stone upon which the Kings of Ireland, Scotland and finally England were and are crowned (the last still in our day) is a stone of Hebraic origin. Some declare it to be the stone on which Jacob rested his head when he dreamed his divine prophetic dream. Others say that it made a part of the Tables of the Law.

Did not God promise to Jacob that his descendants should be as numerous as the sands of the sea and the stars in the sky? How startling is this prophecy when we think that England, being an island, is surrounded by the sands of the sea, and that the flag of the United States is constellated with stars!

The Americans, sons of England and, therefore, of Israel, are profoundly rejoiced at the liberation of Jerusalem.

The times announced by the Bible seem to be accomplished, for to the above facts we must add the exact knowledge which I have of the place where reposes the Ark of the Covenant, which, though defaced by the years, remains always the divine Tabernacle of God, and which one day, I ardently hope, will be replaced in the rebuilt Temple of Solomon. Around this sublime link between our Eternal God and His people will be grouped all those who are still oppressed in various parts of the world, and who shall have the desire to regenerate themselves, in demanding from the nourishing earth and the beneficent sun the power to live free and respected. The holy Ark of the Covenant shall thus become the symbol of justice and of liberation.

INVOCATION

"O Son of Existence! My lamp thou art, and My Light is in thee; Therefore be illumined by it."

I call upon Thee, Living God of Light!
All Radiant One! Illuminating Fire!
O Unseen Parent of the blazing Sun!
Reveal Thy Power of Life and energize
Thy spark divine within my throbbing heart.
Enter into this Flame, and may it be
Enkindled by the Holy Spirit's Breath;
Unveil Thy Glory great and open wide
For me the Temple of Almighty God
Which lies within this pure Immortal Flame.
O God! Thy fire of Love pour forth that I
May be regenerated by its power;
And may the Height, Breadth, Fullness and the Crown
Of Thy Great Solar Radiance now appear;
And may the God within my soul shine forth
As from a lamp—to manifest Thy Light.
O God! All Glorious One! for this I pray.

LOUISE R. WAITE.

The Philosophy of Symbolism

THE THREE SQUARES WITHIN THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

American Academy of Astrologians

(Continued)

The standards of evolution that will be recorded and made permanent during the next two thousand years while Aquarius is on the eastern equinox and Leo upon the western are those of the Christian ideals added to the Light and Knowledge of former heights to which the human race had previously evolved and which will blend into the Knowledge yet to come in the Aquarian cycle that has not been equaled since the Atlantian period governed the races of men, 26,000 years ago. The heights that are promised to return in this next two thousand years have not been exceeded during that great day and night of Time.

It may seem difficult for some to harmonize these probabilities with the facts at present, immersed as we are in the lowest ebb of the destructive forces, exhibited through the spectacle of the most cruel, atrocious world-wide war ever recorded; and it might seem that the civilization we thought had been attained by the races of men had already reached its zenith and was rapidly declining through the terrible abuses that are being made of the Knowledge and Power it has gained.

But the tide of evolution is *upward*—in spite of the overwhelming waves of sin; the standards have been made and are being held by the millions upon the Earth—and that are yet unborn—who watch and wait for this awful time to pass and are ready for the reconstruction to begin.

It may take many years, however, to recover *all* that is being obscured and destroyed by this maelstrom of iniquity, and it may take hundreds of years before the records can be made.

When we look back over the Christian era and realize how the Truth has been withheld; how the world is only beginning to *really* know and assimilate this Truth; how it has taken nearly two thousand years after the birth of its example, Jesus the Christ, to bring the world into a realization of its intrinsic meaning; so may it take another two thousand years to verify the ideals of the Aquarian cycle into which we are now passing.

But this should not discourage us for those who can now remain true to the Christ ideals will aid in the reconstructive

processes for the Aquarian era—as the present one will dovetail into the other during many hundreds of years—and each of us may have many lives to serve and enjoy during that wonderful period.

THE SQUARE OF KNOWLEDGE.

The four Movable, Cardinal signs of the Zodiac occupy the angles of this Square; Capricorn, earth or Natural, Cancer, Water or Moral, Aries, fire or mental, and Libra Air, the Spiritual.

The Kingdom of earth or Natural upon the Square of Knowledge is formed in the sign Capricorn. Capricorn being the second Earthly sign.

This kingdom demonstrates that class of Souls, having passed through the plane of Experience, having reached that stage of growth where the external conditions of life are of secondary importance compared to the realization of the interior motive which exists. The power of Will which we saw prominent in the Man and Woman of Experience carrying forward the same human desires for purely physical needs now stimulates the human energy to service, this service becoming a gift of love or compulsory act, according to the degree each particular soul occupies in their circle of expansion or limitation.

Instead of being merely the instigators of materialized effort, they are the spirit of that effort, hence we find them active in all the phases of life where redemption of old methods and the construction of new are needed for the better and further development of human organization for utilitarian purposes. We find them not content with the externals of life alone; but seeking to harmonize the interior with the outer, to make use of external means to carry into achievement plans that are the direct result of design, of conviction and a true knowledge of Principles.

The service through obedience that was expressed in our phase of Earth under Taurus becomes here in Capricorn the voluntary gift of love, service and sacrifice. The perversion of this phase leads man into abject slavery of one sort or another.

The Soul becomes conscious of sin at this point and seeks to redeem itself from its baneful limitations, desiring no longer to be controlled by it. Hence we find all the Redeemers of the Ages having been born, or their birth and works celebrated under the influence of Capricorn, when the Sun is in this sign at the mid-winter solstice.

The Kingdom of Water upon the plane of Knowledge is symbolized in the sign Cancer at the apex of the Square of Knowledge. Cancer is the reflex from Capricorn, the earthly sign of this Square, and an evolution from the watery sign Scorpio. The Soul here has retained its firmness and strength brought forth by the waters, or states of consciousness, of Experience in Scorpio. It seeks now to perpetuate these and other qualities, not so much by generation as by creation; not by the generative Mother Scorpio, but by the Creative Mother Cancer; not by the actual, but by the ideal. The Soul now dwells with the higher realms of its Being, having received the baptism of the "Great Breath of Life" (The Holy Ghost), out of Cancer through the "living waters" (the *conscious* states of consciousness) of Cancer, which eternally pulsate in and out and around this Square of Knowledge. The persons born with Cancer emphasized are always susceptible to its higher vibrations, although in their outer lives this may not be always apparent.

The Kingdom of Fire, or that pertaining to the mental upon the plane of Knowledge, we find symbolized in the sign of Aries, the second fire sign of our grouping. It demonstrates that active Principle of Mind being *consciously* centered and made use of for accumulating and applying Knowledge.

The Soul must learn here that the Intellect symbolized in Aries must be reunited to the Love of Leo, if the greater understanding of Life is to be attained. It must learn that Infinite Unity of Purpose exists between the actual and the Ideal as between the body and the soul. Hence the Love Principle of the Fire sign Leo excited into action through generation and human love on the plane of Experience in the sign Scorpio, becomes creative and superhuman upon the plane of Knowledge through its expression of the deeper sympathies, the spiritual discernment and the keen perceptions that are guided by the intellectual comprehension of the re-creative processes.

Re-creation cannot be effected until there is the full comprehension of this Union between Love and Intellect. "The lion and the lamb must lie down together.

Organization begun upon the plane of Experience is realized upon the plane of Knowledge in its higher expression of law, order and co-operation; the family, community, state and nation becoming centers of living, vibrating *Conscious* Thought, instead of involuntary *unconscious* action.

The Conscious Thought acting in rhythm with the Love Centers of the Moral phase in Scorpio unite with the Mother

Love Principle in Cancer to produce the greatest living realizations of the Square of Knowledge the type of which is Mary, and Joseph, the mother and father of Jesus.

The power of intellectual perception, the purity of motive, the obedience to spiritual impulse and the comprehension of Destiny, attained at this point of growth of the individual Soul consciousness, has not been surpassed as far as we know, by any superior manifestation of motherhood or fatherhood.

It is the supreme demonstration of the generative and creative Principle bringing forth through the individual the Universal Types of which Jesus, the Son of Man, and Mary, His Mother, are so preëminently the examples.

The Love Principle born of Fire in Leo on the Square of Experience and brought into Being through generation and the moral kingdom of Scorpio, finds its higher expression in the Watery Kingdom of the sign Cancer which is the moral phase or kingdom of the plane of Knowledge. The Love Principle lived in the lives of men and women after the example of Joseph and Mary will eventually become the inspiration to elevate the whole human Race into a new Dispensation. It is the Creative Principle dominating the Generative, thus we find the creative act is supreme in the sign Cancer, and when the Sun is in this sign at mid-summer, all Nature responds in greatest profusion.

Individuals having Cancer prominent may still be expressing on the generative plane, yet latent within them may always be found the germ of the higher creative possibilities. Mary created the conditions *within herself* that "*immaculately*" conceived the Christ, yet she gave birth to Jesus through the process of generation.

The story of the annunciation, conception, gestation, and birth of Jesus Christ when interpreted in the light of this explanation of Truth, becomes a new and startling revelation, which sweeps away all possible apprehensions and misunderstandings that have accumulated and been permitted by the Roman Church to obscure the real significance. There is no mystery in these facts, but a clear statement and observance of Nature's highest Law being observed by a pure, beautiful, vestal virgin, and a "just man," who had been chosen to become, not only the mother and father of Jesus, but the Supreme Example to the world for the *next step in Evolution*, which was to be the Conscious direction of the generative powers according to Nature's Law by which the human race was to redeem *itself* from its own "original sin"

and "fall" (which was the abuse of this godlike power for sense gratification) and so prepare Humanity for its greater awakening.

The story as told in the Gospels plainly states that "that which is conceived in her is of the holy ghost"—*of*, mind you, not *by* the Holy Ghost. Mathew 1, Chap. 20 v., Joseph had hesitated "to take unto himself Mary," but the Angel told him "in a dream" to "fear not to take unto thee Mary, thy wife, and she shall bring forth a son and thou shalt call his name Jesus"—v. 21. What could be clearer that the "immaculate conception" was of the Holy Ghost—the Christ? that Mary had conceived the Christ in her virginity, but Joseph took unto him his wife—then "*knew her not* till she had brought forth her first-born son"? Clearly, Nature's Law had been *strictly* observed; the generative act was used, *only* for the generative purpose and thus was this Supreme Example given to the world at that wonderful time.

The mistake has been that the church and theologians have persistently confounded the man Jesus with the God Christ. Jesus was the Instrument, Christ was the user of the Instrument.

How simple it all seems and how void of all possible confusion and controversy! Verily, "The Truth shall make us free!" Why could not the priests and scribes of the early church have kept to the Truth? Why has this, with other truths, equally as important of elucidation been so completely hidden or distorted for nearly two thousand years?

Because the priests did not wish the Truth known; they wished to conceal it; in this case they wished to control and direct the generative impulses of their followers so they would "increase and multiply" *indiscriminately* and thus become a great temporal power under their dominion, so they encouraged license on the one hand and imposed celibacy—the other extreme on the other—all perversions of the Aries-Pisces dispensation—and the world has been blindfolded, deceived and kept in ignorance of these spiritual realities until the church has heaped upon itself the inevitable condemnation of an awakening Humanity.

Intellectual Conception—"immaculate conception"—is possible to every human soul. There is creation and generation of ideas and ideals beyond description. Creation and generation are not confined to physical bodies, although that is perhaps in one sense the highest Conception. Surely, we have our example in Mary and Jesus. To consciously conceive and bring forth a perfected human Soul is the highest achievement of the union of man and woman.

(To be continued.)

To the Aspirant

By THE TORCH BEARER.

Using the hours in acquiring peace, power and wisdom is to set in motion great forces which will open the avenues to inspiration and financial success.

Take the first few minutes of your study hour in demanding harmony with the Great Law and to be led wisely.

Then relax and demand your personal wishes for qualities.

This lays the foundation for the day, and is the basis upon which the oral work should rest.

Playful hours can safely follow with the certainty that the forces set in motion are quietly, but thoroughly, doing the work necessary to bring into visibility your demands and desires.

Rest upon the Lord.

Have faith and know that all is as you desire.

The hours of light should be utilized for work and play. When the sun hides his face is the time for meditation and communion.

Sunset hours are best for meditation. Those preceding sunrise for communion.

Get into the habit of rising with the sun. The forces will surround and magnetize you more fully then and the spirit can more easily use its instrument.

Relax later in the day—after this effort of study and play.

Take more time for meditation. The spirit will clear much from your path in that way.

Utilize your hours and vitality in acquiring knowledge and force and open the mind to the reception of truth.

New bottles must be first prepared so that they will not break with expansion. Knowledge and prayer are the two elements which fuse the material safely.

The building up of the instrument, harmoniously and perfectly is the first requisite for work to be done.

Relaxation of the body brings to the nerves strength; sun, air and food bring to them health, and with nerves attuned the body responds easily and readily to all demands upon it.

The Fundamental Principles of the Pi-King Tao

AND THE CABBALAS OF EGYPT, INDIA, AND
THE HEBREWS

By ZEOLIA J. BOYILE

(Continued)

Every one has a surname and usually a middle name as well as the first one. Each of these names has traits of its own which will either modify or increase those of all others; therefore, while all those with the same name will possess in a general way the type of that name, they will be so varied by the endless combinations as to present an almost kaleidoscopic infinity of change.

Name analysis is simply the plain practical result of plain practical reasoning and close investigation into an as yet almost entirely unexplored region of Physics.

We bestow names today in utter ignorance that there are or can be laws controlling this, as well as every other action of vibration. We produce occasionally, by a happy accident, an harmonious and fairly successful combination; but much more frequently, as always occurs when we are stumbling in the dark, do we bring about disaster; or, at the very least, totally unnecessary troubles and difficulties of every sort, physical and mental.

When we strike a chord upon a musical instrument it must be formed by exact scientific rule, or discord instead of harmony will result. When we form the chord by a name, which is to be always thereafter the keynote of a life, it must be constructed on just as absolute scientific rules; or the life will be thrown out of tune in precisely the same manner as would occur in an ordinary musical instrument under the circumstances.

No science has ever, as yet, been explored to its end. Electricity, upon which so many years of magnificent work has been expended, is even now in its rudimentary stage, and the untraveled regions of the science of names are infinite. Nevertheless, the exact and settled rules already arranged are marvelously accurate and satisfying.

Let us realize that this means removing many of the obstacles, contradictions, and unhappiness from our own immediate lives and those of our children. That it is a guide to one's own good or bad qualities, to those of one's friends, to those with

whom we come into business relations, as well as to some one whom we may be considering as a marriage partner; and last, though unquestionably not least, in starting children upon a pathway of harmony and happiness, as far as life can bestow it.

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teachings, except the most fragmentary outlines, was lost in the fire which destroyed his school, so there is no possibility of verifying anything in this direction.

In order to give a better understanding of this process before proceeding to the table of letters, we first place the alphabet in its regular numerical order:

	1	2	3	4	5	6	7	8	9	
	A	B	C	D	E	F	G	H	I	
10	11	12	13	14	15	16	17	18	19	20
J	K	L	M	N	O	P	Q	R	S	T
		21	22	23	24	25	26			
		U	V	W	X	Y	Z			

The first nine letters come under single numbers, but beginning with J we have double ones. By means of the reduction used in this study of names, we bring these to a unit in the following manner:

$10=1+0=1$	$16=1+6=7$	$22=2+2=4$
$11=1+1=2$	$17=1+7=8$	$23=2+3=5$
$12=1+2=3$	$18=1+8=9$	$24=2+4=6$
$13=1+3=4$	$19=1+9=10=1+0=1$	$25=2+5=7$
$14=1+4=5$	$20=2+0=2$	$26=2+6=8$
$15=1+5=6$	$21=2+1=3$	

The manner in which we reduce our double numbers to units and thus obtain their correct positions under the first group, is shown by the table and the final result is now given:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

This finishes the alphabet, and besides showing the means by which the table is obtained, gives the method of reducing numbers which is to be used at all times in adding names.

We now begin upon the addition and reduction of names, and for this purpose use some of the most familiar—William and Mary.

By referring to our table we find that W comes under 5. We place this number under that letter and following out the table with the rest of the letters see that William stands thus:

W	i	l	l	i	a	m	M	a	r	y
5	9	3	3	9	1	4	4	1	9	7

We now add these numbers and find that they come, when properly reduced to their unit to 34, while the unit of Mary is 21.

W	I	L	L	I	A	M	M	A	R	Y
5	9	3	3	9	1	4	4	1	9	7
$=34$							$=21$			

In reading these names we first turn to the definition given under 21, for Mary; and that given under 34, for William; but we must also remember that 21 will reduce still further to 3 ($21=2+1=3$), therefore 21 also has the *fundamental* definition of 3; 34 reduces to 7 ($34=3+4=7$), therefore this number will have also the fundamental definition of 7.

This, however, will be spoken of again later on.

To read a name properly we must use each name owned by the person for whom the reading is being made.

For instance, Mary Alice Williams; the mother's maiden name, Jones, and the *day* of Mary Williams birth as a *number*.

When, however, a name adds to 11 or 22 it must be left at that number and not reduced to its single digit. For instance, the name Doris stands:

D O R I S
4+6+9+9+1=29=2+9=11

L O U I S
3+6+3+9+1=22

We read Doris as 29, with the *fundamental* characteristics of 11. Louis we read simply as 22.

Having learned to add names in the ordinary manner, we now proceed to a second form of addition to obtain the "undertone" of the name. Using the name $\begin{smallmatrix} W & I & L & L & I & A & M \\ 5 & 9 & 3 & 3 & 9 & 1 & 4 \end{smallmatrix}$ the undertone of every number is whatever other number is required to bring the addition to 9. The undertone of 1 is 8; of 2 is 7; of 3 is 6; of 5 is 4, etc. Therefore the name William reads:

W I L L I A M
5 9 3 3 9 1 4=34
4 9 6 6 9 8 5=47

The definitions, therefore, for the name William will be found under the numbers 34 and 47; with the *fundamental* characteristics of 7 and 11.

As the vowels play a large part in the detailed reading of a name, we insert here, through the courtesy of the Frank A. Munsey Company, the following extract from an article entitled "What's In a Name?" by the author of the present work, which appeared in the Scrap Book.

"When a child comes into the world we immediately connect a certain sound with it which is to identify that child throughout life—its name. That name at once begins to create about the child a certain type of character and conditions in the child's life.

"There are accurate mathematical rules for the correct arranging of names. Some names, from their mere combination of letters, are always more or less unfortunate; while there are

others which give better conditions. When a name is composed of letters which should not be together, it can often be improved by a slight change.

"If any of the present readers number among their acquaintances those whose names contain a quantity of I's they will find them always over-sensitive, probably "touchy" people, but quickly sympathetic with others. Sometimes they may be aggressive, or the exact reverse, shy and shrinking, depending greatly upon what other letters compose the rest of the name, but the personal quality is always strongly marked in them in any case. They are seldom cowards.

"Those with many A's are always quick in judgment and very clear-headed; with too many they will become over-critical. They will be quick in action as well, though this may again be modified by the number of the name. A considerable number indicate cynicism and a tendency to sarcasm.

"With too great a number of O's a person may be so determined as to become obstinate. He will also be slow about making up his mind, but more immovable when he has once decided upon his course. With an over-amount of these letters he will be slow in movement as well.

"U as a first vowel causes things to slip away; sometimes this may occur because of some fault of the owner of the name containing it, an oversight or neglect to seize an offered opportunity; but frequently it will be through utterly unforeseen and uncontrollable circumstances, bringing much trouble and suffering.

"I's need A's to make them see more clearly, and O's to render them less impulsive. A's need O's to keep them from too hasty conclusions, while O's are always improved by the quickening qualities of the A's.

"Further, everything has an opposing side. A name which gives the trait of great generosity, unless held in check, may produce reckless extravagance; or one bestowing reserve may add deceit, as the instinct is to conceal; while prudence and a tendency to save, though very desirable and useful qualities, may easily become miserliness. Thus we could proceed indefinitely through endless shades and varieties of character that exist, but the undertaking is too great. It is better to outline the principles of the science, leaving them to be applied to individual cases as they arise."

(To be continued)

ERRATA: Page 145, September issue, last paragraph, second line, "throats" not "hearts."

Psychical Research

TREATMENT BY MEANS OF THE MIND

By HEREWARD CARRINGTON, Ph.D.

The power of the mind over the body has been a common expression in medical literature for the past fifty years—ever since Dr. Hack-Tuke wrote his elaborate work of that name. And yet, strictly speaking, it is not the *mind* so much as the *emotions* which affect the body, for good or ill. The emotions are the things which cause the havoc—or effect the cure! Anger, fear, worry, will offset the best meal, and frequently cause indigestion—given the best food and surroundings. On the other hand, hope, love, faith, cheer—all the higher and more aspiring emotions will stimulate the bodily functions and arouse them into more active and forceful expression.

Taking the emotions and the mental life—the thoughts—to mean the same thing, however, for the time being, it is certainly true that the mental life *does* affect the body and its functionings very much. In order that the reader may understand the principle upon which mental cures depend, it will be necessary to say a very few words as to the modern conception as to the “structure” of the mind—the mental life—since, upon this, much depends.

The older conception of the mind, then, was that it was a sort of sphere—a thing which could be caught, and which was not at all capable of division or multiplication. The newer idea is that the mind of man is a *complex* thing—a result, a *product*. It resembles—to employ an analogy often used—a *rope*, composed of a number of smaller “strands.” Usually, and under normal, healthy conditions, these “strands” are held together by means of the *will*, and by *attention*. But under certain abnormal and exceptional circumstances, the mind may “go to pieces,” *disintegrate*, and then we have a multitude of ills, mental and physical, ending in complete insanity.

Now, in order to keep the mind in a healthy condition, it is only necessary to live a normal mental and physical life—and to keep the mind “objective,” as it were, and interested in things of this world. As soon as it becomes too “introspective,” as soon as day-dreaming is allowed, and the mind is not constantly and actively exercised, then it tends to “go to pieces,” and these harmful results follow. Emotional shocks will also have the same effect.

Now, as soon as the mind has "gone to pieces" in this way (disintegration of the mind, as it is called) then odd physical phenomena begin to manifest also. For as the mind controls the body so various *parts* of the mind control various *parts* of the body. So long as they all work in unison, all goes well; but when they all begin acting for themselves, then disharmony manifests in the body.

One part of the body, in such a case, would be controlled by one part of the mind; another by another portion, and they might not act "together" or in unison. If not, then trouble would have begun.

This is what happens in cases of so-called *hysteria*. For many years, the nature of this odd disease was a mystery to the medical fraternity, and its true nature only became manifest when the theory of disintegration of the mind was proved correct. Then the complex and odd phenomena, formerly observed, were seen to be true. They were not due to any sexual disturbance, as formerly supposed, but to the morbid influences of the mind.

Now, the thing to do, in all such cases, is to unite the mind again into a single, healthy complex *whole*. We must "tie it together," as it were, and make it function properly. The methods of doing this are somewhat complicated, but can be mastered with effort.

The first thing to do, perhaps, is to get the body into good physical condition. The cells of the brain are probably congested. The blood feeding these delicate cells and tissues is full of mal-assimilated food material, and this tends to poison the nerve cells and render their proper functioning impossible. We hear of the tremendous increase of insanity, which is doubtless true, and of the hopeless efforts being made to check it or stamp it out. It does not seem to have occurred to the medical experts that insanity is a *disease*, just as any other disease, and that thousands of persons are dying from them all over the world. We hear of people who become insane on account of love or religion, or some other cause which should never have rendered them insane, if normal. Doubtless the love or the religion did have some influence in bringing about this result; but these mental and emotional states *alone* would not have done so, *if* the blood and the brain of that individual had been in a normal, healthy condition. As a matter of fact, however, it was only the "last straw" which broke the camel's back; they were already half sick, and this just determined the *form* the illness would take.

The thing to do, in all such cases, is to purify the blood, and free it from poisons. Partial or complete fasting, profuse water drinking, enemas, and vigorous hydrotherapeutic measures are all of the very greatest utility in cases of this character. Readers of this magazine may remember how, a quarter of a century ago, the "water curists" were laughed out of court when they advocated prolonged water treatment, in cases of mental derangement. Now-a-days, it is the accepted treatment, and is given to most patients of this character in the leading hospitals all over the world!

The next thing to do is to try and heal the *sick mind*. We will not now speak of actual cases of insanity; but only of milder cases of mental disturbance. The thing to do is to keep the patient happy *and occupied* without taxing the brain by prolonged mental exercise, calculated to bring and keep the blood there for too long a time. One of the greatest mistakes—and a criminal mistake—which most hospitals for the insane make to-day is that of preventing the inmates from occupying themselves with anything, so as to entertain the mind, and keep themselves busy in thought. It is the very worst thing possible. Any person, even the actually insane, should be kept busy and actively engaged all the time they are awake. It is easy to see why this should be so. Suppose the patient is troubled with hallucinatory voices—a very common form of delusion. The more she listens to these voices, the worse she gets. And the more she is left alone and the less she is given to do, the more "introspective" she will become. Consequently she gets worse instead of better. The thing to do is to keep such patients interested and occupied, make them live "outside their heads," as it were, and if this be done, the mental powers will gradually resume their sway over the body, and the patient will slowly, but surely, return to a normal condition.

Another important factor is to keep the patient in a happy frame of mind all the time. Experiments have shown that the emotions have an actual effect upon the vital chemistry of the body. Prof. Elmer Gates, of Washington, D. C., made a number of very interesting experiments some years ago, in which he proved that the varying emotions produced different *chemicals* in the blood stream; and these chemicals, if passed into a certain solution, produced certain "precipitates" of different colors. Thus, anger produced a shade of dirty red; envy a dull green; fear a slate gray; love and hope a bright yellowish gold, etc.

There was, then, an actual chemical change in the body and its blood, as the result of these varying emotions. The blood was either poisoned or the reverse, by these emotions, and this, of course reacted upon the whole body.

While our mental life—our stream of thought—is more or less under the direct control of the mind and will, the emotions are all unconscious, and are not under this control. Thus, the phenomenon of *blushing* is controlled by an emotional state, which in turn expresses itself in bodily form by dilating the blood vessels of the face and neck, and a “blush” is the result. This is doubtless done in order to relieve the congestion of blood which results in the head as the result of the emotion induced; but whatever its ulterior cause may be, it is certain that there is an effect which is involuntary, and is not under the control of the mind and will. These “vaso-motor reflexes” are in some way unconsciously controlled, by the sub-conscious mind; and there is no way of telling how far this influence and power may extend—for good or evil!

For instance, it is on record that a man has read a telegram containing some terrible news, and dropped dead in consequence. This is an extreme case. Going further down the scale, we have cases where the patient has starved to death in a few days or a week when lost in the jungle without food. Physiologically speaking, it would have been *impossible* for that person to have starved to death in so short a time. Physiologically impossible! Yet it happened. The mental state was responsible. And so on. It would be easy to cite scores of cases, showing that the sub-conscious mind has a tremendous effect upon the body in this way, and that its power either for good or harm is very potent and far-reaching.

To what an extent the emotions influence the life, and the actual physiological mechanism of the body, may be seen from the recent experiments in so-called “psycho-galvanic reflexes.” These reflexes have actually been turned into a very useful purpose—to detect crime—the principle resting upon the fact just quoted. It is worked in this way:

If a weak electric current is passed through the human body a certain “resistance” is recorded, which is registered by a needle on a dial (galvanometer). If the resistance of the body changes in any way, this is at once shown by the needle, which fluctuates or varies as the resistance of the body varies. This difference of resistance is probably created by the degree of moisture of the

hands (where the poles of the battery are attached), etc. This sweat is brought out by the emotion excited. The emotion then thus causes a change in the amount of current passed and this is shown by the needle.

Now, if a series of questions be asked a criminal, some of them containing words which (if innocent) should arouse *no* emotion in him, but (if guilty) *would* create an emotion of fear, etc., then he will react to these questions, and show the absence or presence of fear through the variations of the electric needle. The emotions may, therefore, be used as a test for criminals, and has actually been so employed, in some cases, in the courts.

But man may not only induce and cure disease by means of the power of mind; he can maintain himself, very largely, in a high state of health by the employment of the mind, used rightly. Man is a human dynamo, the power-house being an unknown and apparently unlimited source, upon which he can draw for his needs. Man is a creative animal—the only creative animal there is, it has been said—and he actually brings things into being by his mind and will. It has been said that “There exists in Nature a dynamic mental principle, a Mind-Power pervading all space, imminent in all things, manifesting in an infinite variety of forms, degrees and phases.” It is this Power we must learn to “tap,” to draw upon for our daily needs.

A person can absorb, can take in, this Cosmic Energy if he sets about it in the right way. He must constantly feel that this energy is about him all the time, and that he can draw upon it, if only he makes up his mind to do so. He must repeat to himself many times a day “I AM DYNAMIC,” and *feel* and *will* it as he does so. He must cultivate physical health, belief in himself, poise, fearlessness, concentration, fixity of purpose. One who sets out to “make himself over” can easily do so, and there is so much that is good and helpful written upon these subjects now that any one ought to be in a position to regain his health and strength, both of mind and body, when once he seriously determines to do so.

In order to gain anything—health, wealth, whatever it may be—by means of the mind, one must first of all *desire* it intently, and then *will* to get it. This process has been described as similar to the projection of a magic lantern slide; desire paints the slide, the picture, and the will acts like the light of the lantern and sends it out into the world to make it real, *actual*. This, then, is the course you must pursue; first formulate very clearly in your own mind what you want, then proceed to get it by persist-

ent willing. And be sure that if you will long enough and hard enough it will be yours! No power on earth can withstand the power of the concentrated human will, concentrated on one spot or local point long enough and with sufficient intensity!

Proofs of Spiritualism

By A BORN SCEPTIC.

When a college lecturer on mechanical engineering, Dr. W. L. Crawford, meets weekly in a family of spiritualists for the purpose of studying phenomena and continues his experiments over a period of nearly three years and is allowed to make a most thorough investigation, and arrives at the conclusion that there was absolutely no fraud and that the phenomena were due to the action of psychic force alone, it would seem worth while to learn about these experiments and see how convincing they are.

Here is an account of his 77th experiment:

"I wished to see what the operators could do with a typewriter placed within the circle; whether the keys could be struck with the precision necessary to imprint letters upon the paper; whether the mass of metal of which the machine was composed would have a deleterious effect; whether a rational message could be typed out, and so on. Accordingly a Bralock typewriter having been kindly placed at my disposal, I fixed a sheet of paper in it in the ordinary way, and placed it on the floor near the center of the circle. No sooner had I done so and turned on the red light, than the keys were struck lightly and rapidly as though a pair of hands were playing over them. This having continued for some little time, I examined the mechanism, but I found that the type levers had become jammed, evidently from several keys having been struck simultaneously, and these had to be disengaged before the experiment could be proceeded with. It was apparent that the operators did not know how to use the machine. I, therefore, explained to them that they must strike each key separately with a sharp blow and allow time for it to come back to its normal position before striking another. They followed this advice carefully on the next occasion with an exactness that was even surprising, and succeeded in typing the following:

m b x : g e s q"

There is nothing in the nature of a message in the foregoing, and the experiment is chiefly interesting as showing that the keys can be struck with just the force necessary to produce such a result. The mass of metal composing the typewriter seems to have no injurious effects on the transmission and application of the force. I will add that the letters on the keys were in some cases much worn. Perhaps the operators found some difficulty in reading them."

Remember that at these sittings the light is usually strong enough to see quite plainly all the sitters, and that they sit with hands clasped, and were often asked to raise their hands above their heads, so that it could be seen that they were having no hand in the performance. The approximate diameter of the circle was five feet. The sitters were seated on chairs and the medium seated in a chair on the platform of a weighing machine.

In the 78th experiment Dr. Crawford smoothed out a lump of rather soft putty into a saucer and placed the saucer on the floor near the middle of the circle, and asked the operators to rap on the putty. Three impressions were made on it. They were similar in form. Dr. Crawford gives a minute description of their appearance, measurement, etc. He thinks the force acted perpendicularly to the putty, and that the impressions were made by invisible fingers. He had previously learned from the operators that something similar to a rod projected from the person of the medium and was used to produce phenomena. They said that in this case the impressions on the putty were finger prints, but that in ordinary rapping finger prints were not used; that, in fact, a simple, blunt projection was employed, and that they produced the finger prints on this occasion to show what they could do, and because the putty, being soft, was able to reproduce them.

Once Dr. Crawford asked how the cantilever arms, rapping rods, etc., are made rigid. They said they did not know. When asked if there were any entities who *did* know, they answered in the affirmative. He asked if they could bring them to the circle and they said they were doubtful if they could.

Higher Thought

THE ONE MIND: THE INDIVIDUAL MIND.

By EUGENE DEL MAR.

It is a current saying that Man, the microcosm, is but a replica in miniature of the Universe, or macrocosm. This truth may be impressed somewhat forcibly by means of a series of statements wherein analogies are drawn between the One Mind and the Individual Mind, each possessing like attributes and expressing them similarly.

The operations of the One Mind we may deduce from necessary assumptions of fundamental Truth, and those of the Individual Mind we may demonstrate through personal experience. If the conclusions so reached explain satisfactorily the activities of life and are consistent with all known facts, we are warranted in accepting them as constituting a plausible explanation of life's problems.

In any event, the conclusions serve as an interesting conjecture, and possibly they may be found to set forth truths of a high order. We, therefore, affirm that:

I. There is One Mind, Eternal, Divine, Indivisible, All-conscious, All-perfect and All-pervading.

II. The One Mind has complete consciousness of its Divinity and Perfection, and functions in perfect Self-contemplation, Self-expression and Self-love. It has the powers of Selection and Initiative.

III. The One Mind reveals itself through countless Individual Minds, each of which, more or less unconsciously, possesses all of the attributes and qualities of the One Mind.

IV. The Individual Mind, through the agencies of self-contemplation, self-expression and self-love, develops gradually from an utter unconsciousness of its divinity and perfection, ever nearer a complete consciousness of them.

V. The Individual Mind, with deepening consciousness of its divinity and perfection, through self-contemplation, expresses itself with increasing approach toward perfect self-expression and self-love.

VI. This perfecting self-expression and self-love directs the consciousness of the Individual Mind from the personal to the impersonal, from selfishness to altruism, from egotism to egoism, from recognition of the small self to that of the large Self.

VII. Perfect self-contemplation, self-expression and self-love by the Individual Mind, denote a complete consciousness of its divinity and perfection.

VIII. The principal phases of consciousness of the Individual Mind may be designated as the superconscious, subconscious and conscious.

IX. The Superconscious is that phase of consciousness that knows through direct cognition with its Source.

X. The Subconscious is that phase of consciousness that represents the stored-up wisdom extracted by the Individual Mind from past experiences, and registers the emotions and automatic activities. It is the repository of habits and of impressions in general. It has the capacity of perfect deduction, but cannot reason deductively.

XI. The Conscious is that phase of consciousness that is personal, and represents cognition based on sense-impression and experience. It has the capacity both of deduction and induction, and the powers of Selection and Initiative.

XII. Individual dependence for guidance upon sense-impression and experience diminishes in proportion to the ability of the Conscious to avail itself of the wisdom of the Subconscious and the Superconscious.

XIII. Personal experience is always limited and imperfect, and the conscious incorporates into its reasoning, and its interpretations of sense-impressions and experiences, the errors and mistakes incident to its then-existent plane of development.

XIV. The wisdom of the Subconscious may be tapped and appropriated for use by the Conscious.

XV. The Subconscious is amenable to suggestions by the Conscious, which tends constantly to impress the Subconscious with its own imperfections and errors of wisdom, judgment and knowledge.

XVI. The Subconscious accepts as true the suggestions of the Conscious to the degree that previously accepted premises to the contrary are obliterated or neutralized; and also for the time being it makes and accepts as true the perfect deductions which it draws from the premise it accepts, entirely irrespective of its actual truth or falsity.

XVII. The accumulated wisdom of the Subconscious may be appropriated for use to the degree that the activities of the Conscious are intelligently stilled, and/or they are charged with a clear understanding of ideal conceptions of truth.

XVIII. One is intuitive when, in regard to any experience, he cognizes instantly the wisdom stored in the Subconscious and previously extracted by the Conscious from individual experience.

XIX. Through its powers of Selection and Initiative, the Conscious may influence, direct and dominate the Subconscious, or may permit itself to be influenced, directed and dominated by the Subconscious; it may make new habits or retain the old ones.

XX. One has genius along any line of mental activity when consciously and under control, he uses the ocean of wisdom of the Subconscious, free from limitation imposed by the Conscious.

XXI. One may acquire genius through harmonious inter-relation, under control, of the Conscious and the Subconscious.

It would seem that each individual has the power continually to make and remake his life, according to plan and purpose. In fact, one is always shaping his future, but generally it is done in ignorance, without either plan or purpose. There would seem to be no question as to the relative values of the two methods.

The powers of conscious selection and initiative and of subconscious automatism may be made to induce almost endless combinations, while the conscious appropriation of subconscious knowledge and wisdom permits of the use of practically unlimited sources of power.

Heretofore education has been devoted almost entirely to adding to one's conscious knowledge; essentially it signifies the drawing out of subconscious and superconscious wisdom. When educational methods are revised to meet this latter purpose, the creative power of the individual will become a generally accepted belief, and genius will lose its distinction of being rare and unique.

THE FLAME AND THE SPARK

"Said the Flame to the Spark, thou art MYSELF, my Image and my Shadow. I have clothed MYSELF in thee, and thou shalt re-become MYSELF, and others, thyself and ME. Thou wert born in my MIND and my HEART. It was I who loved thee forth into the world. There is neither first nor last in ME, only the ONE, UNITY, which is thyself and ME."

Astrology

ASTRO-METEOROLOGY

Weather Forecasts for October

By GEORGE J. McCORMACK

American Academy of Astrologians

In an atmospheric sense October will certainly be a month of turbulence. This may be summed up in the fact that both Mercury and Venus will be on the Equator the greater part of the month, and that there are at least nine solar aspects extending throughout the period forming combinations that are bound to accelerate the force of the equinoctial disturbances. The opposition between Saturn and Uranus on the 1st will become a prominent factor throughout this month, as both planets hold the east and west angles of the figure for the Fall Equinox.

Blustering winds mark the opening of the month, and between the 1st and 3rd some electrical displays may be expected to manifest. West of the 86th meridian the Venus-Mercury influence tends to mild temperatures, though windy, and with fogs along the water ways. From 111° westward to the Pacific Saturn, in the 4th opposing Uranus, presages damage to crops, and the tenancy of both planets in fixed signs should excite electrical activity around this period that will very likely find vent in seismic disturbances about 100° west longitude.

On the 2nd, temperatures will range higher along the north Atlantic Coast, with predominating south winds and fogs. A decided fall in the thermometer is presignified for the 3rd to 4th, with winds veering to east, and increasing in velocity. Attending cloudiness and precipitation coinciding with the Moon's transit over the Equator, should follow. About the 5th, the influence of Mercury's equinoctial transit, receiving the energizing support of Mars' sextile will give vent to fierce gales of wind. This is followed on the 6th by strong precipitating influences, ranging up to the 9th, and coinciding with the equinoctial transit of Venus will bring heavy downfall, followed by cooler temperatures. These are somewhat moderated on the 8th under solar aspects with Jupiter.

From 10th to 13th clear or generally fair weather is denoted. Increasing cloudiness and cooler weather again on the 14th. The Sun conjoined with Mercury in the Equator on the 15th will again give power to the winds. This configuration usually

forebodes some disturbances to overland transit and communication, due to the elements. From thence to the 17th a gradual decline in the mercury is to be expected, with a cold wave culminating from 17th to 19th.

PHENOMENA, OCTOBER, 1918			
Calculated for 75° west longitude			
	SOLAR	MUTUAL	LUNAR
1	☉ P ♀	♀ 45° ♀ 30° ♀	♂ 8 H
2	☉ P ♀ 60° ♀		♂ 8 H
3	☉ 135° H 45° ♀	♀ 150° H 36° ♀	♂ 8 H
4		♀ 60° ♂	♂ 8 H
5			♂ 8 H
6		♀ 150° H 36° ♀	♂ P ♀
7			
8	☉ 90° ♀	♀ 60° ♀ 135° H 45° ♀	♂ P H
9			♂ H 1° 09' p.m.
10		♂ P 24	♂ ♂ 1° 01' p.m.
11		♀ 90° ♀	♂ 50. TROPIC 1° 00' p.m.
12		♀ 60° ♂	
13		♀ 135° H	
14		♀ 45° ♀	
15	☉ ♂ ♀		♂ H 1° 31' p.m.
16		♀ 120° H	♂ 2 42' p.m.
17	☉ P ♀ 120° H	♀ 60° ♀	♂ EQUATOR 5° 00' a.m.
18		♀ 90° ♀	
19	☉ 60° ♀	♀ 45° ♂	♂ 1° 30' a.m.
20			♂ 8 04 35 p.m.
21			♂ 2
22			
23			♂ No. TROPIC 5° 00' a.m.
24		♀ P ♀	
25		♀ 120° H	♂ 24 5 33 a.m.
26		♀ 90° ♀	♂ 24 5 33 a.m.
27		♀ 60° ♀	♂ 24 5 33 a.m.
28			♂ 24 5 33 a.m.
29	☉ 45° ♂	♀ 36° ♂	♂ 24 5 33 a.m.
30	☉ P ♀	♀ 120° ♀	♂ 24 5 33 a.m.
31		♀ P ♀	♂ 24 5 33 a.m.

At the Full Moon on the 19th, the Moon applies to a trine of Saturn, while the Sun also forms an angle of 60° thereto. From this one may infer that east winds and predominating dampness will be appreciably manifested up to the 26th. The tenancy of Jupiter in the north angle will contribute to moderate the temperature somewhat, except on the 19th. The atmospheric con-

ditions during this period will be such as would easily attract influenza. The temperature will drop considerably on the 25th, and cool temperatures prevail up to the 27th.

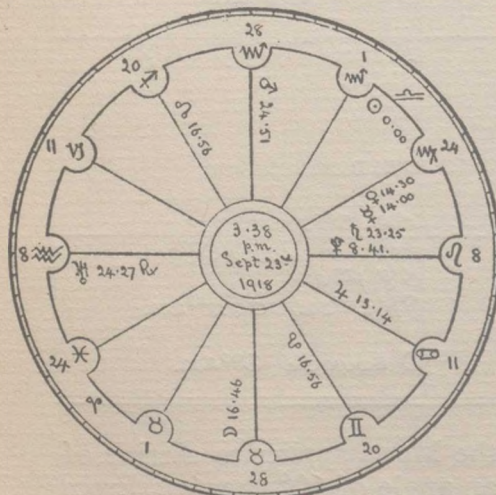
The Solar-Mars aspect on the 29th inclines to warmer weather, followed by storm formations of a local character. Sun's parallel with Saturn excites aqueous tendencies on the 30th.

The weather conditions for this month should present a most complicated problem, in view of the fact that both the solar and mutual configurations are so numerous and conflicting.

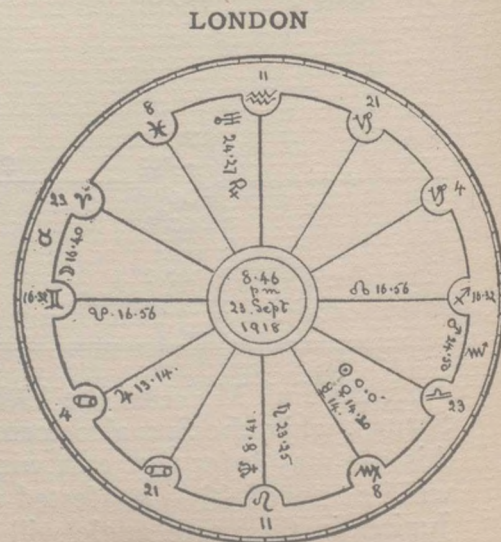
NOTES ON THE AUTUMN EQUINOX

By HELEN M. BARY.

This is a remarkable configuration, and presents some great contrasts of good and evil aspects. In London Gemini is rising, and Mercury, the ruler, is conjoined with Venus, sextile Jupiter in the second, and trine the Moon, all signs of great prosperity, especially as the map is so nearly the same as to angles as the real horoscope of London. But Uranus is in the 10th, opposite Saturn in the 4th, and square Mars in the 6th, and these are indications of much agitation and difficult times for the government, yet the Sun is unafflicted, and the Moon and Jupiter of Lloyd George's horoscope are in good aspect to Uranus, and Saturn, and his Sun to Mars, and he will be strong. The position



WASHINGTON



LONDON

of the Moon in Taurus in the 12th over a large part of Europe, coming to the opposition of Mars in the 6th as well as the square of Uranus and Saturn, indicates great suffering and illness and discontent among certain classes.

In Berlin Cancer is rising—the Kaiser's sign—and Jupiter is in the first house, which will bring some benefits; but the Moon, ruling the map, is in Taurus, going to the opposition of her own place in the Kaiser's horoscope, which will be occupied by Mars, heavily afflicted by Uranus, close to the M. C. at the Equinox, Saturn at the Nadir; it is possible the Teuton people will rouse themselves to gain benefits at the expense of the Junker government.

In Petrograd the occult planets are in opposition from the 3d and 9th houses, the Moon in the 11th opposed to Mars, will greatly affect the minds of these emotional people and rouse them against their oppressors whom they have imagined to be their friends; they have a remarkable power of self-sacrifice in any cause they espouse, and will be lashed on by unseen forces to assert themselves and regain their freedom.

At Washington Scorpio is on the M. C. and Mars close to it, indicating a war-like spirit in the administration; Aquarius rising, with Uranus there in opposition Saturn in the 7th are rather serious indications of trouble for this nation, both internal and with foreign countries, complications, and very strange and sudden events causing excitement and anger. Neptune on the cusp of the 7th is a very dubious position, but being unafflicted—the Moon is leaving the square—it may indicate socialistic propaganda; as Mercury and Venus are also in the 7th there will be much diplomatic activity, talk of peace, and some successful treaties or agreement; nevertheless, the strong position of Mars shows continued warfare.

Some of these planetary aspects come close to planets in the President's horoscope, his Uranus being in Taurus 21 and square to his Mars and Venus in Aquarius, he will have some anxious hours through August and September, but Venus and Mercury are in very good aspect, and later on Jupiter will transit his M. C., but not this year. Jupiter in Cancer in the 6th of the Equinox promises improved health and prosperity for workers, soldiers and sailors and the nation generally.

At Tokyo the Sun has just risen, and Jupiter is in the 10th, very fortunate indications; the angles of the map are nearly the same degrees as those of the Mikado's; he has the Moon in

Aquarius 27; the progressed Sun is close to the exact opposition of Saturn, and strenuous, perhaps dangerous times are ahead of him, but Jupiter is very favorable to him.

The young Emperor Karl has the Sun in Leo 24, which point will be much affected this Autumn; it is interesting to recall the words of Alan Leo, in *Modern Astrology* for Jan., 1917: "But whatever may happen between the Austrian and German Emperors one thing is certain, the latter will move heaven and earth to bring the former under his compelling will; for the German Emperor's ruler, the Moon, is very powerfully placed in the young Austrian Emperor's nativity, and through this influence alone the German Emperor will be placed between Scylla and Charybdis, or on the horns of such a dilemma he will find no means of escape from his fate—failure."

Apparently Neptune's slow transit over the Kaiser's Saturn, opposite his Sun in the 8th house is causing the death by assassination of several of his most prominent representatives in outraged Russia; there is no saying how far this may go, for the planetary influences are threatening to tyrants. On November 26th, 1913, Delevan's Comet first became visible to the naked eye, in Aquarius 6, a most significant position, not only because it was close to the Kaiser's Sun, but because Uranus had that year definitely entered his own sign which he has occupied with so much force and upheaval ever since. This comet attained extraordinary brilliance in 1914, in which year the famous French astronomer, Camille Flammarion, said, writing in *L'Astronomie*:

"A comet that will be known in the future as the War Comet reigned in heaven throughout this year . . . and it will be visible for the coming five years. Such a long period of a comet's visibility is unknown in astronomic annals."

It is said that when a comet first appears in Aquarius it portends misfortune to some king under Aquarius, public sorrow, foreign wars and invasions; Prussia and part of Russia are under that sign, but many other rulers have also suffered. Since this comet appeared the Archduke and Archduchess of Austria were murdered; the old Emperor died; the kings of Belgium, Servia and Rumania suffered terribly; the Czar Nicholas was forced to abdicate and afterwards was killed; the king of Greece was forced to flee; the old Sultan of Turkey died, and other rulers are trembling.

Sic transit gloria mundi!

Five years filled with strange and terrible events have nearly passed since Delevan's Comet first became visible to the unaided

eye; Uranus still reigns in Aquarius, soon to be bitterly opposed by Saturn from Leo; does it not seem possible that this may bring the climax of the war and the beginning of the final triumph of the Forces of Light over the horrible Forces of Darkness, which have so long struggled for mastery?

The world can never again be the same after the purifying fires have passed over her and she will be better than ever before to live in.

PRACTICAL LESSON XX

By HOWARD UNDERHILL

American Academy of Astrologians

♃ in the 9th house.—Unless in a fixed sign, there is travel to foreign lands and gain therein. The native may become an explorer and receive public recognition. He is interested in modern methods of travel and inventions connected therewith. There is a keen imagination, the mind is intuitive, ingenious, progressive, fond of the liberal side of science, philosophy, religion, occultism and all new ideas. Observe the sign and aspects, for adverse aspects would change the above.

♃ in the 10th house.—There is rise in life, general success and popularity, but changes in business or employment. There is business or profession of a public nature and close association with women. With good aspects there is help from women, public esteem, gain in property, mental ability, a taste for literature and publishing. Adverse aspects bring reverses, scandal and trouble from jealousy and the bad influence of women.

♃ in the 11th house.—This position generally gives a large circle of friends and acquaintances, with but few lasting friendships unless in a fixed sign. The native is friendly and social with all and is successful in the society of women and young people. He belongs to a number of societies and under good aspects gains friends and popularity. Adverse aspects bring disappointments, sorrow and loss occasioned through friends. In a female chart, in a watery sign, a large family.

♃ in the 12th house.—Under good aspects and in a favorable sign, this position gives success in obscure or common employments in seclusion, or in out of the way places. In any event it is not a favorable place for the Moon, but for matters that do not bring the native into publicity it is not so bad. There is a natural love of the mysterious and mystical and sooner or later

this position is liable to bring occult matters and psychic phenomena into the life. With adverse aspects there is danger of restraint and enforced retirement from the world at times, as in a hospital or prison. There may be secret enemies, false accusations, worries, indiscretions, illness or injuries, all dependent on the character of the aspects. If the Moon is not over 6 degrees above the ascendant, or 8 degrees if unaspected, consider it the same as if in the ascendant.

♿ in the 1st house.—Mercury is more influenced by its aspects than any other planet, and close attention must also be given to the sign in which it is placed. In the ascendant it accentuates the mentality, gives resourcefulness, adaptability, understanding, business ability, a fertile mind, original, inventive and gifted in writing and speaking. . The Moon adverse, the nervous system is affected and may produce restlessness and excitability. All depends on the signs and aspects. Mercury expresses itself best in the airy or fiery signs.

♿ in the 2nd house.—Favorably conditioned, there is financial success in business, professional, artistic and literary work. There may be gain in science teaching, lecturing, travel or correspondence. Often success comes from associating with others. There may be losses sustained through theft, fraud or sharp practice of some sort. Consider the planet in closest aspect either good or adverse, observe the sign and judge accordingly.

♿ in the 3d house.—Mercury it is to be remembered denotes the mind and mental quality, and the 3d house has much influence on the mind. Conditions favorable here gives a strong tendency to science, literature and the pursuit of all kinds of knowledge and mental accomplishments. There is probable gain, according to sign and aspects. There are many short journeys and sometimes long ones. There is much interest in brothers and sisters and probably close association with them. Adverse aspects bring inharmony and disagreement. Mental conditions are disturbed and unfavorable.

♿ in the 4th house.—Considering that the state of the mind is quite important at the end of life, Mercury's position here is also important, especially if another planet is in the house or in strong aspect with him. In fixed signs and under good aspects, there is success in real estate, mining, agriculture and other work of a stationary nature. But in airy or watery signs or in aspect to the Moon, there are many changes of residence or business. The Sun, Venus or Jupiter favorable, there is success and com-

fort at the end of life, while Mars, Saturn or Uranus adversely placed brings many unfavorable conditions.

♄ in the 5th house.—Under favorable conditions there is success in love affairs, speculations, amusement enterprises, and happiness through children. Professional businesses of a public nature often do well. But with unfavorable aspects, probable trouble from love affairs, separation or divorce. There are losses in business, and unprofitable undertakings or investments. The native's children are much afflicted and a source of anxiety and sorrow, and may die young.

♄ in the 6th house.—In airy signs or in Virgo with good aspects it often leads to the study of medicine, chemistry or hygiene. Some good doctors have this position, even in Taurus. The mind is active and the native may succeed in subordinate positions which require a good mentality. He has pleasant relations with servants or employees. But if afflicted, there is ill health, digestive troubles and nervousness are predominant; also despondency or mental derangement. There are vexing problems with servants or employees, and possible deceitfulness or theft on their part.

♄ in the 7th house.—Frequently gives an unsettled married life; annoyances in business; troubles from partners; lawsuits or writings of a public nature. Marriage may come through school or college association, writings or traveling, or it may be a ward or relative. The husband or wife is of good mentality, but whether pleasant or the reverse depends on the sign and aspects. Under good aspects matters go well, but with adverse conditions there are worries, anxieties, vexations and small strifes and some of them more or less public.

♄ in the 8th house.—If well conditioned there is gain from legacies or from business or occupations connected with the affairs of the 8th house. The mind is deeply interested in occult matters, psychic literature and discourses regarding the life after death. Spiritualism and its phenomena are investigated. If adversely aspected there is probable death of relative or friend of mercurial type, causing mental distress. There are dissensions and difficulties about wills and their administration, and a journey will be taken on account of a death. There is also some liability to brain or nervous disorders.

The Vi-King Tao Department

By ZEOLIA J. BOYLE

EDITOR'S NOTE.—Miss Boyle will give a short reading in Azoth of the name of any subscriber free. The necessary data is: Mother's maiden name. Full name (if a woman, married name also, if any). Day and month of birth. Address Azoth.

We are earnestly endeavoring to remove the splendid science of sound vibration from the imaginary and unscientific realm into which it has been forced by the dreams and speculations of those utterly without knowledge of real science or logical reasoning.

It is the purely physical action of sound and belongs entirely in the physics departments of our universities, in the hands of cold scientific investigators.

The statement so often made that the name vibration is chosen by each individual before birth, is one of the many thousands of absolutely unprovable theories so frequently seen today. But no haphazard imaginings of this kind *can, will, or should be* accepted by genuine scientific minds.

Any vibration is the result of ordinary natural law; just as unalterable as that of fire. Properly understood, it will work, as does fire, for our comfort and success; but also like fire, ignorance or carelessness in handling leads to equally greater catastrophes.

The readings given here are, of course, the merest skeleton outlines of what can be done when greater detail is possible.

F. W. R. T.—Dec. 29th.

Mother's name and first name should give great hopefulness and render one very cheerful, rarely despairing even if in much difficulty. Also causes one to see over large spaces mentally and are, therefore, more successful when managing one's own affairs, than when under some one else. As this force (that described above) occurs twice in the full name, the owner will see mentally over such *very* large spaces that there may be a strong tendency to—unconscious—exaggeration. This force should also produce a very pretty voice, perhaps rather deep; a love of music, particularly operatic or rather gay compositions. Sympathetic, desire to protect or care for all helplessness, so would be good physician or nurse; excellent actress and talent as a playwright or composer. Very nervous and probably excitable, may become rather hysterical at times. Much determination, may be inclined to be somewhat dictatorial. May have at times a peculiar feeling about people and be inclined to raise a mental barrier between one's self and strangers. Married name gives determination also, probably religious, or interest in spiritual matters, quick brain. May have many things slip away—in the married name—sometimes through the fault of the bearer of the name, sometimes through circumstances over which one has no control.

J. H. J.—July 11th.

Excellent name for leadership. Usually becomes a leader in whatever line of business may be undertaken. Very reserved and also determined in overcoming difficulties. Whenever the feelings are strongly touched, whether for good or bad, will keep everything inside and talk of any or all subjects except the one uppermost in the thoughts. May be incined to be *too*

determined for one's own good. Strong intuition which may amount to having presentiments or, something, almost second sight. May be, or may become, very expert in the water and not likely to be drowned. Courageous, possibly reckless, nervous; inclined to offend by making too blunt, or plain, remarks; generous with money, may be extravagant. Love of mountains and nature. Good executive ability; versatile mind; can learn with ease any subject upon which the interest is centered at the moment. Good public speaker, and can be successful in politics.

D. W. K.—July 15th.

Love of music and art, and anything connected with writing. Should have a good voice, may be contralto or best in the middle register. Reserved nature, fond of mountains and traveling. Sensitive feelings, easily touched, but cannot talk about what is affecting one most strongly. One name tends to make the owner a ready talker, the others incline to taking things rather easily, not worrying particularly and being rather quiet. So may talk readily when the mood is on and be rather quiet at other times. May jump to conclusions at times, as there is considerable intuition, but be rather slow another moment and wish to think things over before deciding. Surname inclines to change, nervousness, possible extravagance; speaking too plainly at times and inclination to scepticism where new ideas are concerned. May suffer from nervous indigestion and possibly a nervous heart. Should not go in for athletics nor put too great physical strain on one's self.

E. N. D.—Nov. 17th.

This name should give almost ceaseless travel; principally by water. The owner may meet with storms in these travels, but will be almost certain to come through safely. Tends strongly to the scattering of money; so much so that it may leave the owner uncomfortably short at times, unless he is fortunate enough to have an almost unlimited supply at his command. Travel will probably assist in disposing of much of it. If very wealthy will become a philanthropist. Should have wonderful healing power in the hands. Hates to say no so leans to considerable weakness of character and may be led in the wrong direction. If the owner has only an ordinary income may be thought, or even be accused of being stingy or miserly at times. Tends to a desire to be a society ornament, as well as producing strong artistic talent. Can be successful in commerce, art, shipping, traveling, engineering, the navy, if he will learn to say no. Also good physician and healer. Should absolutely avoid all drugs and stimulants.

N. E. A. W.—June 11th.

This person stands in her own light, partly from taking a wrong point of view of matters in general, partly from being hypercritical, partly from being a little too easy-going at times, and, perhaps rather largely, making too blunt remarks. Should have a very fine voice if in good health, with a long register from soprano to, perhaps, very deep contralto. Very particular in details; excellent as a draftsman. Nervous, generous with money, may tend to extravagance and to giving a great deal through sympathy. Forgives easily. Strong musical and artistic talent. Would be specially good as a musical director, organist or choir leader; or as painter of pictures or sculptor. Should not ride horseback unless with extremely quiet horse, as there is danger of being thrown; also should not climb. The vowels of the married name tend to determination, but there is also the quality of disliking to say no, and being rather free with money; may also bring much travel.

Reviews

Dr. Frank Crane's Opinion of Astrology. By Frank Theodore Allen. 100 pp. \$1.00. Astrological Research Society, P. O. Box 1737, Washington, D. C.

Why the author has placed so much importance on Dr. Frank Crane's opinion of astrology it is hard to say, when as a matter of fact his opinion is of no more consequence than that of any other man who has not made a study of the science.

To all those who are really interested in truth and the cosmic laws governing astrology, Dr. Crane's opinion would carry very little weight. Astrology is perfectly able to care for its own reputation, but may pray to be delivered from the vagaries of some of its would-be exponents.

Mr. Allen says of his book: "It just grew," and the book bears every indication that the statement is correct. It is a mixture of excellent astro-treatise and a lot of other matter filled with Mr. Allen's personal experiences in life, which we believe are not of particular interest to the public at large.

However, as a whole the book is a human document, mightily interesting as the "Confessions of Frank Theodore Allen," but told with too much verbosity and excess of detail. To those who may like a human document closely related to astrology, it is well worth the price asked for it.

HOWARD UNDERHILL.

The Gate of Remembrance. By Frederick Bligh Bond. 168 pp. and index. \$2. Longmans Green & Co., New York.

Glastonbury Abbey, or the little that is left of it, is one of the many ruins of beautiful ecclesiastical architecture which are to be found in many parts of England, relics of Saxon and Norman times.

Archeologists have long been much exercised in tracing the original form of the great edifice with its many chapels and other adjuncts, and, as it were, reconstructing on paper, this great church centre of the past. There has been considerable disagreement among them, and the author of this book, who is director of the excavation work and also a member of the Society of Psychical Research, had the inspiration to try, through automatic writing, to get in touch with some one in the spirit world who could guide and help in the work.

By the aid of a friend he succeeded admirably and it is this which makes the book of great interest and importance to all those interested in psychical research and communication with the physically dead.

The remarkable old English and Latin writings obtained and the mass of information received and later proved to be correct, give to the world a very strong bit of evidence for the continuity of consciousness after the death of the body to add to the constantly accumulating mass.

The book is filled with fine drawings and reproductions of diagrams, writings, etc., given by, we must presume, some of the monks who lived and died centuries ago, and to whom the Abbey was a well-loved and well-known home.

M. W.

A Forward Movement for the Promotion of Spiritual Knowledge

PROSPECTUS AND STATEMENT

OF THE

Azoth Publishing Company (To be Incorporated)

1400 BROADWAY, NEW YORK, SEPTEMBER, 1918.

TO OUR FRIENDS:—

¶ We feel sure you will be glad to know that our magazine, Azoth, which is now in its third volume, has attained a position of success and influence in its particular field which guarantees its perpetuity and standing.

¶ As is common, however, with growing institutions, our progress has brought opportunities for development to such an extent that additional working capital is necessary for enlarging the business and handling the increasing factors of the publishing department.

¶ The editor and his associates have given this matter careful thought, and have decided to incorporate The Azoth Publishing Company with a capital stock of \$25,000.00, of which they will offer to the friends of the enterprise throughout the world 1,000 shares at \$10.00 each. A close analysis of the business justifies them in saying that they can guarantee stock subscribers a minimum of 10 per cent annual dividends, which in itself is a fairly attractive investment.

¶ With the foundation already laid, even a circulation of 20,000, with the profits from advertising, would mean very fine annual dividends to the stockholders on the small capitalization proposed. A circulation of 50,000 would mean an extremely profitable business in which our stockholders would share.

¶ The business is not confined simply to the magazine, but embraces the nucleus of a good book publishing and selling department, capable of large development. The proposed capital will enable the company to enter the publishing field along its special lines. We now hold and are being constantly offered very attractive and promising manuscripts from authors of distinguished ability. Many of these, attractively published, should prove popular and profitable sellers.

¶ Azoth is being read in most states of the Union and in many sections of Canada. It goes to Mexico, Cuba, West Indies, Argentina, England, France, Australia and New Zealand. After the war it is confidently expected that

an extensive circulation will be readily obtained in the countries named, and there is certain to be a rapid increase of readers in the United States and Canada.

¶ Aside from the dividend feature of the investment, we feel sure that friends of this enterprise will realize the very great importance of the work which is being undertaken by Azoth in both its magazine and book departments and will, therefore, know that their money is being used for the promotion of a movement involving the highest welfare of humanity.

¶ The group of studies and activities which may be classified under the term Occultism forms the basis of the New Spiritual and Social Epoch upon which the world has entered, and this knowledge, if properly disseminated, gives promise of bringing about that emancipation of soul, mind and body for which mankind has hungered for centuries. Of the factors in this group unquestionably foremost is the truth of the continuity of life and the fact of intelligent intercommunion between this world and the world beyond.

¶ To coordinate, classify, and make practical the sum total of spiritual opportunity is the work which confronts Azoth, to the performance of which its editor and his associates have set their minds. In this work a very broad policy has been adopted which provides for full freedom of expression in its pages of every school of spiritual or occult truth. The contents of previous issues of the magazine fully exemplify the working of this policy. Our curriculum is and will be comprehensive. We apprehend that honest investigators and thinkers are never very far apart, and that the essential units of truth must necessarily synchronize in the final temple of complete wisdom.

¶ There is no doubt of the psychic awakening of the world. Giants of science, literature, theology and even of commerce are announcing themselves as converts to the psychic cult almost daily. This is indicative of the new era upon which the spiritual side of mankind is entering. The question will of necessity involve the social relations of humanity. The editor of Azoth is convinced that the time is opportune for coordination, and it is explicitly upon this basis that he invites the cooperation of thinkers throughout the world in the nominal financial pool essential for the prosecution of the magazine and its purpose.

¶ We shall make no call for payments on stock until a total of \$7,000 of treasury stock has been subscribed; hence we are asking you to send no money at once. Should you, however, feel disposed to forward cash or its equivalent with your subscription, we will undertake to return same to you in full in case the full quota of stock is not sold. Of this latter contingency, however, we have no apprehension. Respectfully,

AZOTH PUBLISHING COMPANY.