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Volume Three

NOVEMBER, 1918

Number Five

The Occult Magazine of America

AZOTH

PSYCHO-ANALYSIS

By HERMAN S. WHITCOMB

COSMO-GEOMETRY

By FRANK C. HIGGINS

THE EYE OF ID

By LAURELL E. SMALL

MENTAL DIAGNOSIS BY HANDWRITING

By DR. HERWARD CARRINGTON

WHAT THOUGHT DOES

By EUGENE DEL MAR

For full Contents see Inside Cover

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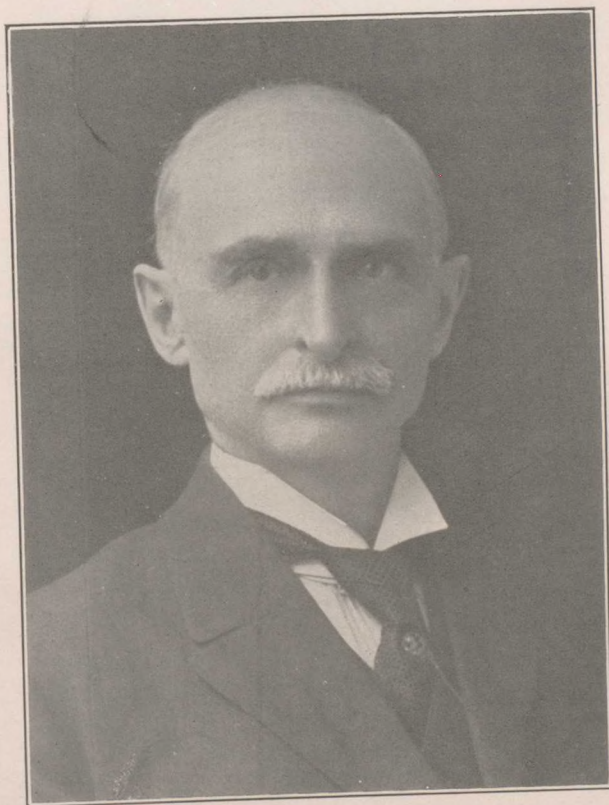
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TO OUR READERS

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

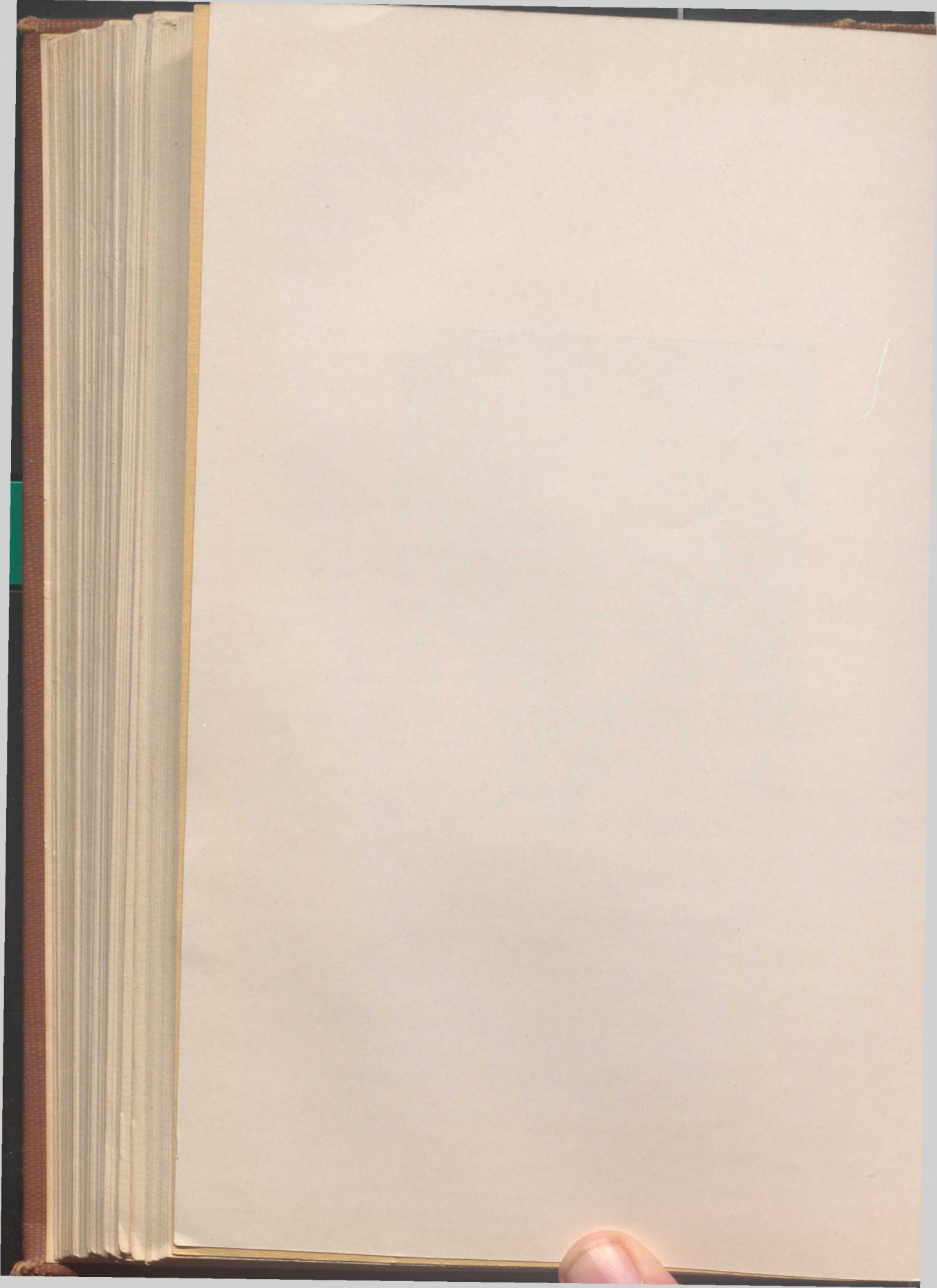
First—The Fundamental Principles of the Yi-King Tao, by Miss Boyile, which is the ancient Chinese system of number vibration, and is, so far as is known, the first time it has ever been fully presented to the Western World. This valuable contribution will, when completed, be published in book form at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

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THE AZOTH FAMILY

HOWARD UNDERHILL
American Academy of Astrologians




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
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"AZOTH"

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

NOVEMBER, 1918

No. 5

Editorials

National Obsession

The abnormal conduct of practically a whole nation, the unexampled metamorphosis of a civilized people into inhuman, cruel, destructive devils without a spark of compunction or pity, the extraordinary attitude of mind which can glory in the murder of innocent non-combatants and the wanton destruction of property, the savage treatment of prisoners and the megalomaniacal mental attitude which can insist that they are more sinned against than sinning and which can firmly believe that all their actions are right—is the greatest psychological problem of all time and will undoubtedly be the subject of much thought and speculation for future generations. It is a unique phenomenon for which there has been no precedent nor, we hope, is there likely to be a repetition.

After the war is all over and the world has settled down to a well earned and long enduring peace, when the history of the battles and the heroism of our soldiers have become an oft-told, familiar tale, the inexplicable madness of the German people, their savagery and barbarism, will show out as the abnormal and peculiar phenomenon it really is, and we shall have historians, psychologists and students of human nature all writing in attempted explanations. Some such have already been made.

It has been stated that at heart the Prussian has always been a savage, but those who have known the older generations of Germans well and intimately—particularly the Bavarians and Saxons

but not excluding the Prussians—know that it is not true of the race as a whole.

Another theory is that the cause may be found in the training and education of the people of the whole Empire for several decades along militaristic lines with all which that term includes, as well as inculcating an extravagant idea of their destiny as a world power and that any actions or means were justifiable to its achievement, that Might is Right and the State collectively is not subject to trammels of morality or sentiment.

This latter theory is perhaps the more acceptable, but, although it may apply to some extent, it is impossible to believe that the nature and character of a whole people could be so changed in comparatively a few years. Racial characteristics are not so easily moulded and we cannot believe that the old, good-natured, child-loving, domesticated, sentimental and somewhat emotional German temperament could be so transformed by a deliberate policy of their rulers.

We recall the very general incredulity with which the early accounts of their atrocities were received, and none credited those reports less than those who knew the Germans. Who can believe that such a policy of education could turn the women of Germany—the mothers of men—into such heartless fiends as they have been proven to be, when they spat in the faces of prisoners and mocked the thirsty wounded by pouring life-saving water into the gutter before their eyes? Who can credit that such things are possible even of savage, uncultured human beings, let alone a nation with many centuries of civilization, education and moral training behind it?

The thing is more than abnormal, it is mysterious, and if it is to be understood at all we must seek the explanation in occult rather than in material science.

If we do this we shall at once be struck with the similarity of the phenomenon with many cases of individual obsession, and we mean by obsession the actual taking possession of, influencing, controlling, of a human personality by an "intelligence" or "spirit" which may be human or otherwise.

In an obsessed person we usually have the sudden change of character, the giving way to passion, the destructive and often murderous propensity, mixed up with the normal nature and sometimes alternating with it. If we consider the German character as a unit and compare its actions with such a case of obsession we shall find the symptoms almost identical and be forced to that diagnosis.

The questions then remain: Is it possible for a whole nation to be obsessed simultaneously? Why should it be so? and What are the obsessing influences?

In answer to the first question: We are all familiar with the phenomenon of crowd or mass psychology—how one dominating idea will seize upon all the units; how a great congregation may be played upon and swayed to united action by a speaker or leader. We know that we have only to get people excited for a powerful thought to flash instantly through them all. We know, as for example, in a panic how all individual self-control is lost and one thought only is dominant, that of self-preservation. A nation is but a larger individual made up of smaller units and—given a national cause of excitement welding them into a mass—there does not seem to be any valid reason, unusual as it may seem, why it cannot under such circumstances be swayed and inspired to united thought and action by beings of much more than human power.

If we grant this, then we may go further and admit the possibility of a whole nation being subject, under exceptional conditions perhaps, to obsession. In this particular case we have the exceptional conditions well in evidence: a common belief in a national danger; a carefully fostered hatred of the British; a cherished faith in their superiority in every way to all other men with a consequent haughty pride; a deliberately cultivated fanaticism of sacrifice to the national idea—these suddenly brought to fruition by what all must have recognized as an epochal war—in short, a national abnormal state of mind which might well give the opportunity.

To find a reason for such a national obsession is not difficult for one at all familiar with occult teaching. The world is a chess-board and the nations pieces. The game is played by God and the Devil, or, if that sounds irreverent, let us say Spirit and Matter or Good and Evil. The prize is human progress and, although God must win, the Devil puts up a devil of a fight. If the Devil would not play there could be no game—a statement which is well worth thinking over. The pieces are moved about as it seems wise to the players and in accordance with a definite plan of offense and defense. The pieces themselves do not realize that they are but puppets and think themselves real Kings, Queens, Bishops and Knights and other important personages who are acting of their own volition, and are therefore much astonished when they are swept off the board and disappear from the game.

To carry on the simile and get a ray of light on the present question—let us say that Black has been getting the best of it for

some time, that a black pawn (which we will call the German Empire) is in a very strong and threatening position which affects the whole of White's plans. Black is doing his utmost to Queen the pawn and win the game, but White is manoeuvring his forces and will surely eliminate it.

Dropping the metaphor—all occultists realize that this is in reality a battle of the gods more than of men. A struggle of the Good and Evil Forces for supremacy. Man is at once the object and the instrument. The war on earth is but a reflection of the war in heaven. The time had come at the end of the Piscean cycle for a great change; the materialistic age, or age of water, had to give way to the spiritual age, or that of air. The evil spirits are necessarily enemies to spiritual progress as it means their loss of power over man.

The German nation was not only the most materialistic on earth but was deliberately cultivating evil. Finding such instruments to their hands, the opportunity so available, they naturally seized it—and we have the spectacle of a whole nation obsessed by all the Powers of Evil, driving it on in orgies of passion and hate through rivers of blood and plains of desolation.

These evil forces are very real and very powerful as all true occultists know. It may seem fantastic and incredible to most people nowadays but their existence and their power were recognized in all ancient religions and well known to all who delved into the mysteries. Just as there are Great Beings of Spiritual Wisdom who are all that is good and beneficent, so equally are there Those wicked and maleficent.

In the case of the obsession of one person there is, as a rule, only one obsessing entity, but in this case of the obsession of a nation we have the probability of a host of evil entities acting as one, powerful enough to dominate every individual from proud Kaiser to humble peasant.

The Germans have been used as instruments for the punishment of man's sins of selfishness and gross materiality; they have been used for the impressing of a hard lesson upon the world. Just as no undeserved evil can come to any one, just so no undeserved evil or suffering can be experienced by a nation. That the instrument used to bring and carry on this world tragedy will suffer the most is but in accord with Divine Justice. They could not have been so used had they not by thought and desire pulled out the cork of the bottle and so released the genii. That they were so used, and the whole nation made mad, seems more and more certain as we study it from the occult angle.

Psycho Analysis

By HERMAN S. WHITCOMB

One might say it were presumptuous in me to write on an extremely technical subject unless I could show many diplomas and much vested authority from well known medical schools. I cannot agree with such thought, my own conviction being that science represents the correlated and codified facts of nature which have been or can be demonstrated by man, and I care not a fig who does the demonstrating so long as it is definite, clear, certain and complete. And yet my appeal to my readers embodies this very principle. Who I am, what university honors, if any, I have taken, or by what authority I write, should not influence any fair, open-minded person. Nor do I approach this subject with the slightest egotism or self-conceit. I *know* some things. I *have seen* some things. I have *seen some things demonstrated*, and however imperfect my interpretation and faulty my presentation, the thoughts of this article must rise or fall upon the obvious truth of what I have to say, or upon the mistaken theories, if you choose, without any regard to my personality or the authority, if any, which I represent.

While space handicaps me sorely in trying to write an article on Psycho-Analysis in magazine form, I shall endeavor herein to embody those basic and fundamental principles which are at the back of, and upon which rest all psycho-analytical work and which, if even partially understood, will enable the intelligent reader to demonstrate the inherent truth therein. Such a task should not prove very difficult, for once again I would say my school is one of pure and accurate demonstration and hence one of ordinary intelligence should be able to follow herein.

Perhaps, as we go along, I shall traverse the authoritative findings of the orthodox schools. If I do I am sorry, but it will be readily admitted and understood that nearly every basic claim which has been embraced by the medical fraternity has come from the outsider who was "without the fold" and was "pooh-poohed" until the actual, tangible *results* became overwhelming.

The individual who starts to demonstrate by an assumption of authority as given in the text-books, never accomplishes very much original research work. He usually winds up where most medical students do, by looking up to and taking for granted the authority given him as absolute and true. Such assumption seems to stultify the mind. He surrounds himself by creed and dogma. He limits his best efforts by his own thought.

It is not my purpose here to criticise but merely to show plainly I have followed where my own experimental research led me, without any reference to any of the well-known text-books covering many phases of the subject in hand. Nor do I in any way presume to cover the whole stupendous field. I intend to merely make a plain statement of fact in as simple words as I can find, based upon twelve years' work and covering about fifteen hundred cases, a number of which had been pronounced incurably insane by well-known and prominent alienists, and yet which I saw cured permanently.

I write of this subject from the occult or spiritual side of the matter. In doing so I know many will at once drop the article. But I very respectfully state that what I am after is not dogmatism but the results. *We do get the results*, and in order to get them, we are forced into an hypothesis which will admit absolutely of no other construction than along spiritual lines, and of course it violates many of the existing dogmas and so-called authorities. So bitter has been the opposition to this hypothesis by the orthodox schools that of the twenty-one M. D.'s who have worked with me for the last seven years there are only three who have dared to voice opinion even in small measure or attempt to tell the truth. It is in no way due to their cowardice but merely the fact that they would lose their practices, be ostracised and do no good whatever. For me, the problem is far different. I have nothing to lose to the orthodox medical fraternity, hence can put down these thoughts. However imperfect, I will do my best to tell those who care to read herein what little we have learned. A few generalizations first may not be amiss, keeping in mind that we apply our psychoanalysis from a spiritualistic basis only.

1. My friends have treated something like fifteen hundred cases covering a period of twelve years. These friends are regular practitioners in the orthodox school of medicine.

2. Of the cases treated about eighty per cent were cured. The average time being about three weeks to six weeks.

3. About two hundred cases that were cured had been passed upon by prominent alienists and pronounced "incurably insane."

4. From these cases a rough division of insanity can be laid out, which seems to meet the need of the matter, subdivided as follows:

(a) FUNCTIONAL INSANITY

That is, from a physical injury and also including the many simple cases of "out-of-focus"—consciousness, which are readily

cured in almost any good sanitarium by building up body and nerves and using simple psychology. With this class of cases we have no interest. The medical fraternity are well able to handle them.

(b) ARRESTED PSYCHICAL FUNCTIONING

and by this is meant when the trouble is deep seated, the eye or the ears, etc., not functioning properly and growing worse under the best medical treatment. Upon this class of cases we shall have something to say a little later.

(c) CASES OF PARTIAL POSSESSION BY SPIRITISTIC DISCARNATE INTELLIGENCE

Classes of cases embodied hereunder will receive further brief attention in this article.

(d) ACTUAL SPIRITUAL OBSESSION

Under this heading are all cases of persistent domination over the patient by another personality, dual personality, etc. We shall also have something to say upon this score.

Obviously, truth can never hope for recognition until its disputed tenets are enabled to accomplish, through any given channel, clear and definite results which cannot be accomplished otherwise. Hence, as the orthodox physician can and does successfully handle the cases under CLASS "A," we will not go into these particular cases.

CLASS "B" goes to the very heart of psycho-analysis, hence will take the bulk of this article, but before going into detail, Class "C" will receive attention.

Under Class "C" come those cases of periodical drunkenness; those strange activities of some men who, model men for three weeks, yet make beasts of themselves regularly on the fourth. Also cases of intermittent "delusion" in seeing people who have passed out of the flesh. Two cases will fully illustrate the principles involved.

I. A father drives his son to work one day when the son said he "had a hunch" he would have something terrible happen to him. That day the son was killed and it wrought up the father to such a pitch that his spiritual senses were opened and he "had a delusion" he "saw a divil in the corner of his room" who constantly "pointed his finger saying, 'Murderer! Murderer! Murderer!'" Had things gone on the father would surely have *really been obsessed*, but upon being told he really saw a spiritual man and was in no way to blame for his son's death and that he could absolutely

control this spirit man *by his own will*, he began asserting himself and in three weeks ceased having any of his "delusions." Four orthodox physicians advised sending to a sanitarium, stating case was very serious.

II. Case of a man who went out and drank for four days every sixth week. An independent clairvoyant who observed his spiritual environment found an old friend of the man who every sixth week came to him and by a clear case of spiritual hypnotism forced him to go to his cups. While the debauch was under way, there was a *partial obsession* by the discarnate drunkard. This case was cured by informing the patient of the cause of his debauch and his lack of memory while under the influence.

These two cases will serve to illustrate in brief this class of case.

CLASS "D"—ABSOLUTE OBSESSION

Under this heading come those cases where all self-consciousness has ceased as a rational individual and a distinct and separate personality developed. Particularly all cases of religious insanity come under this heading. Let us take two cases only. One, a girl who "was very 'psychic,' " as she said. She sat in dark circles and, after some "development," went into trances. She developed an abnormal sex appetite, shaming her family, finally taking on a dual nature of a coarse and filthy "roust-a-bout," who went through the home swearing and uttering vile language. Means were adopted to eject this tenant of the girl's body and the full truth taught to her. She made a full recovery in one year and has been normal and well ever since. The treatment of this case cannot be written of here.

(To be continued)

As to Impersonal God—the ultimate *Ego in ourselves* is *Impersonal*, Invisible and Intangible; yet we have an *aspect* of personality which shifts with changing mentality. We are "in the image of God," and we are, as God is, *triune being*; *pneuma psyche*, and *soma*; or spirit, soul and body.

Cosmo-Geometry

(A new Science which, it is claimed, solves at once and for all time the "Riddle of the Sphinx," rends the Veil of Isis and reveals the sacred secrets of the ancient world, upon which religious and mystic orders of all times have been founded.)

Described by the Re-Discoverer

FRANK C. HIGGINS, F. R. N. S.

The smoke of battle, belched heavenward from earth's tortuous fighting lines, constitutes a mighty screen, behind which, as a stage scene is changed in the obscurity of a darkened auditorium, an old order is melting into a new and old modes of thought as well as old methods of living and ruling are giving place to an intellectual order almost undreamed of before.

The discoveries which have wrought the greatest revolution in human thought and industry have been less often revelations of previously unimagined elements or forces than the recognition, in simple and familiar phenomena, of possibilities capable of control and development immeasurably in advance of all previous experiences.

One of the greatest of all the new thought forces which will be found present and insistent upon consideration when the veil is lifted will be what may be aptly called "Cosmo-Geometry," really one of the oldest of all human contemplations and lying at the root of things misunderstood and unexplained innumerable, but as new to our present age as the last industrial invention.

An ever-widening circle of scholars in New York and other American cities has undertaken its study, so that another generation may produce its Manus, its Hermes, its Zoroasters and its Platos with the fecundity of the ancient world, for this is the science which made such men possible to the past.

Cosmo-Geometry is the secret science of the ancient Seer, which passed from Temple to Temple and land to land, over the whole expanse of the globe, in ages past, and was by countless races of mankind clothed in the myths and symbols which bear such striking resemblance one to another, when confronted in the calm of modern research.

These are a few of the things which Cosmo-Geometry accounts for, according to its adepts:

The origin and true significance of every one of our known and revered names of Deity;

An explanation in accordance with both science and reason, of all the ancient Cosmic myths incorporated in the Holy Bible as well as curiously present in the sacred lore of widely separated peoples:

The true story of the origin of the Israelites and of the wonderful chain of circumstances connecting their peculiar beliefs with the logical inception and development of Christianity;

The revelation of a Baconian cipher underlying the bare Biblical narrative, which shows Holy Writ to be not only a compendium of popular ancient traditions, many of which antedate their supposed historical period by thousands of years, but a deep and inspired scientific work, anticipating many of the most important discoveries of modern times;

A complete and circumstantial explanation of the cryptic language of the sacred books of India and the cults, secret doctrines and theosophies of all other times and places;

The real significance of the sacred symbols of the ancient world, of countless hieroglyphs, curious "Idols" and other sculptured riddles of Egypt, Assyria, Babylonia, Phoenicia and prehistoric America; facts which can be verified in any well-equipped Museum in the world;

The reason for the building of such mysterious edifices as the Tower of Babel, the Pyramids and the Sphinx;

The proof, so long sought, of the connection once existing between America and the Eastern Hemisphere and the population of this continent by learned, perhaps cultured races *before* the arrival or development of Indian savagery;

The proof that the ancient inhabitants of America were worshippers of "the living God," *Jehovah* of the Israelites;

Proof that the Israelites did not originate, but borrowed their *cultus* from an immeasurably more ancient people;

The true identity of characters, which students have found it so hard to believe in, Adam and Eve, Jonah, Samson and others, who become living realities;

The fact that our Universe is subject to a wonderful law which constitutes its astronomical *Time* periods, the arithmetical *formulae* of geometrical theorems, its planetary evolutions, problems in mathematics, all of which blend into a single, central, all-embracing formula, the ineffable Name of God as known to the Hebrews;

Corroboration of the theory, which has been advanced, that our Earth is physically a gigantic armature, revolving a field of Electro-magnetic force, the action of which is a music-measured

vibration, creative of living forms, carrying us far along the path leading to a solution of the immediate source or cause of "Life;"

The origin of the peculiar system of planetary divination called "Astrology" and all of the vast volume of superstition borne in its train;

The real knowledge and teachings of the ancient sages such as Plato and Pythagoras and the key to the mysterious utterances of Jesus to his Disciples;

In sum, a more reasonable working hypothesis of the presence of God in His creation and His nearness to man than has been proffered in over two thousand years, without mystery or mysticism, fancy or fanaticism, superstition or incoherency in the interpretation, no matter how occult, the riddle of the centuries.

On the direct contrary, a simple and uncomplicated system, the working of which anyone of ordinary intelligence can easily follow and the truth of which may be referred with confidence to the ascertained facts of modern science.

The only violence which Cosmo-Geometry offers to revealed religion is to demonstrate that self-evident facts have been often clothed by their devout recorders in draperies of Oriental poetic fancy.

Some notion of this wonderful system may be derived from an examination of what Cosmo-Geometry has to offer us upon the subject of the derivation of the true Name of Almighty God. It is to the Greek philosopher, Plato, that is attributed the famous aphorism, "God geometrises."

What he meant has not given particular concern to our own day because we have so tangled our notions of Deity with incoherencies, defying all logical analysis or philosophical expression, that we have been practically *compelled* to formulate that which we term "Faith" as superior to human Reason.

Thinkers often bewail the loss of the calm, clear view of the ancient Philosopher, unable to regain his angle of vision.

It has been taken as a matter of course that it must have been something essentially pagan and different from our own accepted ideas, without a moment's suspicion that it might have been based upon precisely the same premises, plus a logical reason or series of them, of which we are deprived.

The tendency of modern thought to flow along ancient channels is, however, a marked and unmistakable sign of our Times.

Men are beginning again to visualize God in the inevitable correlation of useful and intelligent results, with a foreseeing and foreordaining cause.

The inter-relation and inter-dependence of all that manifestly exists bespeaks a basic Unity and that basic Unity, entering the domain of the emotions, stands at the door of the human heart knocking for admission and recognition, appreciation and love, with the fidelity of intimate friendship.

The geometry of material things has been widely perceived and stands among the marvels willingly accredited by us to our Maker, but widely apart from the *theorems* and *reductios ad absurdum* of Euclids, old and new, stood the sacred Geometry of the ancient world.

We must now admit that we have been living surrounded by the *debris* of a wonderful old cosmic plan, elaborated by our distant forefathers, the historical age of which can be little inferior to six or eight thousand years.

This plan was so perfect that, in spite of its almost utter obliteration as a coherent system, its component parts have remained familiar and useful to all mankind.

The admonition that the scattered figures of cosmic symbolism such as the signs of the *Zodiac*, for instance, all pointed to some wonderful mystery, lost in the mists of antiquity, has been given on countless occasions, but for some reason has never been heeded. In all likelihood, because the loss of its now newly recovered key rendered such an assertion impossible of proof.

A well-authenticated series of traditions traces a closely guarded special learning, from a central *habitat*, somewhere in the northern part of India, across Persia and Media into Chaldea and the old civilizations of the Valleys of the Tigris and Euphrates. Thence it seems to have gained Palestine, Phoenicia and Egypt and by means of the traders and travelers from Tyre and Sidon to have spread to the isles of the Mediterranean, Greece, Italy and the coasts of Gaul and Britain.

Further research, by the writer, has located the same *arcane* among all of the prehistoric peoples of the American continent from the Mound-builders of the Dakotas to the Incas of Peru, with unmistakable traces of the survival of their symbolisms among the higher types of American Indian, especially on the Pacific coast, and the Cliff dwelling *pueblos* of the Southwest.

The reasons why the facts of which we treat have hitherto escaped notice are exceedingly simple.

In the first place, their subject matter consists of details which have long since become matters of common knowledge, which, after having served as the basis of religious and philosophic teachings, have been completely discarded by the Theo-

logian, leaving behind only the great mass of fables and allegories with which they were clothed in the days when it was considered desirable to maintain dual systems of religion, one for initiates and the other for the plain people.

Again, it is now several thousand years since religion has concerned itself with material science, while the modern forms of the latter have forced their way into public appreciation under the reprobation of being largely antagonistic to the claims of Religion.

Under the pressure of our newest discoveries, we are compelled to revert to the possible contingency that all of our modern religions had their births in the science of the ancient world and are not really in opposition to ascertained scientific facts but are, from modified viewpoints, scientifically sustained.

The essential loss which humanity has endured has, therefore, been neither that of the physical facts involved nor of the philosophic and moral teachings evolved from them, but *the knowledge of the manner of their recording by their ancient custodians*, which was in geometrical symbolisms, each of which was significant of some great and presumably eternal fact of our physical universe.

These symbolic records, many of which are still unwittingly in use, extend back through the entire domain of Archaeology to the *Neo-lithic* and "Bronze" ages of human development, being responsible for the persistent architectural and decorative styles of the primitive races, all of which were so many open volumes of cosmic lore.

We owe our most important clues to the existence of this system of making scientific records, among the Ancients, to the peculiar habit among a variety of early peoples, notably the Chaldeans, Hebrews and Greeks, of using identical characters for letters and numbers.

Thus, a scientific formula written in Number-letters would give rise to a sacred word.

A notable example of this method is to be found in the original text of what may probably be considered the most dynamic verse in our Bible, the first verse of the first chapter of the book of Genesis in which "The spirit of God moved upon the face of the Waters."

In this verse, rendered as "Alhim" the name "God" is (Elohim), and the word translated as Elohim (Alhim) the *Pi* Proportion "Waters" is "Aesh-min." The first word, which is nothing more nor less than an anagram of the *Pi* proportion, 3.1415, is proof positive that the

3	1	4	1	5	A	L	H	I	M	3	1	4	1	5	3	1	4	1	5
4	1	5	1	3	A	M	I	N	L	1	4	1	5	3	1	4	1	5	3
5	1	3	1	4	M	I	N	L	A	4	1	5	3	1	4	1	5	3	1
1	5	3	1	4	I	N	L	A	M	5	1	3	1	4	1	5	3	1	4
1	4	1	5	3	N	I	L	A	M	1	4	1	5	3	1	4	1	5	3

the name "God" is (Elohim), and the

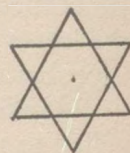
word translated as Elohim (Alhim) the *Pi* Proportion

"Waters" is "Aesh-min."

The first word, which is nothing more nor less than an anagram of the *Pi* proportion, 3.1415, is proof positive that the

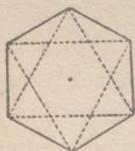
head which governed the hand which wrote the book of Genesis was that of a geometer who was as well acquainted with the relation of the diameter of a circle to its circumference, as was the great Archimedes of Syracuse, who lived presumably many centuries later, and who is popularly credited with the discovery of this formula.

The term *Aeshmin* is not "Fire" alone, but *Aesh*, "Fire" and "*Mem*," "Water," Fire and Water, terms anciently symbolic of "Spirit and Matter" and represented by the Brahmins of India, from whom the Hebrews evidently borrowed it by a curious symbol representing a double interlaced triangle.



The Mystic Double Triangle of the Brahmins, Hebrews and Mohammedans

We do not know that the ancients possessed microscopes, but the latter reveal to us that this double triangle is the form of the characteristic crystal of congealed Water, the result of the action of static electricity. It divides the circle into six segments of sixty degrees each and the distance from point to point is the same as the distance from point to centre (Radius).



The three 4x7 oblongs of the Hexagon

This figure consists of three pairs of parallel lines and each pair constitute the sides of an oblong of 4x7 dimensions, which raised for the purpose of demonstration to 8x14 gives us the number "14" as the diameter of a circle equal in circumference to a square measuring 11x11 because 3 1-7 times (Pi) is 44, which equals the 8+14+14+8 of the oblong.

The three pairs of parallels, forming the star, having a common centre, their revolution, on that centre resolves them to a single pair, which, to the ancients, became symbols of the pillars of the solstices, characterizing the annual revolution of the Earth.

This double triangle symbol, the *Mogun David*, or "Shield of David," of the Hebrews, is found over the whole ancient world, in Mexico and Central America as well as in India.

The Jews of our own day, although they employ this symbol as a racial and National emblem, mounting it upon the pinnacles of synagogues and emblazoning it upon Tabernacle hangings, and the covers of the Sacred Law, know no more of its actual origin and significance than do the Mohammedans, who hold it in equal reverence as the "Seal of Solomon."

Our newly revived science of Cosmo-Geometry unveils the secret of the ages, in this manner—

The geometrical *Hexagon*, which is the basis of this figure, consists of *three* 4x7 oblongs, superimposed.

If we subtract the section "A" from one of these (it being one-fourth of the base of an angle of $23\frac{1}{2}$ degrees) and transfer it to "B," the resultant trapezoidal figure has sides of $10+5+6+5$, which, in Hebrew letters, are *Jod-Ha-Vv-Ha*, or the great and sacred Name of God יהוה (*Jehovah*).



The 4x7 Oblong converted into the Name of God

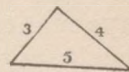
Remembering that we have three such oblongs to deal with, we are led to the fact that the Hebrew sentence יהוה יהוה יהוה or "HJH HVVH VJHJH," consists of the letters of Jehovah, three times repeated but here permuted into the sentence "He that Was, Is and Shall Be."

So that the sacred star of the Jew is but this latter phrase geometrically expressed.

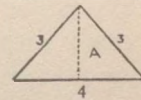


The 3, 4 and 5 proportion in Hebrew letters

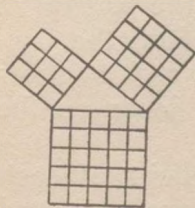
But, here, we are irresistibly led forward by another clue. The sentence in question is seen to be divided into three words, of, respectively, three, four and five letters each. This represents the proportion of the famous Triangle said to have been discovered by the Greek Philosopher Pythagoras, during his travels in search of initiation into the mysteries of Egypt, Chaldea and India, and made the basis of that well-known geometrical figure called the "Forty-seventh Problem of Euclid."



The Egyptian of Huram discovered by Pythagoras

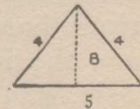


The Triangle of the Squared Circle of equal areas



Pythagoras' application of the Egyptian Triangle of the Huram

The importance of this figure consists in a great variety of practical applications, but none more interesting than the fact that the numbers involved give rise to two equally important Triangles, which supply us with the side of a square and the radius of a circle of equal area to it



The Triangle of the Squared Circle of equal Perimeters or Circumferences

(Triangle A) and the base of a square and the radius of a circle of equal perimeter thereto (Triangle B), the latter being the vertical section of the Great Pyramid of Gizeh, built by the Pharaoh, Cheops, about B. C. 2170.

An Introduction to the Study of the Tarot

By PAUL F. CASE

CHAPTER II

The great name of the God of Israel occurs more than five thousand times in the Bible. Kabbalists call it the Tetragrammaton, or quadriliteral name. Other divine names, such as ADNI, AHIH, and AGLA, also contain four letters, but there is only one Tetragrammaton. It is spelt *Yod-He-Vau-He*—in English letters, I-H-V-H.

The Bible ascribes peculiar power to this name; and tradition says that to pronounce it is to possess a key to all wisdom.¹ In the occult sense, to pronounce the name is to grasp its inner meaning. It is really a cipher, which conceals the profoundest mysteries of Kabalistic doctrine.

The Tarot of the Bohemians gives a brief interpretation of this name and shows how the four letters correspond to the occult meaning of numbers. To it I am indebted for my first knowledge of these matters; but in considering how *Yod-He-Vau-He* unlocks the mysteries of the Tarot, I hope to bring to light facts that have not been published before.

My object is neither to prove the accuracy of the Kabalistic interpretation of the Tetragrammaton, nor to defend the doctrines that have been deduced therefrom. I merely seek to show how the inventors of the Tarot used Kabalistic ideas as the basis for their alphabet of symbols.

The student should understand that the implicits of each letter of the name in the various lists that follow are connected by links of association present in every human mind. The knitting together of apparently unrelated ideas which results from diligent search for, and prolonged meditation upon, these hidden connections, will be found to be one of the principal benefits of this study. In this work a dictionary and a thesaurus will be found useful; but the indispensable feature must be attentive examination of the cards. One might as well try to learn music without singing or playing as to undertake to interpret the Tarot without using the pack itself.

As a beginning, let the student trace the connecting links in the following lists of ideas represented by each letter of the name:

¹Ex. 3-15; 1 Kings 10-1; Ps. 9-10; Prov. 18-10

Yod.

A hand; creation, executive, realization; Mexican, Hindu, Persian, and Christian symbol of God. In the *Zohar*, divine royalty, typified by the rod of Moses (Eliphas Levi); the active principle of all things (Papus); Spirit, Ruach, Prana, or Pneuma, the "life-breath"; inmost principle of man, the Ego, termed *Purusha* by Hindus.

He.

A window; suggests (1) admission of light and air into a building, and (2) a means of outlook, which enables those within to see what happens outside. The first implicit represents movement from a circumference to a center, or *involution*; the second stands for motion from within outward, or *evolution*. Kabalists call *He* "the Mother," and say creation took place therewith. It is a sign of instrumentality, of the universal passive principle, the Non-Ego, which is the *Prakriti*, or Great Mother, of the Hindus.

Vau.

A nail, or hook; fastening, junction, binding, suspension. In the Tetragrammaton, that which joins *Yod* to *He*. The link between Essence (*Purusha*) and Substance (*Prakriti*), i. e., Motion or Force. According to Papus, *Vau* denotes the universal, passive-active, formative power.

2nd He

In the Tetragrammaton the second *He* represents the second implicit of the letter-name. It is a sign of evolution, of transmission from one cycle, or plane, of activity to another. Papus compares it to a grain of wheat relatively to the ear, and calls it a *Yod* in germ—a synthesis of the first three letters, a concentration of their potentialities. It is a sign of Form, which combines Essence, Substance, and Activity.

After digesting the foregoing interpretation of the letters the student will have no trouble to understand the following table:

Yod	He	Vau	2nd He
Spirit	Soul	Astral body	Physical body
Archetypal	Creative	Formative	Material
Fire	Water	Air	Earth
Lion	Eagle	Man	Bull
Leo ¹	Scorpio	Aquarius	Taurus

¹ Leo is the fifth sign, Scorpio the eighth, Aquarius the eleventh, and Taurus the second $5+8+11+2=26$, the sum of the numerical values of the letters of the Tetragrammaton. Mr. Frank C. Higgins, F.R.N.S., is the discoverer of this interesting correspondence.

The implicits of the letters of the name are analogous to the implicits of the first four integers. *Yod*, as a symbol for the active principle of all things which must be a perfect unity, corresponds to 1. *He* denotes the universal passive principle; that which reflects the One and seems also to antagonize and oppose it. This principle has long been identified with the number 2. *Vau*, sign of the union of *Yod* and *He* ($Yod=10, He=5$;

$Yod + He = 10 + 5 = 15 = 1 + 5 = 6$, the numerical value of *Vau*), is analogous to 3, which is the sum of 1 and 2. Finally, as the second *He* is a *Yod* in germ, so is 4 a potential 1; for by that process of occult mathematics called "theosophic extension" $4 = 1 + 2 + 3 + 4 = 10$, and by reduction $10 = 1 + 0 = 1$.

As a potential 1, the number 4 may be thought of as beginning a second group of integers—4, 5, 6, and 7. In this quaternary, 7 is the second *He*. Thus it is also a *Yod* in germ. It returns to unity just as 4 does, for it extends to $28 = 2 + 8 = 10$. Hence occultists take it as the initial figure of a third quaternary—7, 8, 9, 10. 10 is like 4 and 7. It returns to unity at once, by reduction, and its extension is $55 = 5 + 5 = 10 = 1 + 0 = 1$.

Perhaps these correspondences cannot be justified by ordinary rules of logic; but, logical or not, they form a recognized part of occult doctrine. As such they are important clues to the meaning of the Tarot.

They give us, in fact, a key to the general plan of the whole pack. In the minor trumps the correspondences are so obvious that they hardly need to be tabulated; but they are not any more certain than those in the major trumps, though the latter are not so likely to be noticed by a casual observer.

In the minor trumps the Tetragrammaton corresponds to the suits as follows:

Yod	He	Vau	2nd He
Wands	Cups	Swords	Pentacles

Its connection with the cards in each suit is:

Yod	He	Vau	2nd He
1	2	3	4
4	5	6	7
7	8	9	10
King	Queen	Knight	Page

The king represents 10, because 10 is Malkuth, "the kingdom," personified by the sovereign.

These four quaternaries stand also in a relation to each other similar to that between the letters of *Yod-He-Vau-He*. The first (1, 2, 3, 4) corresponds to *Yod*, and its members denote activities peculiar to the archetypal world. The second (4, 5, 6, 7) is to the first as *He* is to *Yod*, and it belongs to the creative world. The activities of the formative world, symbolized by *Vau*, are indicated by the third group. Finally, the synthesis of all these numbers and planes is the material world, where the abstract powers of the ten Sephiroth, indicated by numbers, assume personal form, represented by the court-cards, which correspond to the second *He*.

The clue to the attribution of *Yod-He-Vau-He* to the major trumps is the fact that each letter of the Hebrew alphabet represents a number. From *Aleph* to *Teth* the letters are signs for *units* from 1 to 9; from *Yod* to *Tzaddi* they designate *tens* from 10 to 90; and from *Qoph* to *Tau* they stand for hundreds from 100 to 400. Our knowledge of the correspondences between the letters of the Tetragrammaton and numbers, therefore, leads to the following attribution of *Yod-He-Vau-He* to the Hebrew alphabet:

Yod	He	Vau	2nd He
Aleph 1	Beth 2	Gimel 3	Daleth 4
Daleth 4	He 5	Vau 6	Zain 7
Zain 7	Cheth 8	Teth 9	Yod 10
Yod 10	Kaph 20	Lamed 30	Mem 40
Mem 40	Nun 50	Samekh 60	Ayin 70
Ayin 70	Phe 80	Tzaddi 90	Qoph 100
Qoph 100	Resh 200	Shin 300	Tau 400

Substituting the numbers of the major trumps corresponding to the Hebrew letters gives the following table:

Yod	He	Vau	2nd He
0	1	2	3
3	4	5	6
6	7	8	9
9	10	11	12
12	13	14	15
15	16	17	18
18	19	20	21

The seven quaternaries thus formed are also related to the letters of the name. The first corresponds to *Yod*, the second to *He*, the third to *Vau*, and the fourth to the second *He*. This last becomes the *Yod* of a second series of four quaternaries. Thus, although there are only seven quaternaries in the twenty-two major trumps, they include two distinct groups, of which the first includes the cards from *zero* to *twelve*, while the second comprises the trumps from *nine* to *twenty-one*.

The first group symbolizes the universal process of involution, the descent of spirit into matter, through the four worlds as follows:

	Yod	He	Vau	2nd He
Yod	0	1	2	3.....Archetypal
He	3	4	5	6.....Creative
Vau	6	7	8	9.....Formative
2nd He.....	9	10	11	12.....Material

The second series represents the process of evolution, the ascent of spirit from the material to the archetypal plane. Hence the order of the worlds is reversed, thus:

	Yod	He	Vau	2nd He
Yod	9	10	11	12.....Material
He	12	13	14	15.....Formative
Vau	15	16	17	18.....Creative
2nd He.....	18	19	20	21.....Archetypal

In addition to establishing a general meaning for each card in the pack, this arrangement indicates analogies between cards that stand in similar relations to the letters of the Tetragrammaton. There is a marked correspondence between the cards numbered 9, 12, and 15, for instance, because they are all related to *Yod* and to the second *He*.

The full significance of these correspondences, however, will not be perceived by the student until he has gained some knowledge of the esoteric meaning of the Hebrew alphabet. This will be considered briefly in the next chapter.

The Philosophy of Symbolism

THE THREE SQUARES WITHIN THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

American Academy of Astrologians

(Continued)

The kingdom of Air or Spiritual of the Square of Knowledge is symbolized by the sign *Libra*.

In the Spiritual phase of the airy sign *Aquarius* in the Square of Experience we emphasized Recognition of Consciousness as the ultimate of that Square. *Libra* is an evolution from *Aquarius*, and gives Realization of Consciousness, through a comprehension of the Truth and Unity of Divine and Natural Force, with an adjustment applicable to human needs. This is why *Saturn* is "exalted" in *Libra*! and why the Seventh House is that of *Marriage*. The symbols of this realization are the "Bread and Wine" used by *Jesus* at the "last supper," for this Western angle of the Square of Knowledge typifies this mystic event. The symbol of *Libra* ♎ has a marked significance in the paraphernalia of the Roman Church. *Libra* is a sign of balance, adjustment and equilibrium; it contains the basic Principle of the New Dispensation which is *Unity*, out of which comes *Universality*.

Every Soul passes this gate—this “angle”—this “Angel with the flaming sword!”—many times on its way to greater experience, enlarged knowledge and comprehension of the differing planes and kingdoms until the goal of Revelation is reached. The impersonal Love succeeds the personal here and marriage between the mind and heart accomplishes the true and higher union.

It is at this point that the Cross of Knowledge and the Square of Knowledge unite their symbology and we discern the spiritual states of Consciousness that had their origin in the “Garden of Eden” and innocence and that are contrasted with the transitional states of consciousness born of sense and the “Fall” which found their redemption only through Knowledge in Capricorn at the “foot of the Cross” where was planted the “Tree of Life” and the “Tree of Knowledge of good and evil!” Thus Libra is a point of balance between “the waters above the earth” (Cancer) and “the waters below” (Scorpio)—for water is ever the symbol of Soul, and Soul is ever the aggregation of differing states of Consciousness.

The Square of Knowledge exemplifies the basic Principles of Knowledge and Creation as the Square of Experience exemplifies those of manifestation and generation.

It emphasizes the necessity of infinite Love and protection at this point where the Soul starts on its journey from innocence to redemption through the realms of sense.

The symbology of the Square of Knowledge has its fulfillment in the Sermon on the Mount, with its formula of affirmations, in the Consciousness of the Christ, in the Christ Love and in the New Testament.

The Dual Square

The plane of Revelation and the Dual Square brings into unity the planes of Experience and Knowledge; it harmonizes and transcends these as it reveals Truth. To define its true significance, so that it may prove of practical value, is a very difficult task. Its attributes are to be felt more than expressed and are prophetic of a Kingdom and a Queendom that is to come.

The nearest approach to a definition is Universal Love as expressed through Fatherhood and Motherhood. Yet this term as it is generally understood does not adequately cover the highest meaning.

True Universal Love depends upon a true comprehension of the *new* Fatherhood and Motherhood which is to respond to the purity and virtues demanded by the ideals embodied in the signs making this Square. It will come when the majority of the Human

Race recognizes the spirit of the Christ Teachings and are living a life corresponding to the plane of Knowledge consequent upon the new Fatherhood and Motherhood, aspiring to the Christ *realization* that is to radiate the Divine Life, Light and Love throughout Human organization.

This Square is unlike the Square of Experience or the Square of Knowledge in that it is an evolution from the two, yet expressing the potentialities of both. It is the quintessence of organized spiritual effort. In it we find all wisdom through Virgo, Universality of Love and perfected Altruism through Pisces, the fire of Divine Law and Order through Sagittarius and the Unity of Divine Purpose in Gemini. The "Mystery" revealed of the Immaculate Conception held in Virgo shows the spiritual forces combining in the deep silences of the Taurean Desire center with the mystic properties of service and self-redemption of Capricorn for an example of the fruitage of Purity destined to reorganize the ideals of inter-relation of sex in order that a new standard for the family life shall eventually unfold from this supreme example.

The Kingdom of Earth upon this Square unites the symbology that has been revealed by the Square of Experience and the Square of Knowledge.

The Will of Taurus of the phase of Earth in the Square of Experience and the Energy and Service of Capricorn of the Square of Knowledge are united in Virgo, in the Square of Revelation. The phase of Earth here gives the final impulse to exaltation in Wisdom—the Soul lives for the Soul—all else is its instrument for the Great Ultimate—"A Woman clothed with the Sun and the Moon under her feet and upon her head a crown of twelve stars!" Thus is the Moon (soul) "exalted" in the sign Taurus and Venus—Love—is the "lord" thereof! and Mars is "exalted" in Capricorn, the giver, receiver and perpetuator!

The Kingdom of Water, or the moral upon the plane of Revelation in Pisces is the union of creative power with regenerate law by which Jesus demonstrated in so many ways to the multitudes and to his chosen disciples the degree of Mastership to which his Soul had attained and gave the example of what was possible to all souls. His Resurrection and Ascension being proofs of his absolute dominion over physical and earthly conditions completing the acknowledgment of his Divine Love for Humanity and demonstrating the Universality of his mission over the individuality of his illustrations.

(To be concluded)

Reincarnation

By HERMES TRISMEGISTUS, II.

No. 3

THE KAISER'S AKASHIC RECORD.

See Editor's Note Oct. No.

(Continued)

"When man appears again in Europe, he is an entirely different looking creature, but he is, after all, the same race returning, this time driven northward by the intense heat of the torrid zone. As I observed his appearance, the head had become dolichocephalic; that is, long and narrow; the jaw protruded and the forehead receded, the features still being decidedly ape-like, but the greatest difference was shown in the hand, and particularly in the elongation of the thumb.

"At the beginning of this period," my guide continued, "as you will see from the pictures as we proceed, primitive man began to shape stones for various purposes. At first, you note the crudest attempts in the shaping of a stone to cut a skin from the carcass, and to dress it. Another tool very early invented was the pestle, a rounded stone with a handle for grasping, used to crush wild maize and other cereals that abounded. Even yet, fire had not been discovered."

All this was so interesting, being as vividly portrayed as if thrown on the moving-picture screen, with phonographic attachment, all scenes and sounds being reproduced, that I could have remained there spellbound for hours or days to see and hear the passing events of centuries long dead, but I had not forgotten my real quest—the man-beast—the individual soul which we saw incarnate in the last age. "Where is he? Will he reappear in this age we are contemplating?" I asked.

"He is already here," replied my guide, but you will hardly recognize him in his changed shape, though you may be able to do so, if you study his manners and habits, which are not so greatly changed." Thereupon the guide pointed out a wide plateau above a river, one of a series of natural terraces, which he explained had been formed by the chiselling movement of the great ice-floe in the past glacial period. Here upon this plateau I beheld a group of pre-humans, all busily engaged in hammering away at rocks. At some distance up the river my guide called my attention to a quarry of flint where many men were at work, breaking off boulders of all sizes, which they rolled down to the river, loading them upon a crude sort of raft, and thus transporting

them to the camp. Some of the boulders were so large that it took eight or ten men to handle them. In the camp they were split up and shaped into various implements and weapons by a slow and laborious process of chipping, but one that seemed to require much skill.

Sitting apart was one of gigantesque stature, and of very demoniacal expression of countenance. He appeared to be the only one not working. Each of the workmen as he finished an implement would take it up to the idle one apparently for inspection. He would seize it, turn it over carefully, and view it critically, and if it satisfied him, he would retain it, and add it to a huge pile by his side. If, however, he found any flaw in it, he would hurl it spitefully at the workman, who did not always successfully dodge the missile. The whole tribe of workmen appeared to court the favor of the great Idle One. It was very easy to see that he was in the position of a primitive king, and that the minds of his subjects were being trained to submit to future despotisms.

I was then shown other scenes where this giant ape-man led the chase for a small species of deer. Here he seemed to be in his glory. In another scene he was waging war, evidently against a rival tribe over the possession of a quarry. A big battle was fought and won. Many prisoners were taken, some of whom were horribly tortured, and all were killed, and a number of them eaten.

Through all these scenes, the king beast directed everything, and I noticed that the blood of many victims was carried to him in a hollowed skull, from which he drank with the same relish that a modern monarch might have quaffed ale from a golden goblet. My guide called my attention to what he called the "appetite link," which he said was quite sufficient to identify this race with the vampire harpies of the former age. For these men tore open the jugulars of their victims, and after drawing the first and freshest blood for the king, eagerly sucked at the wound till the ebbing of the last drop, precisely as the harpies had done ages before. Appetites and passions are the things most persistently carried over from life to life, my guide explained.

This epoch I learned lasted for about 150,000 years, or during the second great interglacial period. It is interesting, and essential to the understanding of our narrative, to note certain great geologic changes that took place on the earth's surface at this time.

The whole continent of Asia was one great forest and swamp, interspersed by stretches of meadow. It was less moun-

tainous than at present, while Europe was very much more elevated. Western Europe, for instance, was one great peninsula, terminating with Ireland. all the British Isles being then connected with the mainland, and a large river flowing where the Channel now is.

The great ancient continent of Lemuria, of which Australia is a modern remnant, was being raised from the sea, together with two great continents, one at the South and one at the North pole, which were also in process for formation. These continents were destined to play important roles in the history of the early human races.

The continent of Atlantis of later history, consisted as yet of a number of coral islands, something like the West Indies. These were subsequently joined into one great island which was connected by a giant causeway with what is now Portugal. The Americas were rising from the sea as vast reefs or islands. North America looked like a huge scorpion, northern British America forming the head, and the body and tail running away down to Central America. Very little of the United States had risen above the water east of the Rockies. The Appalachian range consisted of a series of reefs, some of them already quite elevated. Yucatan extended far up into the gulf, and was inhabited by a superior race, contemporaneous with the race developing in Europe. The Americas did not appear in anything like their present form until after the subsidence of Atlantis, 11,500 years B. C.

The centers of greatest pre-human activity were in Europe on the present site of France, Belgium, Great Britain, Germany and Eastern Africa. At the same time contemporaneous races were being evolved in interior Asia, Africa and the continent of Lemuria, as well as the race in Yucatan. In all these places, or nearly all, may be found today lineal descendants of these ancient races, but the European races are hundreds of thousands of years in advance of the Lemurians, whose descendants are the Bushmen of Australia, the South Sea Islanders, and some of the Hill Tribes of India.

While many very early attempts were made at shaping stones and sticks as utensils and weapons, the real art of fashioning flints was the result of thousands upon thousands of years of objective trial as well as of subjective experience. All that is being dug up by archeologists is of comparatively recent date.

The old Stone Age, called the Paleolithic, distinguished by rough unpolished stone implements, lasted really about 100,000 years, merging into the Neolithic, wherein the implements were

polished, and executed in greater variety and perfection than in the preceding age. This was no longer than about 25,000 years ago. The discovery of Bronze, or the art of making it, in Atlantis about 15,000 B. C. revolutionized the art and culture of the whole world. With the later discovery of iron, the manufacture of flint and stone implements declined and nearly ceased, except among some very primitive people, where it is still in vogue.

The time covered by these ages, with the intervening periods of glaciation, inundations, and cosmic catastrophes occurring, cover a period of at least two cosmic rounds of 288,000 years each. Geologists are quite too conservative in all their estimates of the story of the rocks, but no wonder, so many things of importance have transpired in the history of the globe of which there is not the slightest trace left, since they are buried beneath seas and continents.

Modern scientists, too, I find by examining the true cosmic history as revealed by the Akhassic records, have an entirely mistaken notion about the rationale of evolution. It is not that an infinitesimal speck of that strange entity known as Universal Intelligence automatically takes up its abode in another hypothetical entity called protoplasm, and by long and laborious processes of development and growth finally arrives at the point of differentiation known as Homo Sapiens, and then through more elaborate processes of intellectual expansion and achievement arrives at the stage of the present humanity to continue on likewise by similar processes to the ideal state of Super Man.

All this, I am aware, is a very pretty theory, and a good guess, being very generally accepted by the scientists of the present time, since Darwin, Spencer, Huxley, Haeckel and others of the modern school of Evolution propounded the idea, and justified its tenets by laborious research.

Nevertheless, I find the real Soul Germ with all present and future possibilities arriving on this planet at the very start. All that it has to do, and this is surely enough, is to adapt itself to its environment and conquer it step by step, thus acquiring mind, and intelligence, through which the inherent consciousness finds expression. This is accomplished through a long series of lives in various embodiments. But it is the same soul throughout—the same in the ant, the elephant, the man.

The "fall" into matter implies the assumption of these various forms or bodies, through which and from which the soul at last rises triumphant and omnipotent, a very god *in esse*. Thus the principle of involution and evolution is, in the main, a correct one. It is a revelation. However, it works out far dif-

ferently than generally supposed. The part played by the subjective, or intervening spiritual existences between lives, is the one thing hidden from temporal consciousness, since the mind can have no memory of such a state under ordinary conditions, nor can it conceive of the possibility of such a state.

Only as man advances in intellect and morality is he able to rise into these subjective spheres consciously. This he does by a law of spiritual gravitation. For all animals, and for animal men as well, there is a sphere contiguous to earth. It appears, in fact, to extend deep into the earth, so that many "departed" souls are truly earth-bound, in that they cannot get away from earth. I may say in passing that this is the sphere from which commonly the living get so-called spiritual communications from the dead. This sphere is a very close counterpart of the earth. The mentality is here alive, and earth memories are preserved. It is not wholly a reformatory or regenerative state, because an evil mind may here remain positively evil, as on the earth-plane proper.

It was in this realm that I found the soul of the Vampire King, who first arrested my attention, and I discovered that the individual mind of the creature was bent on devising schemes for securing personal attention and flattery, for his vanity was something inordinate. His, too, was a mind of abnormal appetites and passions, and these he was accustomed to satisfy in the cruellest and most abhorrent manner, as it seemed to me. He spent much time in gloating over his past deeds. He had the laugh of a demon and the pose of a Mephistopheles, nevertheless he was forever hunting up the company of those an age in advance of his own instinctive ideals, simulating the manners of his associates to gain their confidence, and afterwards trying to debauch or betray them.

In the period of the elevation of the great Circumpolar Continent, which was anciently known as Valhalla, and during the rise of the most wonderful of all primitive races, the Vahtigs, some 100,000 years ago, this creature soul reincarnated among these people, becoming a "Makka" or priest. He chose this calling because he instinctively knew from the cunning that he had gained in his subjective experience that the easiest and most successful way to control men and command their allegiance and service is through superstition and fear.

(To be continued)

Occult Story

THE EYE OF ID

By LAURELL E. SMALL

The mornings at Point Lawrence were unlike mornings anywhere else in the world; at least such was the firm belief of the natives. And they went so far as to challenge any skeptic to spend but one night there and get up at sunrise; and such an one, if he be at all human, would adhere to the Point Lawrence creed and cry forever after. Can one describe the indescribable? Picture:

“A garden of roses red—
A garden of roses rare—
With morning dew on a mossy bed,
And glorious morning air.”—

Add to that banks of purple violets stretching up unblushing heads to kiss the early sunbeams—fresh-blooming, romantic violets, dewy-sweet, by the side of a stony foot-path winding uphill to a quaint and tropical-looking cottage.

“Point Lawrence House” the Erwin sisters called their little summer home.

The name suggests a place within sound of the sea, but in reality it had nothing but a very picturesque river to wind and gurgle through its valley; for Point Lawrence was far from the sight of the sea, sandwiched in between two hills that were purply gray at dawn; smoky slate-green as the rising sun dispersed the mists; greenest green all day and a kaleidoscopic display of subtle hues from late afternoon until the cherry-red of Sol’s dying rays denotes the end of a day’s journey.

The only “points” one noticed about the place were the sharp and unaccountable angles of Martha Erwin’s bony frame poking through her thin summer voiles.

The Three Erwin Sisters!—the “Three Furies” they were called behind their backs, because they were all so mild and agreeable. Poor Martha was the only ill-favored one among them. Beatrice and Tascia were universally conceded as beautiful as mortal women could be.

Martha lanked her gaunt frame up the stony, violet-fringed path, weighted down on either side by two pails of water, fresh dipped up from the river. One almost expected to hear Martha’s joints creak when she walked. She looked as though someone ought to get after her with an oil-can.

As she "creaked"—inaudibly—up the path under the equilibrating weights of the twin pails of water, she intermittently gave vent to an exasperated "Bobsy!" . . . B-a-w-bs!"

In answer Tascia appeared upon the verandah. "Martha, dear," she scolded sweetly. "Why do you try to lug two pails of water up the hill at once?"

"Because, Tascia, the other pail will not walk up of itself." There was not the slightest trace of sarcasm in her tone. It was a gift that, of Martha's—making sarcastic answers unsarcastically.

"Where is Bobsy?" she demanded. "That child is no mortal use to me, whatever. He disappears like a shadow whenever he is wanted, and it is never too early to find him mooning off somewhere by himself. I do declare, if he were not so drattedly young, I would think the little calf was in love."

Tascia laughed at Martha's opinion of Robert, as she always did. Poor Martha, she thought, was by far too ordinary ever to understand a nature like the adorable Robert's—Martha!—for whom existed nothing but the duties of the day. She bounded down the path and with some difficulty relieved the protesting water-carrier from one of her burdens.

"Some day, Martha," she threatened, "I shall import one of those Chinese poles, with a bucket on either end, for you to balance across your shoulders."

"Won't that be nice!" mocked Martha.

After pouring the water into the capacious cooler in the kitchen, Tascia disappeared in search of Robert. Who else would know just where to find the rover?

Beatrice, the youngest of the Erwin sisters—Beatrice, the lazy one, who never appeared mornings until breakfast was on the table and nearly over—was still upstairs, wondering if any of her beaux would invade Point Lawrence during the week-end. What cared she how much extra work the presence of her young men occasioned Martha? Indeed, Martha did her best to spoil that young lady. She would have spoiled Tascia, too, if she could, but nature and an early marriage "spoiled" her plans instead.

Tascia found the young Robert curled up at the edge of the wood, behind the house, his back against a sapling tree, elbows on knees and a determined chin resting in the cusps of two belligerent-looking little fists. There was revolt in his warm green-gray eyes—eyes which Tascia ever looked into with a pang, because they resembled so much another pair which she guarded like jewels in the strong-box of memory.

"What now, Bobsy?" Tascia dropped down beside him and

placed her arms around the boy. "What beclouds those beautiful eyes, dear child? To think of my little boy, too, nursing a secret sorrow! Isn't it enough that there is one broken heart at Point Lawrence?" She tried to make the words sound light and frivolous, but a little something in her voice gave the lie to the airy laugh which accompanied them.

"Oh, everything!" Robert answered. "Also I *hate* the name of 'Bobsy'; and why does Aunt Martha call me 'B-a-w-bs!' when she knows how much I despise it. I just won't answer to it, any more. She will have to learn to call me Robert. Even that is not my really, truly name. And why have I no Mamma and no Papa?—and oh, Tascia—if you were not at Point Lawrence, I would have run away to join the Indians long—long ago."

Tascia hugged him rapturously. It had been agreed between them that he should drop the appellation "Aunt" before her name which Martha had taught him.

"Oh, Robert!—sometimes I am inclined to think that you are just like any other small boy the wide world over after all. Only I am so sure you are different. You delightful child!—and why am I so honored above all the rest?"

"Because—because your name is 'Tascia' and since your name is Tascia, and your eyes are Tascia's, I know that you and 'Tascia' are one and the same. Meshuliba says so, too," he told her enigmatically. "Meshuliba knows everything," he added with conviction.

"Meshuliba again!" Tascia held him off by the shoulders and tried to be stern with him. "Will you never out-grow your fancies, Robert? I don't think this 'Meshuliba' is good for you. Every day after you have had one of those queer dreams about him you get into a horrid humor, and you and Martha seem to understand each other less. Come, darling, it's time for breakfast; and do try to forget 'Meshuliba.' You'll soon be seven, and getting to be quite a little man now, and little men must learn to put away their baby fancies."

He accompanied her most unwillingly into the house and breakfast. Ordinarily possessed of the customary small-boy voracious appetite, especially in the mornings, a night with Meshuliba always left him *sans* appetite for food, and a strong desire to get away by himself in the woods, to live the night and its thrilling experiences over again with the friends of his dreams—if dreams they might be called, that were so real to him.

Although she remonstrated with Robert to forget his 'fancies,' Tascia knew in her heart that she had a leaning towards

those very fancies, herself. Without knowing why, or even questioning herself in the matter, she *knew* herself to be the 'Tascia' of Robert's dreams.

There was a tacit understanding between the child and the woman who had "the one broken heart at Point Lawrence." His "dreams" were a secret between them. They would never have dared to let Martha, the commonplace, in on such sacred things. She would have been notoriously scandalized.

And as for Beatrice!—she had her head full of vanity and her thousand and one beaux. But a young woman of nineteen is entitled to such predilections. Martha resignedly remarked that the girl had mormon tendencies; and even though she considered it strange, that an old maid who had never even had *one* suspicion of a romance, much less a scandal, should be afflicted with a polygamous sister, still, she blamed it on the Lord, whose ways, she originally explained, "were past understanding," and let it go at that.

Ever since the Erwin sisters' first summer at Point Lawrence—three years before the time of this story—ever since that first summer, when Robert's mother came to do their washing, Tascia and Robert had found a mutual and strange delight in each other's company. His baby lips lisped "Tascia," then, with a facility more glib, by far, than they could frame the words "Mamma" and "Papa."

Robert Timmons, Sr., the boy's father, had never enjoyed a day's prosperity that any one knew of, and marriage and parenthood did not improve his fortunes nor his temper. The little Anna Timmons, his wife, bore her husband's abuses meekly, and shared his ill-fortune uncomplainingly. She was that kind. She took whatever came along and never grumbled. What she thought about them or what she did not think, no one ever knew. A patient, sphinx-like creature, perhaps her eternal silence rather "got on her husband's nerve," as they say, such times as he struck her.

Even his brutality could not stir her to revolt, and were it not for the ugly black and blue marks which appeared around her eyes at regular intervals, the village busy-bodies would never know but what he was the soul of kindness to her—the "pansies," as popular parlance has it, and the traditional temper of the Timmons family, published the matter.

When Timmons, tired, as he said, of his ill-luck at Point Lawrence, boarded a train with his carpet bag packed to seek his fortune "in the big cities," Anna had no comments to make in answer to the inquiries of the neighbors.

When would he come back? She did not know. Did he intend to send money to support the child and herself? How could she tell? Where was he gone? She only shook her head noncommittally. Her face expressed no emotion whatever over the affair. It might have been some other woman's business, for all it seemed to affect her.

She continued to take in washing as usual, but as the days rolled into weeks and the weeks became months, and no word came from her errant husband, Anna, everyone could notice, was visibly wasting away.

One day, when Point Lawrence least expected it, she took to her bed, and after an unreasonably short period of indisposition, died as she had lived—silent and uncomplaining; died, and left Robert, Jr., without father and without mother and without a single living relative in the world whom any one could notify. At the time he was not even five years old.

The Erwin sisters then decided to take charge of the child—at least Tascia did, and with an alacrity that made Martha wonder if she had not speculated upon some such a possibility, and simply awaited the outcome.

Between them they planned to bring him up as though he were their own flesh and blood. They were not wealthy, those three sisters, but a neat little inheritance from their deceased mother rendered them a comfortable income. Their requirements being more or less very modest, especially Martha's, the diminutive addition to the family did not strain their resources by any means. The little one proved a positive comfort to Tascia.

This was almost the end of his second year with them. Before he came the vulture of despair tore at Tascia's vitals, even as she knew it had gnawed at the silent woman's who was Robert's mother.

It was only in Robert's youthful ears she poured her real feelings. Martha should never know how much she suffered, and Beatrice, selfish, frivolous Beatrice was too young to understand. But Robert—to the whole village and to Martha an unaccountable child, was to Tascia the only one who could really comprehend. . . .

"Come Robert!—we must give our beautiful children of the garden their breakfast, too."

Tascia arose from the table, and promptly, without waiting to finish his milk, the eager boy was scrambling from his chair to join her.

Martha would rather have seen him finish his milk, but

knowing the futility of interfering between the two, she just squirmed in her chair at the thought of how hopelessly Tascia was ruining his chances for future usefulness by encouraging his mooning, irregular tendencies. Martha entertained dark fears that he might grow up to be a poet or some such encumbrance upon the community at large. She secretly wished that Tascia would give her a chance to bring him up with the iron hand, as becomes the training of a boy; as if Beatrice were not a living example of Martha's "iron hand."

"Poor Tascia," she confided to the spout of the coffee pot, as she poured out her second cup. "If he were her own flesh and blood, she could not be worse. I may be an old maid, but I am nobody's fool. Bobsy is just something to keep her mind off Pheron."

. . . Tascia's garden! It made fairyland of Point Lawrence. There among the dew-wet roses, watering the pansy and violet beds, the flaunting and aspiring poppies nodding invitingly at them, the woman and the child conversed after a fashion to outrage conventional reason. For Robert rehearsed all the thrilling wonders of his dreams, and his dream-people materialized by the witchcraft of his telling to inhabit Tascia's garden and drive away the dead monotony of Point Lawrence existence.

Instead of the adult telling fairy stories to the child, it was she who listened avidly to the experiences of his exalted imagination.

"And he came again last night," Robert was telling her. "He came just after I put out the light. He told me that my right name is Rabor, and not Robert. There is *nothing* Meshuliba does not know," he said boastfully.

"He knows that I have a little sister, and even I, myself, did not know that. Last night he was in a terrible hurry. 'Come, Rabor,' he said. 'We must go! Hatkeeta waits for us before the Eye of Id. We are all unhappy for Hatkeeta, and to-night she consults Id!'"

"But who is Hatkeeta, darling?" Tascia asked. "You never spoke of her before."

"Why, Hatkeeta is my sister. She is the one Meshuliba knows is my sister. He says she is in trouble, for she is ready to come into the world again, but her papa and her mamma are kept apart by a monster who is feeding on both their hearts."

"Oh, how awful! Robert, it is positively uncanny for a boy of your age to be thinking of such things. For mercy's sake, never breathe a word of all this to Martha; promise me you won't."

"Of course I won't tell Aunt Martha," he exploded. "I never can tell her anything. She tries to be so—so—for certain. One night, long ago, when Meshuliba took me to the Temple of Id, and left me alone before the Idol, the Eye in the center of his forehead blazed red, then green, then pink. Pretty soon, there was no more any light from it and everything faded out, and I found myself in a beautiful palace, and Aunt Martha and Mamma were the head servants there, while I was a Prince."

"Robert!" exclaimed Tascia in amazement and reproof. "If Martha ever heard *that*!"

"She won't," he answered simply. "Last night, when Meshuliba came, before I could say 'Boo!'—I was in the Temple of Id again. Hatkeeta was there, praying to the Idol, that he would destroy the monster that was feeding on her Mamma's and her Papa's hearts; because if she does not come into the world soon, it will be a long, long time again before she will get the chance."

"What is Hatkeeta like?" Tascia put the question with genuine interest.

"Oh, she is beautiful like an angel," he rhapsodized. "She is my own sister, and she is a Priestess of Id and she looks like you!"

"Robert, you take my breath away," said Tascia seriously, as her hand flew to her heart. "Oh, whatever would Martha say to all this? She would think us both crazy—you for saying it, and me for listening."

"Well," he insisted doggedly. "I have seen her with my own eyes and talked to her. And she kissed me and cried and said that if Id hears her prayers and destroys the monster, I would not be lonesome very much longer, for she would come and live with us."

"Here?" Tascia gasped.

"I don't know where. But it is somewhere with you, and me, and—him."

This was an astounding revelation to Tascia.

"And who is—him?" she quavered.

"He is tall, and his eyes are same as mine. His hair is black and shiny and there's a mole on his left cheek and——"

"Robert!—dear child, where have you seen such a person? Surely not in your dream Temple?" She closed her eyes tightly and swallowed a mountain; Robert had described a picture that was graven on her heart.

"Tell me quickly, Robert, where did you see this man?"

"In the Temple of Id." He seemed surprised that she did not know. "Meshuliba has sent me to show him the way, oh,

many, many times! . . . While Hatkeeta prayed to Id, the Eye flashed so dazzling bright that I was almost blinded. That's a sure sign he will answer her prayers. Then everything faded out as they 'most always do after the Eye of Id flashes, and the man I described to you appeared and the ugly monster was eating at his heart. Hatkeeta called him her father, and cried and kissed his hands, but he could not see her for his eyes were clouded with pain."

It was easy to see that the world he spoke of was very real to him—that he was *relating*, not *creating* his story. Patiently and earnestly Tascia had listened. He had ceased to be the boy Robert—he had become a voice from another world. But try as she might she could not help thinking, with a great deal of uneasiness: "What would Martha say to all this."

She was half afraid to encourage, too much, in him what she herself did not quite understand. She wondered if, perhaps, the circumstances of his birth—his father's cruelty to his mother, and his mother's peculiar nature—did not serve to affect his mind a little. She shuddered to think of such a possibility.

She even had a mind to steal away with him, on some pretence or other, to one of the nearby cities and consult a physician in his behalf. But then, he was so sensitive about his dream friends—they were so *real* to him—and she had promised never to betray his confidence, since Meshuliba had warned him not to breathe a word to anyone else about the whole affair but her.

No; she could not bring herself to do that. To take the matter to a physician would necessitate a betrayal of their secret, and she could not do that. What could be worse than breaking faith with a child? Again, she was afraid that such a proceeding would have a tendency to suggestionize the child into a mild form of dementia, for he would have lost confidence in his own lucidity. At any rate, she argued, the blundering officiousness of doctors as a class would be ruinous to a delicate and sensitive nature, like Robert's. No good comes of tampering with youthful imaginations. Such were the thoughts haunting her mind between the pauses.

"Tell me more about the man with the pain-clouded eyes, darling." She tried to make the question sound very matter-of-fact."

"Long, long ago he was the King of Illaion, and I was his son, the Prince Rabor," he announced proudly.

"But there is no such place in the world, Robert."

A burst of childish laughter at her stupidity repaid her scepticism.

"Didn't I say long—long—l-o-n-g ago? That country has ceased to be. Meshuliba says its people became very wicked. So wicked that not only they themselves died, but they caused even the country to die with them."

"Oh, merciful goodness, child! I hope you were not one of the wicked ones." Tascia tried to seem awfully shocked.

"Of course not! You had to be pretty good to be a prince those days." Tascia laughed heartily at his seriousness.

"Look, Tascia, I can sign my name in the language of Illaion."

He took a twig and traced some queer characters on the gravel.

"Poor little Hatkeeta cannot speak our language, yet, so I always have to speak to her in Illaion. When I am in the Temple of Id, I speak only Illaion, but when I return to my room, I can't even say a single word in Illaion, yet I remember it all in English. Isn't that funny?"

"But you just wrote your name in this Illaion tongue, dear." Tascia, with her head on one side intently studied the characters he had traced on the ground.

"Yes, Tascia. That's the signature of the Prince Rabor. I asked Meshuliba to teach me that, and he traced it on my pillow every night until I had learned it. As long as my eyes were shut I could see it on the pillow, but the minute I could open them, the writing was not there."

This was too much for Tascia, so she endeavored to bring the conversation back to safer topics.

"I want to hear more about the man with the pain-clouded eyes," she said.

"Oh, Tascia!" he replied earnestly. "There is so much pain in his eyes—from here," touching the spot above his heart.

. A long pause; then suddenly Robert was struck with an idea. His warm, young eyes widened and glowed with a new enthusiasm.

"Maybe," he shouted, so loudly that Tascia placed her hand over his mouth, for fear of attracting the attention of Martha or Beatrice to their rendezvous.

(To be continued)

The Fundamental Principles of the Pi-King Tao

AND THE CABBALAS OF EGYPT, INDIA, AND
THE HEBREWS

By ZEOLIA J. BOYILE

(Continued)

In order to render as clear as possible the actual manner of using the rules and definitions we give here a few examples of their application.

Taking the name Margaret we first find the sum to which it adds

$$\begin{array}{c} M a r g a r e t \\ 4+1+9+7+1+9+5+2=38 \end{array}$$

Following out the definition of this number it indicates travel, generosity, too great plainness of speech, a religious spirit and probably a tendency to extravagance.

Suppose there are three people who bear the name Margaret: Margaret Walters, Margaret Johnson and Margaret Smith. They will each have in a general way the type traits of Margaret; nevertheless each will be quite different from the other and lead entirely dissimilar lives. Margaret Smith would be quieter than either of the others; and in some ways might have easier conditions. Margaret Johnson would make the best leader in anything she undertook, have many friends and be very popular. Margaret Walters would be very clear-headed, quick in judgment and inclined to sarcasm. Each of the others would prefer city to country life, but Margaret Walters would like both, and be divided mentally between these two feelings; because 11 always produces a love for being among many people, while 26, the sum of Walters, having the fundamental traits of 8, gives a love for country life and being alone with Nature.

As each of the three Margarets would probably have a different birthday and possibly a middle name, while the maiden names of the three mothers would also be another item, the characteristics of the three girls would be still more widely diversified.

As another example we take the name Harry. As the sum of this name is 34—which is fundamentally 7—it tells us that its owner will be reserved; not because he wishes to but because he cannot help it. He may be an extremely genial person, but

whenever anything touches his feelings in any way, he will be quite unable to give the emotion an outlet, but will try to conceal it from all eyes; the deeper the feeling the more likely he is to do so. He will also be very determined and persevering.

Continuing the analyzation we see that he will be clear-headed and very active. The initial H will keep him constantly straining and making an effort; sometimes because it is necessary, but just as often when it is not. It may often be merely for pleasure.

If he is Harry Green—the latter name being 31—he will, further, have practical sense, caution, and an inclination to save his money. Should he make investments it will be after careful thought; and the ventures will usually be safe ones; especially as the *a* of Harry will add clearness to the mental vision.

If, on the other hand, he should be Harry Louis—Louis being 22—he will spend his money very freely, probably extravagantly. Should the name be Louis Green, he will be wildly extravagant one moment and having fits of economy the next. A peculiar phase of character which his friends will be quite unable to comprehend and which will render him an enigma to himself as well.

It must be thoroughly understood that these readings are the merest outline, only introduced, as was stated at the beginning, to show in what manner the rules are applied.

It has been considered that a somewhat more detailed explanation of another erroneous idea, long propogated in regard to this science of names, is necessary before proceeding to the main subjects treated of in the ensuing pages.

NEVER, *under any circumstances* whatever add the entire name down to a *single* digit. This method is *absolutely* WRONG, as the most ordinary REAL knowledge of this science will immediately show.

We give as an example the two following names:

James $12=3$, Brown $27=9$, Smith $24=6=$
 $3+9+6=18=1+8=9$.

Rudolph $40=4$, Sidney $31=4$, Darrad $28=10=1=4+4+1=9$

The single digit in both these cases equals 9, and under the single digit method would give the two owners of these names the characteristics of that number. The real truth is that the two men would be about as different as two natures could possibly be.

James Brown Smith would be gentle, sweet-tempered; inclined to shrink into the background; very musical, self-sacrificing, imaginative, etc.; while Rudolph Sidney Darrad would be extremely practical; very little imagination; a violent temper; not at all given to stepping into the background; on the contrary always occupying as large a portion of the foreground as he could conveniently cover. Probably a great love of mechanics, but too contrary and self-opinionated ever to rise to genius. A most uncomfortable person to be with, opposing everyone and everything and altogether an individual to avoid, if possible.

The only correct way to read a name is in its separate parts, James 12, Brown 27, Smith 24, the mother's maiden name—that is, the surname—as a fourth item, and the day of birth as a *number*.

1, 2, 3, 4, 5, 6, 7, 8, 9 are the fundamental or basic numbers of all the others; but each double number has as well, a special definition of its own.

For instance the definition of 10 will be that given for 10, but it will also have the fundamental characteristics of 1. The fundamental definition of 24 or 42 will be 6, but the most important definition of either of those two numbers will be those given under 24 and 42. 32 or 41 will have their special definitions; but with the fundamental characteristics of 5, etc.

The next point to be explained must be that of the undertones. These will never act as strongly in the name as the addition of the name itself.

In Georgiana, for instance, which adds to 50, the undertone is 49. The undertone is exactly what it is termed: the *under* tone. Nevertheless a name adding to a number which tends to produce trouble—say 23—will be less unfortunate if the undertone is a good one. 23 is either overthrowing or being overthrown. 22 induces giving away one's money; therefore a 23 with a 22 undertone is likely to be overthrown; while a 23 with a 31 undertone is much more probable to overthrow. On the same principle a fortunate number may be rendered *less* fortunate by a bad undertone.

The initials should be read as an important item, and the most prominent vowels in the entire name will strongly influence the whole; especially if the same vowel occurs more than once.

Taking as an example the name Walter 25, Louis 22, Smith 24, with the mother's maiden name Roland, the day of birth the 4th.

The dominant characteristics of Walter 25 will be determination in overcoming obstacles as represented by 7—Walter being

25—especially as the trait will be further enhanced by the equal determination of the 4—day of birth. The *o* is also determination and this name possesses two, Louis and Roland. He will have also a psychic quality given by the 25, which number will also make him successful on or near water. Roland $28=10=1$ will make him inventive, 4 will give a practical mind, a taste for mechanics and a tendency to work with his hands. 7, executive ability and a talent for chemistry; he might therefore, and probably would, do very original things in either or both these directions. As 7 gives also a love of nature, 4 and 22 a passion for travel, especially by water, 28 as a 10 or 1 also bestows this quality, he will probably make many journeys both through desire and necessity. Usually they will be in regard to mechanical matters, or inventions of his own, or as an engineer, or engineering matters. 10 or 1 (28) also gives talent in engineering and is the number of the natural pioneer. The 25 (as 25) will give strong intuition—if more than one 25 occurs in a name this may almost amount to second sight—in the present instance it would probably take the form of dreams or presentiments.

The 22 hates to say no, especially concerning money. The resistance and determination of the 7 (25) tends, however, to strengthen the character, and lessen this trait. It would develop into a spasmodic giving and saving.

The 28 produces originality, wit, cleverness; especially as the *R* would further this by bestowing a strong imagination. Smith would add musical and artistic tastes; while the *i*—giving intuition—would strengthen the psychic qualities of the 25.

Louis, 22 with its undertone 32, will give a desire for social life and many friends; while the 35 undertone of Roland gives a desire to be friendly. The natural result of such a combination can be easily seen.

The *a* of Walter would develop clear-headedness as well as quickness and intuitiveness; the *o*'s of Louis and Roland caution; the quality of stopping to think before deciding. This combination therefore, would mean a well-balanced brain; a man of good judgment neither too quick nor too slow, except at times when the 4 (date of birth) led him into temper and opposition.

To the Aspirant

By THE TORCH BEARER

THE STUDENT'S PRAYER

I demand to be in Harmony with the Great Law.

My Father which art in heaven:
Hallowed be Thy name,
Thy Kingdom come,
Thy will be done,
On earth as it is in heaven.

Give us Knowledge of the Law.
Give us Wisdom to use it wisely.
Give us Power to use it in all ways.

Give us Harmony with all things,
Give us Happiness.
Give us Health.

Give us Vigor.
Give us ever-increasing Vitality.
Give us Youth and Beauty.

Give us sufficient for the day and the hour.
Give us vision to see.
Give us ability to hear.

Give us Poise.
Give us Peace.
Fill our hearts with love for all mankind.
After this manner pray ye.

Psychical Research

MENTAL DIAGNOSIS BY HANDWRITING

By HEREWARD CARRINGTON, PH.D.

Your handwriting tells more than you know!

In many ways, it is indicative of your character—your weak and your strong points. It gives the expert “graphologist” an opportunity to come into closer touch with your real “self” than he otherwise could, after knowing you for weeks and even months. All your little failings are relentlessly revealed by this great indicator of character! On the other hand, strong sides of your nature are thus revealed—perhaps for the first time, if you are a modest man!

But while all this has been known for some time, it is *not* known (to the public at large) that mental and bodily illnesses, diseases and kindred pathological states are revealed in the writing. This branch of the science of handwriting has only been developed on scientific lines of late years; it is known to comparatively few. Yet it is a most interesting and important subject; one deserving to be more fully recognized. A few examples and a short description will serve to place the question before the reader, and explain the situation as it exists to-day.

Handwriting may be divided, roughly, into two branches or divisions, for study. First, the purely ‘automatic’ part—the formation of strokes, which is learned when we first learn to write, and soon becomes an automatic act, like walking. Second, the ‘conscious’ portion of the writing—that is, the formation of letters and words—about which we most think, and which involve a certain amount of conscious brain activity. These two divisions have also been called the ‘involuntary’ and the ‘voluntary’ parts of handwriting.

Now, our nervous system has various functions. Only a small part of it—the brain—and only a small portion of the brain, is used in conscious operations. The rear division of that organ, the spinal cord, and the whole of the “sympathetic nervous system” are devoted to the government of unconscious or involuntary actions. Applying this to handwriting, we can see at once that, if the purely automatic portion of the handwriting be defective, the nervous system governing that part of the process is diseased, or in some way out-of-order. On the contrary, if the handwriting is indicative of an abnormal condition, that part of the nervous system which governs the conscious operations is

abnormal also. In other words, the character of the *strokes* indicates the condition of the unconscious nervous system; the character of the *letters* and *words*, shows us the condition of the conscious nervous system.

By a close study of handwriting, from these two points of view, it is therefore possible to arrive at certain conclusions as to the condition of the patient's nervous and mental systems. The various abnormalities and pathological conditions will be clearly indicated. The writing may be copied, photographed, and thrown upon a screen and in this way every variation and irregularity of the writing, no matter how slight, may be traced with the greatest accuracy.

Suppose the handwriting before you presents certain abnormal signs and defects, as to the involuntary side (the up and down strokes). You would be justified in assuming that the patient suffered from hysteria or mania, or melancholia, or epilepsy, or one of the various forms of psychical disease, in which an anatomical degeneration of the brain had taken place.

If, on the contrary, the handwriting shows unmistakable signs of being abnormal as to its conscious or voluntary character, you may be justified in thinking that some actual physical degeneration of the brain itself has begun. There are, of course, many exceptions; but this is the general rule.

Suppose a specimen of handwriting is before you, which you are asked to study, and to decide the mental and physical condition of the writer from this specimen. How proceed?

You would begin by studying, first of all, the strokes, or involuntary part of the writing. In this connection, the most noticeable and important sign is the following:—

If a stroke (up or down) is sloping to the left, and in it anywhere there is a distinct "break," with a mark or pointed angle to the right, this is a sure sign of a diseased or pathological condition. The reverse of this also holds good—if there be a break to the left in a right-hand slope.

If these "jiggles" are infrequent and slight, they indicate, merely, a generally run-down condition, or slight mental disturbance. If, on the contrary, they are frequent and very accentuated, they show that the demon of insanity is alert and active, in such a person, and that a definite pathological condition is present.

If two or three breaks occur in one stroke, the condition is far more serious than if only one break occurs. Many examples of this may be found in the "delusion of persecution." As this

is a psychical disease, the brain itself undergoes no degeneration, so that the conscious part of the handwriting often shows hardly any abnormalities. The letters and words are perfect, while the strokes are highly defective.

Nearly all forms of insanity show very clearly in the handwriting—more especially in the up-strokes. The writing of insane persons usually shows a peculiar tremor, which may be distinguished from the tremor of old age, exertion, etc., by the fact that, in such cases, the down strokes betray the same tremor as the up strokes while in abnormal mental conditions this is not the case.

In cases of insanity, and kindred abnormal mental conditions, breaks in the up stroke are often seen to occur. Hesitating and stumbling joins are also indicative of some deranged condition, more or less serious.

Coming, now, to the study of the conscious or voluntary part of the handwriting, this shows equally interesting features. Small, connecting, and even main strokes may be omitted; or, on the other hand, may be duplicated. Letters and even syllables and whole words may be omitted or added. Naturally, this last condition occurs but seldom; but in severe cases it may be frequently noted.

Transposition or exchange of position of letters and words is also seen. This result may be experimentally induced in nearly every case by causing the patient to write unfamiliar material at a high rate of speed; but, in ordinary handwriting, such transpositions are very rare, unless some pathological condition be present.

If these omissions or additions are few and far between, no great apprehension need be felt; but if they occur with great frequency, incipient insanity, delirium or some kindred disease is generally indicated.

These abnormalities often indicate a purely psychical disorder; but they may be indicative of actual brain disease. The conscious mental processes are interfered with; and this shows itself in the writing. What the nature of this disturbance is must be revealed by farther study and analysis.

Handwriting will often reveal a hidden abnormal mental condition long before it is otherwise manifest; it is thus a valuable means of diagnosis. Even slight tendencies to such conditions may be shown and detected in the handwriting long before they are manifest in any other direction. The "danger signal" having been given, it should be a signal to adopt rigorous hygienic and

other measures, calculated to offset and cure the abnormal condition which is thus shown to have only just begun. A careful study of the handwriting may thus be the means of saving many a person from premature mental and moral degeneration, or bodily disease.

And this brings us to the second branch of our subject—the diagnosis of bodily disease by means of the handwriting. Only a few general rules and indications will be given, since the subject is difficult and as yet in its infancy.

Irregularities in the upright or main strokes must be looked to, for indications of bodily illness. If a left-hand stroke gives a sudden "kink" to the right, or *vice versa*, this is a pretty sure indication that some abnormal bodily condition is present. A right-handed bending on a left-handed stroke seems to indicate a tendency to lung diseases; while a left-handed bending on a right-hand stroke is held to be a sign of disturbance of the stomach, intestines, or some part of the digestive tube.

If the sudden bend to the right appears in the middle of the main stroke, this is a symptom of heart disease.

As to the left-handed bend if it appears in the upper half of the stroke it is said to indicate bowel trouble while if it occurs on the lower half of the stroke it means that the stomach is diseased, or that there is a tendency to disease in that direction.

In letters necessitating a long down stroke, such as Y, G, J, etc., if there is a sudden dip to the right in the center of the downward stroke, this is held to indicate trouble in the sexual organs. If these downward strokes bend excessively to the right, on the contrary, so as to make a distinct curve, it is indicative of liver or kidney trouble.

Exceedingly short downward strokes, in these letters, denote a pathological condition; but the exact nature of this state is not as yet accurately determined.

These are some of the most important signs which indicate abnormal or pathological conditions of mind or body. A study of handwriting, from this point-of-view, will doubtless be undertaken in the future and will prove of great value to medical science—as it has already proved to be of value, in the field of criminology.

It is asserted that a sure distinction between the handwriting of men and that of women is that, in the former case, there is always a tendency toward a right-hand beginning of a downward stroke; while in the latter, there is a left-hand beginning. How universally applicable this is must be a matter for the future to decide!

Higher Thought

WHAT THOUGHT DOES

By EUGENE DEL MAR

Man's conception of God constitutes the basis of his spiritual, mental and physical life. It indicates his plane of development and constitutes the mainspring of all of his life's activities.

It may be said that all religions occur in the conceptions that God is One, God is All and God is God. The deductions and implications that flow from these conceptions are well-nigh endless. Indeed, they are so searching, so compelling and of such tremendous import that, although in theory they are accepted universally, in practice they are rejected almost as completely.

Until highly spiritual, man is prone to accept as his guide the seeming dualities of appearance rather than the unity of Reality. In theory he may recognize the universal principle of Good, but in practice he persists in regarding both good and evil as representative of conflicting principles. And while proclaiming the universal reality of Health, his consciousness is disposed to give to the appearance of disease an equal standing in principle.

The fifty years of scientific investigation and research that followed the advent of Darwin's "Origin of Species" and "Descent of Man" was replete with discovery and invention, and the world's energies were devoted to extending man's dominion over the material universe. During this period, intellect questioned and challenged all conservative and conventional beliefs.

As an almost inevitable result of and reaction to man's recent intellectual and scientific attainments, the emotional side of his nature asserted itself by way of establishing an equilibrium, and together they inaugurated a world-wide religious upheaval and revival. Without an acute intellectual awakening there could have been no great outburst, and lacking the reinforcement of emotion no violent disturbance would have ensued.

The essentials of creation are the masculine and feminine principles in conjunction, and it was only when intellect and emotion united that the world felt the thrill of a new era. Neither the cold and chill of intellect nor the heat and fever of emotion represent a normal or ideal world. Only when united is either complete.

What are the relative functions of intellect and emotion? Does either tend to retard spiritual development? How may they be exercised as agencies of progress? Are they in conflict? Can they be combined to mutual advantage and harnessed for

useful service? What are they in essence, and how best may they be manipulated? These are a few of the numerous questions suggested by the present spiritual renaissance, and they demand clear and convincing replies.

Positive and definite statements of truth compel attention and challenge opposition. They can neither be avoided nor evaded; they must be met. They are not subject to suspended animation, but demand either acceptance or rejection. They are not affected by denials, while vague thoughts and confused ideas dissipate before them. They can be silenced only by positive statements of greater truth.

One may be positive and definite in statement irrespective of his plane of development. He may formulate his convictions in certain and unequivocal form, and yet be fully aware that there are illimitable planes of thought and realization yet to be attained.

Truth is explosive, however, and its sudden discharge may tear aside a curtain, dissolve a fog or blow away a cloud that has hidden the sunshine of peace and happiness. The following statements are deemed to be in harmony with both principle and experience and are offered as a reply to some of the foregoing questions:—

I. There is a universal Principle of Attraction which determines every coming-together and every keeping-apart of the particles, the portions and the various aspects of the Universe.

II. Man attracts to himself according to his physical and mental needs, subject always to a developing consciousness of creative power that increasingly directs, changes and alters his normal attraction.

III. Man directs, changes and alters his normal attraction, either consciously, purposely, intelligently, or otherwise.

IV. Through selection and initiative, man attracts to himself what he wants or desires, whether or not he needs or requires it; he determines his demand and attracts his supply.

V. Man's consciousness of harmony, or his love, dominates the activities of the Principle of Attraction as they are related to himself.

VI. Emotion is a love attribute, whether constructive or destructive, good or evil, active or passive, pleasant or painful; it represents a harmony with its kind, a vibration correlated to similar vibrations, a syntony with its own.

VII. Each emotion is in conscious harmony, or in love, either with the constructive or destructive, good or evil, pleasant or painful; but whether in harmony with one or the other, with

the beautiful or the ugly, it loves that with which it is in accord.

VIII. Emotion constitutes the dynamic power of man's attraction; it is the product of his ideas as founded in experience and influenced by ideals.

IX. Abstract intellectual thought has no power of attraction; only as a man "thinketh in his heart" or emotionally, does his thought possess dynamic power.

X. Ideas are mental while ideals are spiritual; one's attraction depends upon the spiritual power that propels his mental force.

XI. Thought directs, defines, molds and shapes; incidentally it limits, controls, confines and restricts.

XII. Emotion without thought is power uncontrolled, undefined, undirected, unshaped, unmolded; it is the bow without the arrow, the molten metal without the mold.

XIII. Thought without emotion lacks intensity, enthusiasm, strength; it is the arrow without the bow, the mold without the molten metal.

XIV. Emotion is the spiritual bow that speeds the mental arrow of thought; it is the molten metal which takes the shape that thought imparts to it.

XV. Emotion has its basis in the subconscious and thought in the conscious; emotion is the feminine and receptive while thought is the masculine and positive; and creation attends their union.

XVI. Emotion gains in dynamic power through conservation and control.

XVII. Emotion gains in grace and beauty as higher ideals or loftier conceptions of truth are adopted as the impulses to its activity and conservation.

XVIII. Thought creates; it converts the invisible into the visible, translates the intangible into the tangible, transmutes form and shape and gives new definition and limitation.

XIX. Thought gains power to define, mold and shape as it becomes more clarified, exact and definite in its ideas, and is prompted by a deeper understanding of the relations of cause and effect, of fact and truth, of actuality and reality.

XX. All thought is creative, fundamentally, there is no destructive thought.

XXI. Thought destroys only as a result and incident of creation.

XXII. Thought destroys the smaller by expanding it into the greater; it destroys the greater by contracting it to the smaller.

XXIII. When thought molds a new form, makes a new definition, fashions a new shape, or points a new direction, the new limitation, restriction or control takes the place of the old; as the new includes the old the latter indeed persists, but as it no longer is visible as an entity, in that sense it is destroyed.

XXIV. Fundamentally there is no destruction; only change of form, appearance, seeming; either transformation on the same plane or transmutation from one plane to another.

XXV. Thought creates its god and devil, its heaven and hell, its angel and demon, its beautiful and ugly, its pleasant and painful; but always and ever it creates, whether its creation is constructive or destructive, uplifting or degrading, good or evil.

XXVI. With well-defined and clarified thought, intensified and vitalized by highly idealized and controlled emotion, man may create life patterns and designs of wondrous grace and dazzling beauty.

.....
In the dense ignorance of a distant past, man began to shed his brutal and shaggy exterior; then he stood erect and grew a brain and a hand that foretold his dominion over other life-forms; and later, he came to a realization of the God within and attained to Self-mastery.

Man knows the outer world only to the extent of his conscious response to its impressions, and as man's inner consciousness expands so to him does the outer world unfold. Man re-makes his world as he develops his consciousness, and this he does through conservation, use and control of his emotion, thought and act, through self-mastery. Man not only makes his own world but determines his relation to it and the extent to which he shall realize health and happiness. In attaining to self-mastery, he dominates the world of his consciousness.

The Universe offers to man an infinite storehouse of potentialities, freedom to which has been conferred upon him through his powers of selection and initiative. He has two agencies through which he claims his birthright. From one hand he loosens the thunderbolts of emotion with which he may stir into responsive activity all possible chords and symphonies of vibration, and from the other he hurls the lightning of thought whereby intelligent direction and form is given to his asserted powers of attraction.

With these divine gifts at his command, to assert that man is a plaything of fate, a slave of environment or a worm of the dust, is rank blasphemy! In the past even as a slave man foreshadowed his present development; and now as a master, he prophesies his future greatness.

When man becomes a law unto himself, he takes his fate into his own hands. Then he determines how he shall be affected by infinite and eternal laws, through his wise discrimination in furnishing the causes which inevitably these laws convert into their correlated results.

When these God-given powers are manipulated with wisdom and courage, with science and art, man consciously determines the conditions, circumstances and environment of his life, he takes and gives as he pleases, and he orders his life to suit himself. All that he knows of life is then subject to his command, and in every sense in which man may comprehend creation, certainly man is a creator!

THE BOSTON NEW THOUGHT CONVENTION

The International New Thought Alliance held its "Fourth Congress" in Boston, at the Hotel Somerset, September 15th to 22nd, winding up its sessions with a patriotic evening in the historic Faneuil Hall. The convention was a decided success, well attended and enthusiastic. Owing to war conditions, there were no foreign delegates, but the Pacific Coast and various other sections of our country were well represented.

One of the features was the marked activity of several prominent New Thought leaders who, until very recently, had persistently declined all connection with association or organization. Another gratifying thing was the promise of some twenty life memberships at one hundred dollars each, indicating that the thought of giving as well as receiving is permeating the New Thought world. May this idea become widely contagious!

Greater activity of the Alliance was foreshadowed by the appointment of numerous Field Secretaries who, acting in conjunction with local representatives of the Alliance, will help in various ways to spread the teaching more widely and vigorously than heretofore.

The International New Thought Alliance is the successor of the International Metaphysical Alliance, which originated at Hartford in 1898, had its convention in Boston in 1899 and in New York in 1900. Then it was merged into The New Thought Federation, which held its first convention at the St. Louis Exposition; and after receiving other designations, it finally assumed its present name at the convention held in London in 1914. Its meeting at the San Francisco Exposition was quite a feature of that great event; and in 1919, after various local conferences, the Alliance will hold its "Fifth Congress" at Cincinnati.

The Pi-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.

A. M. B. M.—October 15th.

Rather quiet person, but should be original in thought and action. Power of concentration and high ideals. Apt to become discontented because the rest of the world falls short of the standard one has set up. Should have strong love of music and probably a very nice voice, ranging from high soprano to middle register, also talent as an artist and especially in drawing, accurate in detail. Many have sudden outbursts of temper or excitement. Should have rather sweet manners and may be called on for much self-sacrifice. The danger in this name is that it may tend to over-ambition. May have, or have had, considerable money, but generally loses much of it through too much ambition or too high ideals, sometimes through trying to reform something or somebody. The heart is highly strung and must not be subjected to much physical strain. Talent for acting and as nurse or physician. Married a rather quiet man (unless the rest of his name pulls directly against this attribute), sensitive, and more thoughtful than talkative; he should be good accountant and also good engineer or in some similar line.

J. G. —July 1st.

Very original and independent of the opinions of others. Excellent executive ability and leadership. Should have charge of one's own affairs or be at the head of some business or department. Artistic in dress and would be good in any line of that sort; also fine engineer. Strong power of concentration; great determination in overcoming obstacles. Clever at repartee; usually good-natured and perhaps rather merry, but probably irritable if interrupted when trying to think out some particular matter.

Could probably get along with a business partner, but better alone; versatile mind, learns easily anything upon which the interest is centered at the moment. Should be fond of study and be particularly good at acquiring languages. Present table indicates probable gain in money and power which may possibly come through inheritance.

F. H. M.—November 8th.

Too much determination one way and not enough in another. Very determined in overcoming difficulties and perhaps in having one's own way; at other times and when in certain moods, hates to say no. Rather free with money; should have love for spiritual matters and have high ideals. Probably travel considerably, and would be excellent worker in religious or spiritual lines. Preaching to, or working among people. Generous with money, good talker and writer. Great love for nature and mountains; fond of mountain climbing, long walks, etc.; would make fine physician or excel in floriculture. When the feelings are touched most strongly, cannot talk about the matter. Should be fond of animals and have a magnetic attraction for everything in the animal kingdom, particularly birds. Can be successful in commerce, exporting and importing, or in connection with ships.

H. E. H.—February 8th.

Standing in one's own light. Surname will be more successful if spelled with one "I" instead of two. Probably does not eat a great deal and is a little peculiar in one's likes and dislikes in this direction. Probably strong believer in forehandedness or, in other words, "preparedness." Great love of home and home life, but usually many difficulties or uncomfortable conditions in regard to the home and often forced to separate from it. When mentally wounded, the first desire is to get into the home as quickly as possible, no matter how distant. Through the surname might be brought into danger on the water; through the mother's name would probably come through the danger safely. The middle name gives considerable executive ability, but tendency to be swindled out of money by the opposite sex. Probably has presentiments. Middle name also protects against fires, explosions and falling walls.

A. E. M. T. F.—February 22nd.

Would be particularly good as a dancer, also in any musical line; but should avoid riding horseback unless on a very quiet horse and should never ride astride, as there is danger of a fall from a horse; further, should never climb on ladders or other places of that type. Liable to injure the back or legs or suffer from troubles involving these parts. Should have a very pretty voice, probably contralto; would be good musical director or choir leader. Also talented in artistic lines, especially as a sculptor. Mother's name and middle name give a reserved and rather repressed nature. Very level-headed, will keep perfectly cool even in the face of great emergency. Inclined to be easy-going, perhaps too much so. Does not like to say no; generous with money. Must not take too much physical exertion, as the heart could be easily overstrained. Married name produces versatile mind, power to learn easily anything upon which the interest is centered. Talent for public speaking or writing. Successful in politics.

Astrology

ASTRO-METEOROLOGY

Weather Forecasts for November

By GEORGE J. McCORMACK

American Academy of Astrologians

The astral influence of Jupiter, Uranus, Saturn, and Venus, in the respective order named, will dominate over each of the lunar quarters in the meteorological scheme during the present month, and as in August, wide variations of temperature and atmospheric conditions are to be anticipated.

PHENOMENA: NOVEMBER 1918

Calculated for 75° west longitude.

SOLAR		MUTUAL	LUNAR
1	P. H		□ 4 1 ⁴⁸ p.m.
2	72° 5' 90° Ψ	♂ 60° H	Δ H 5 ⁵⁷ a.m. * 5 0 ²⁷ p.m.
3		4 stat. H stat. ♂ 135° Ψ	♂ 4 ⁴² a.m. ☉ 4 ⁰¹ p.m. p. 4
4		♀ 90° H	□ H 6 ²⁸ p.m. ♂ 7 ⁰⁸ p.m.
5			□ 5 1 ¹² a.m.
6		♀ 30° ♂ ♀ P. 5, 90° Ψ ♀ 90° 5	☉ SO. TROPIC 6 ⁰⁰ a.m.
7		♂ 120° 5	♂ 5 0 ²⁷ p.m.
8	120° 4	♀ P. H	8 4 11 ⁵⁶ p.m.
9		♀ 135° 4	
10		♀ P. 4	8 5 7 ²⁴ p.m.
11		♀ 45° ♂, 120° 4	☉ 11 ⁴⁵ a.m. ♂ H 9 ⁰⁸ p.m.
12		Ψ stationary	8 5 3 ³⁷ a.m.
13	P. Ψ		☉ on Equator 2 ⁰⁰ p.m.
14			□ 5 2 ²¹ p.m.
15		♀ 120° Ψ, 150° 4 ♂ 150° Ψ	Δ 5 1 ¹⁷ a.m. Δ 5 1 ²⁰ a.m.
16	90° H		
17		♀ 72° H ♀ P. Ψ ♀ P. ♂	
18		♀ 90° H	☉ 2 ³⁴ a.m. □ 6 5 ⁰⁰ a.m.
19			☉ NO. TROPIC 3 ⁰⁰ p.m.
20	90° 5		Δ H 1 ³³ a.m. * 5 8 ¹⁵ a.m.
21		♀ 90° 5	♂ 4 2 ⁰⁷ p.m.
22		♂ 45° H ♀ 135° 4	Δ 5 3 ²⁵ p.m. Δ 5 3 ⁵⁸ p.m.
23	135° 4 ♂ ♀		♂ 5 9 ²⁹ a.m.
24			Δ 5 9 ³⁶ a.m. ♂ H 1 ¹⁵ p.m. ♂ 5 9 ⁰⁴ p.m.
25		♀ 60° H	☉ 5 ²⁶ a.m. □ 6 6 ¹² p.m.
26		♀ 135° Ψ	☉ on Equator, noon
27			
28	P. ♀	♂ 135° 5	□ 5 3 ¹³ p.m. □ 4 6 ²⁰ p.m.
29		♀ 36° ♂ ♀ 120° 5	
30		♂ 5 4 ♀ 120° Ψ	

Aqueous tendencies and declining temperatures will accompany the Sun's parallel of declination with Uranus at the opening of the month. This combination is followed by a number of perturbing influences which include the stationary positions of both Jupiter and Uranus, and will provoke a strife of the elements over large areas on the 3rd.

The position of Jupiter in the lower angle at the New Moon on the later date will be conducive to generally mild air and elevation of the mercury during this quarter. Posited in this angle, Jupiter gives promise of an ozonizing atmosphere, predominant N. to N.W. winds, and bright, serene atmosphere. The 4th and 6th, coinciding with configurations of Mercury with Uranus and Saturn may be regarded as exceptions, and incline to lower range of temperatures and cloudiness. On the whole, however, this period will afford some temporary relief from the prolonged stagnated impulses affected by the Saturn-Uranus elements in the air. From the 8th to 11th a bright exhilarant atmosphere will be manifest, waxing warmer toward the latter date owing to aspects of Venus to Mars and Jupiter.

In view of the recuperative conditions prevailing in the weather during this week every means should be taken advantage of to safeguard against further extension of Saturnine complaints, for the influence of Saturn and Uranus will become most potent in the atmosphere during the two weeks following, as they then receive more than usual solar and lunar attractions which serve to distribute their combined negative qualities.

In the weather forecasts for the month of August we hinted at the approach of influenza in this country, and ascribed it to the opposition of the planets Saturn and Uranus. These two planets have not opposed each other from the same longitudinal positions since the year 1829, and as they remain in close orb of the opposition for some time before and after the actual aspect, their qualities are periodically excited by lunar or solar aspects. Even Saturn alone, when at a magnetic angle to certain parts of the earth and similarly affected by the luminaries, has been observed to excite stagnation of the air.

As an instance we might cite the New Moon occurring on January 4th, 1916, at 11.38 p.m., Washington, D. C. A figure of the heavens erected for that moment showed Cancer culminating with the sign Libra on the ascendant, and the luminaries conjoined in the lower meridian in opposition to an elevated Saturn. At New York City, the mean temperature for the month was 5.2 above normal, while the amount of precipitation recorded

was 1.8 inches, or 3.79 below normal. This lunar period contained seven clear days, ten partly cloudy, and *fourteen heavily overcast*—a very definite verification of the Saturn influence—and so was the epidemic of influenza that followed.

For the purpose of record it may be noteworthy to mention that Saturn, following the course of its retrograde movement, will again form an opposition with Uranus in August, 1919, and in 1920 near May 1st will also retrograde to an opposition thereof. Even at this premature period we dare say that unseasonable weather conditions and epidemics of disease in various parts of the world will coincide with this phenomena, though further particulars must necessarily be gleaned from solar or lunar figures governing those periods.

At the lunar quarter on the 11th the Moon applies to a conjunction with Uranus in the ascendant, and the Sun in the South angle squares Uranus. The arrangement of this figure agrees remarkably with that for the Equinox, and will confirm many testimonies of the latter. However, the planets Uranus and Saturn appear to be at a more direct angle to the north Atlantic States than any other portions of the country. Precipitating influences extend up to the 13th, with wide variations of temperature and wind. Generally fair weather from thence to the 16th, on which date general storm potentials, sufficient for continental transit, coincide with the solar-Uranus combination. These will be accompanied by heavily overcast skies, followed by rapid decline of temperature heralding a forthcoming cold wave. This extends up to and includes the 18th, whereon Venus to the square of Uranus excites heavy frosts.

Both of the luminaries applying to the square of Saturn at the full Moon on the 18th presage a more moderate temperature, yet a maximum of cloudiness and stagnant air during the week following. Over the middle Atlantic States and westward greater drought is to be expected, and temperatures over the inlands will show a low downward range on the 20th to 21st. Throughout the country marked differences in extremes of temperature will be revealed during this period. E. to S.E. winds attended by considerable humidity are indicated for the north Atlantic States, and waterways, though a greater average of precipitation is to be anticipated over New England than elsewhere, especially on the 18th, 20th, 21st, and 23rd. The 22nd and 23rd give promise of milder temperatures, though inclining to general showers on the latter date, followed by clearing atmosphere and lower range of temperature to the 25th.

At the last lunar quarter on this date, the Moon's application to Venus is portentous of more serene weather. But west of Washington, D. C., Uranus holds the nadir, aspected by a sextile of Mercury. This indicates crisp weather to the westward, and tempestous disturbances over the Great Lakes and northern areas west to the Mississippi. More pleasant weather over the east and south becoming more mild and clear after the 27th. A gradual elevation of temperature will continue to the close of the month, becoming more marked on the 30th as Mars and Jupiter form their opposition from cardinal signs.

PRACTICAL LESSON XXI

By HOWARD UNDERHILL

American Academy of Astrologians.

(Continued)

♄ in the 9th house.—If in a movable sign there are long journeys and perhaps long residence in foreign lands. Under good aspects journeys are successful and tend to develop the mentality and broaden the imagination. The mind is keen, clever, with idealistic tendencies toward science, literature, religion or philosophy and probably active in business, or as a lawyer, diplomat or clergyman. There may be study of occultism or psychic experience. Carefully judge from the sign and aspects that enter into this position.

♄ in the 10th house.—If the aspects favor there is success in literature, publishing, teaching or in some honorable profession. The native is respected, is influential in his community, and placed in public office. If in airy signs, he is often a fine orator. There is much scope to the ability depending on the planets in strongest aspect. Bad aspects make the position uncertain and unfavorable, with honor reversed; the native may have original talents, but they avail him little that is permanent and satisfactory.

♄ in the 11th house.—Mercury's friends are always variable; it has been said "Many acquaintances, but few friends." However, while under good aspects there are good friends. The sign will aid in classifying them. If aspects are adverse the native will surely regret depending on the friendship of any one. The position often brings intellectual acquaintances and sometimes friends of note or of mental ability. The native has strong aspirations either for good or evil.

♄ in the 12th house.—There is taste for occult and psychic matters, chemistry, explosives, compounding medicines and unusual lines of work and more success if kept hidden from the public eye. There is often lack of opportunity, poor education, and disappointments of a secret nature. There are hidden enmities through plots, writings, scandal or theft. Note the sign and aspects well, for if heavily adverse with either the Moon or Saturn there will be enforced detention of some kind, either in travel, hospital or prison. The above does not apply if Mercury is 6 degrees or less above the ascendant.

♀ in the 1st house.—The general tendency of this position is good. It denotes a good social spirit with an amiable and affectionate disposition. There is appreciation or fondness for art, music, singing and dancing and all social pleasures. The native receives admiration from the opposite sex and often marries young. Mars favors, while Saturn delays. Observe the aspects and see if Venus is strong in the sign. This position often brings social prominence at some time in the life.

♀ in the 2nd house.—This is a lucky place for Venus especially in Taurus, Libra or Gemini. Well aspected the native has plenty of money from sources indicated by the sign. Money may come by marriage, speculation, friends or the general public. The native may be employed in artistic work in business, or he may take up a profession. In most cases he is fond of amusements, elegant clothing, jewelry and the opposite sex. Adverse aspects bring troubles and losses.

♀ in the 3rd house.—With favorable sign and aspects this position gives success and pleasure in travel, happy association with brothers and sisters and near relatives. There are pleasant studies and correspondence. The mind is bright, cheerful and optimistic, fond of art, poetry, music and light literature. If Mercury is favorable, there is success in writings and the fine arts. Inharmonious sign or aspects will change the above for the worse.

♀ in the 4th house.—Under favorable conditions brings inheritance from parents, pleasant domestic affairs, comfort and competence at the close of life. There is gain from real estate and permanent investments. Love of home and country; avoids traveling and the incurring of unnecessary expenses. Unless Mars is in good aspect, it is probable that marriage will occur late in life.

♀ in the 5th house.—One of the best positions for this planet. Denotes success in business, speculations, particularly in

amusement enterprises, artistic and musical matters. Exceptionally happy love affairs, warm friendships and social intercourse. A fruitful marriage with good and beautiful children, mostly girls. Venus afflicted brings impulsive, unconventional attachments; over-indulgence in pleasure, losses, sorrow and disappointments.

♀ in the 6th house. With good aspects and sign, favorable for the health and getting employment, faithful servants, good will of inferiors, good positions in nursing and in hospital work, and may become a good physician. Does better in employment than as an employer. There is fondness for fine clothes and adornment and love of pets. The native must use discretion in diet and avoid excesses of all kinds. Adverse aspects bring ill health and inharmonious conditions.

♀ in the 7th house.—Favorably conditioned gives happy love affair and a propitious marriage; successful partnerships and relations with the public. Marriage is early, and if Venus is in Gemini or Pisces two or more marriages. Adverse aspects delay marriage, bring litigation and the dissolving of partnerships, death or divorce of the married partner with some publicity.

♀ in the 8th house.—Well placed there is gain by legacy, or as administrator, or through death of business or married partner, or financial success comes after marriage. There may be gain in dealing in things ruled by Venus or in agriculture or horticulture. There is tendency to long life and a natural, peaceful death. If much afflicted, there is death of marriage partner, disappointment in love, or the native may die from the effects of sexual disease. Much depends on sign and planets aspects.

♀ in the 9th house.—With favorable aspects there are safe and pleasant journeys, and benefits therefrom. There is travel in foreign lands and the possible marriage to a foreigner. This position has a good effect on the mind, and aids to religious and philosophical culture. The disposition is kind, sympathetic and helpful. The native has high ideals and may marry a person of high attainments. Adverse aspects deny these things, or bring disappointments with them.

♀ in the 10th.—If well placed gives general success in life and honor according to the conditions of life to which the native is born. The native is popular, especially with ladies, has social success and is promoted in business. The mind is bright, active and cheerful and dislikes quarreling, fuss and bother of every kind. There is gain through the mother, has good will and support of superiors or employers. He secures good positions

and often marries above his station in life. If conditions are unfavorable he has troubles of his own, is limited in his activities, meets lack of opportunity, or is rash and impulsive.

♀ in the 11th house.—If conditions are favorable there are many friends of both sexes, high aspirations and social success and popularity. There is a fruitful marriage, native joins secret societies, has pleasant associations and favors from the opposite sex. Mercury or Neptune favoring, friends among great artists or musicians. Adverse aspects of Mars, extravagance or excess of pleasure with friends. Saturn adverse, penurious friends, disappointments and possible scandal. Uranus, eccentric, but talented friends.

♀ in the 12th house.—The 12th is the house of secrecy and mystery. Venus here under favorable conditions may give success in medicine, chemistry or secret formulas, hidden from the public, and also in any lowly occupation obscure from the public eye. There is tendency to study and investigate the occult forces of nature, and the native does well to associate with psychic people and students of the occult. Under Mars' influence there is early marriage or secret love affairs not often successful. Venus in Cancer or Scorpio, excess of physical pleasure. At times the native may retire to voluntary seclusion, or even accept aid through charity.

☉ in the 1st house.—The best location for the Sun with the exception of the 10th house. It strengthens the constitution and adds to the vitality. It also weakens the effect of the adverse aspects of the other planets. Under good aspects the native rises above his sphere of life and gains honor, popularity and success in whatever he undertakes. He is firm, frank, generous, dignified, ambitious, independent and confident. The moral nature is usually good. To be sure, much depends on the signs and the aspects. Afflicted by Mars, gives fevers, inflammations, eye troubles or accidents. Saturn adverse, weakens the constitution and brings heavy illness.

☉ in the 2nd house.—This position is generally fortunate for finance and money-earning positions. It may come through the affairs of the father or of the government, or by official appointment or through the industry of the native. The good favor of Jupiter or of Venus greatly aids. Without a good Saturn aspect he is inclined to spend money freely, likes social intercourse and with Mars may be extravagant. Saturn adverse causes losses and disappointments.

Reviews

Heavenly Bridegrooms. An Unintentional Contribution to the Erotogenetic Interpretation of Religion. By Ida C. With an introduction by Theodore Schroeder. Published by Theodore Schroeder. 121 pp. and bibliography.

This is a most interesting book to all students of the occult. It is the brief of a well-educated, liberal-minded woman in support of her conviction that she was the wife of a spirit or heavenly bridegroom and receiving all the usual experience of the marital state.

In this treatise Scripture, both Christian and Pagan, legend and tradition are marshaled to prove that marriages between spirit and mortal have existed and been recognized.

Ida C., the author, has evidently done some long, hard research work to gather the material together, and, merely as a collection of data on the subject, it is of value.

Mr. Schroeder, who is an alienist and neurologist, publishes this book, believing—as is natural to the scientific mind not fully familiar with psychic phenomena and occult science—that it is a self-explanatory argument for the truth of that theory which is called “erotogenetic.” Just as Ida C. firmly believes in the reality of her experiences, so, evidently, is Mr. Schroeder convinced that those experiences are a result of a disordered mind taking an erotic direction, and considers that this apologia of the poor lady in question is an unintentional endorsement.

The occult student approaches this subject from quite a different direction and will account for the phenomena by explanations of many different kinds, according to the particular case studied. It is quite impossible for one versed in occultism to make any such sweeping assertion as that all such cases are hallucinatory, or that all such claims to spirit spouses are true. To the reviewer, therefore, who claims to have a little knowledge of the occult, it is a matter of regret that Ida C's case is not given in this book, so that it could be studied on its own merits. As it is, there is a conglomerate presentation of materialized myth, allegory, symbolism and alleged history which, to dissect and explain from the occult standpoint would involve the writing of another volume.

Let it suffice here, therefore, to assure Mr. Schroeder that bridegrooms and brides of the Astral world do most unfortunately exist, and that they are as a rule a long, long way from being heavenly, and the earthly wife or husband is much to be pitied.

Such cases should not be called marriages, a better term is “possession”; and the physician needed is not a neurologist or psycho-analyst, but a true magician and exorcist.

Nevertheless, there are without doubt cases which the erotogenesis theory will cover satisfactorily.

In this particular book Ida C. brings out strongly in support of her thesis the story of the **immaculate conception** and the **bride of Christ** beliefs and the experiences of St. Teresa and many nuns, and she lays stress upon the necessity of a virtuous and disciplinary life as a preparation for a heavenly wooer or husband.

By doing so she is getting close to the origin of the heavenly bridegroom idea and its various aspects—viz.: the only true heavenly marriage, the union of the Higher and Lower self *when Christ is formed in you*.

We might indeed truthfully say that in publishing this book Mr. Schroeder has really given us an unintentional contribution to other theories than that of erotogenesis, theories which he and all other scientific searchers for the springs of human thought and action would be well-advised to study.

M. W.

The Bugle, Reveille in the Life Beyond. By Dr. Kendall Lincoln Achorn, assisted by Dr. Betsey B. Hicks. 108 pp. \$1.00. George H. Doran Company, New York.

Dr. Kendall Lincoln Achorn, a young Boston physician, was killed in an automobile accident in 1916. Through his college classmate, Dr. Betsey B. Hicks, he has given some unusual utterances from the "spirit world." Dr. Hicks is not a professional medium, scarcely even a psychical researcher. She states that the messages from Dr. Kendall were received through automatic writing, and that the internal evidences contained therein abundantly proved the identity of her former classmate.

What Dr. Kendall has to say from the "other world" is far more interesting to Occultists than the method of communication; of the latter there is no skepticism in the minds of students of psychic phenomena.

His message is largely one of cheer to the mothers of "the sons" who have given and are giving their lives in the world war; and, with a rare tenderness, he makes his own mother the central figure; it is also an appeal for patriotism to every citizen of America.

Here are a few of the gems of expression flashed out by Dr. Achorn:

"A falling man a rising star shall be. A man whose life is his country's, whose life is God's to use as an instrument to restore the world to brotherly relationship, is never to be forgotten."

"Must I remind you, mothers of men, that your sons who fight and fall on the fields are not lost? Only the mortal body ceases to be. The mind, the soul, the spirit will live on, ever increasing in the power to serve men and save them from their own destruction."

"My wisdom is not my own. It is given me to tell you. The messages I bring to you are words spoken from a superior origin."

"Our foe is not a person, but a power and a strength, fighting and uprising against families and foundations of nations. The force is a force so evil that much Good will stand against it; and Good cannot fall, so our fight is won."

"Services to God are services to one's country. In the hour of conflict that service is the noblest which sends a man to the call of the Bugle."

"God's service is the plough, the reaper, the furnace, and the forge. God's service is the sustaining of life's vital course for the worker and for men in the field of battle." . . . "But a greater service is the service in the home, for a greater victory rests with our loyal women, who will not only send their boys into this horrible warfare but they themselves will serve by standing true and brave behind the firing lines."

T. R.

Statement of the ownership, management, circulation, etc., required by the Act of Congress of August 24, 1912, of AZOTH, published monthly at New York, N. Y., for October 1, 1918.

State of New York, County of New York, ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Michael Whitty, who, having been duly sworn according to law, deposes and says that he is the editor of the AZOTH, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are: Publisher, Azoth Publishing Company, 1400 Broadway, New York City; editor, Michael Whitty, 1400 Broadway, New York City; managing editor, none; business managers, none.

2. That the owners are: Azoth Publishing Company, 1400 Broadway, New York City; Michael Whitty, 1400 Broadway, New York City; Mabel E. S. Whitty, 1400 Broadway, New York City.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in said stock, bonds, or other securities than as so stated by him.

MICHAEL WHITTY, Editor.

Sworn to and subscribed before me this 27th day of September, 1918.

CHAS. EDGAR, Notary Public, Queens Co.

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