

Volume Three

DECEMBER, 1918

Number Six

The Occult Magazine of America

AZOTH

A LETTER TO OUR DEAD SOLDIERS

THE EDITOR

THE MYSTERY OF THE MISTLETOE

HELEN M. BARY

WHAT IS MY FRIEND'S TRUE CHARACTER?

HEREWARD CARRINGTON, Ph.D.

OPTIMISM AND PESSIMISM

EUGENE DEL MAR

MEDITATION AND ITS DANGERS

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For full Contents see Inside Cover

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TO OUR READERS

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

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

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


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
HERMAN S. WHITCOMB

DEC 18 1918

"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**DECEMBER, 1918****No. 6****Editorials***Our Work*

The greatest struggle, the climax of all war in the history of human life, has come to an end at last. The crisis in the birth pangs of the new era for which we are all hoping is over and the world may now look forward to its appearance. The rough work of the demolition of the old structure, of which we were all once so proud, has been completed. It is now our part, and that of our immediate successors, to rebuild a stronger, more stable and more satisfactory edifice, in the light of the experiences we have passed through and the wisdom we have so painfully acquired.

The future is now like a mass of molten metal in the crucible. What kind of a mould are we to make into which to pour it? On the answer to this question depend the peace, happiness and progress of the world, and this answer again depends greatly upon what man has learned from the cataclysmic events of the past years. Will he sink back into the old ruts of thought and habit? or pursue the greater things of which he has had a glimpse? It seems impossible to contemplate anything but the latter and we feel confident that, to the great majority there have come a permanent broadening of the mind, a realization of past mistakes, a purification of character and what we may call a spiritual awakening which will ensure a future far in advance of the past.

Nevertheless the coming period of reconstruction and readjustment is a supremely critical one and even this time of

temporary relief and of getting our breath is not too premature to make an attempt to assist in the digestion of the experiences and point out the main feature—as it seems to us—of the lesson we have had to learn so painfully.

As a student of the unknown and higher laws we know that every material effect has its psychological or spiritual cause, that it is therefore in the superphysical realm of emotion and mind that we must look for the reason for this world flagellation and by eradicating the cause insure against a recurrence.

In the last analysis the war was the result of the utter failure of the religious teachings of the world to influence human thought and action to obedience to the ethical ideals contained in all of them. The materially minded may attribute it to militarism, to lust for power, to capitalism, to the evils of an autocratic or oligarchic form of government, but all these are but the effects of selfishness which again is but a phase of materialism or the refusal to believe in spiritual noumena of physical phenomena. Such materialism could not have so deadened all the finer instincts and intentions of man had the knowledge of metaphysics been sought with that of physics, had religion been given the same attention as science, had the church, mosque, synagogue and temple been free of the chains of dogma and superstition and kept abreast of mental development.

The priest and the preacher, with the name of Christ continually on their lips, have been the authors of this terrible tragedy and the unconscious instruments of evil. In positions to teach and lead the people, they have been slaves to tradition, too ignorant and inert to think for themselves—or else too pusillanimous to assert their independence. So they have failed in their high office as teachers of spiritual knowledge, ministers to the weary and heavy laden, or the seeker of the true God.

Death has been busy with his scythe in the world field for the last four years. Shot, shell, steel, fire, water, rapine, famine and epidemic—shall we ever know the awful story of his crop? The tens of millions who have gone and the tens of millions who have faced the going and the other tens of tens of millions who have suffered the loss and anxiety—these have brought into insistent prominence the necessity for knowledge of what death is, and have turned the attention of the world from material to spiritual science. If the war has done nothing else it has shocked humanity out of the apathy of selfishness and materialism in which it was enveloped and has given a tremendous impetus to the tendency of thought toward a consideration of what we must call, for lack of a better word, spiritual matters.

To encourage this and to supply the knowledge, in so far as they are able, is now the wonderful opportunity which is opening up to everyone who is emancipated from the shackles of creed, and who himself has found satisfaction, comfort and a better understanding of life's problems in his search for the real and the true. It is to such as are the readers of this magazine and the thinkers and investigators of occult science that the world is slowly turning for guidance and light. The professed theologian, bound by his traditions, and the material scientist who utterly fails to recognize soul in matter, have proved false gods and broken supports when the supreme test came, and it is to the student of the old, old verities that the world will now come.

What we have to teach and what the world is now ready to learn may be summed up in what are called the three great truths, as given in Mabel Collins's beautiful allegorical story, "The Idyl of the White Lotus":

"The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit."

"The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception."

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

What we have to do is to work for absolute freedom of thought in fact and not in name only; for the prevention of any one religious system influencing, directly or indirectly, any legislation whatever. To advocate the study of comparative religion and of psychic or occult science in every college and university; and so shape the stones for the building of a wiser, more beautiful and more useful civilization than that which has just disappeared in bloodshed and fire.

This is the work AZOTH was born to help perform. We saw the coming need and have tried to fashion an instrument for its accomplishment. The world is hungering for the food it gives—we ask you to help in its distribution, to aid us in our efforts to be a factor in the building of the future, a standard bearer in the growing army fighting for truth and for the coming of a new and splendid era of fraternity and spiritual enlightenment.

A Letter to Our Dead Soldiers

My dear and splendid boys:

I know that some of you, hovering about your folks at home, will be able to read this letter at the same time as your mother, wife, sister or sweetheart, and I take this means to reach you because I want to help and advise you in the new life in which you now find yourselves.

I know how queer and confused it seems to most of you. I understand the pain you feel in not being able to make yourself heard by those you speak to; and how hard it is, being so alive and well, not to be able to take them in your arms as you used to do; and how it hurts you to see them grieving for your death when you know very well that you are no more dead than they are.—Still, from their point of view, you *are* dead, which is to say that you have left your physical body lying on the battlefield and have entered a new world. I hope all of you will realize this quickly and understand that it is the reason why you cannot be seen, heard or felt by those still in bodies of flesh and blood.

I want to tell you that, by speaking slowly and distinctly to them and at the same time willing hard that they shall hear—at such times as they are quiet and unoccupied—some of them are quite likely to get your words clearly in their minds, and in this way you may be able to convince them that you are still alive and all right.

Then, again, when their bodies are asleep, you will probably be able to find them not far away in a finer body like your own and, although they may appear to be sleeping in this body also, you can make them hear and perhaps see you much more easily.

After you have tried this a few times and succeeded, or have found that you cannot do it because they are too closely shut up in their bodies, I earnestly beg of you to leave them and your old home and surroundings and seek your proper place in the new state you have entered. Look around you and you will find many new friends ready to help and show you what to do and where to go.

There is a splendid world where you can learn a lot and be very happy, as you well deserve to be. As you now know death is only a change and, as it comes to all sometime, those you love will come over to your land eventually and as time passes very quickly with you it will not be long before they join you and you can all be joyful together with none of the old world troubles to bother you.

You will find that you do not have to be actually in the same place as your people to know how they are getting on, but that you only need think of them to see everything and you will learn that, by sending out your thought, even from what may seem a long distance, you can help them in difficulties or troubles in many ways.

There is so much you can learn, there is so much you can do, and there is so much you can enjoy that it is a waste of time to stay around the old earth places you knew. So I would advise you very strongly to rise up, straight up, right through what looks like a dark belt around the earth, and see what you will find on the other side. It is quite easy to do. All that is necessary is to wish to go up and will that you shall—and you will go, like a streak.

This brings me to something that I wish you would do and ask every other fellow like you to help in doing before you go. It is this: A whole lot of young soldiers like yourselves who have had their bodies killed are wandering around the battlefields and other places not knowing what has happened to them—or if they do know this, they are in great trouble because they cannot find their way home or back to their dear ones. Tell them that they are dead and tell them what I am telling you now, but also explain to them that they have only to recall to their minds the picture of the place where they want to be and the person they want to see and then wish to be there—and they will be there in almost no time at all.

One other thing also—if you or they want to find someone you loved who died before you did, just call that dear one by name and he, or she, will hear and come to you.

You know that your folks and all your countrymen are proud of you and glad that you proved yourselves men and not slackers, although sorry that you had to die, and none is more proud or glad or wishes you a longer life of happiness and progress than

THE EDITOR.

P. S.—If the living persons who read this letter will leave the magazine open at this page, you can bring many of your brother soldiers to it and let them read it for themselves.

The Mystery of the Mistletoe

By HELEN M. BARY

There are many interesting legends connected with this remarkable plant, so much revered by those Wise Men of Old, the ancient Druids. To them it was "All Heal," The Golden Branch, and The Golden Key. Those great High Priests of the past, whose colleges were famous before the days of Pythagoras, were his early teachers in Hermetic lore; Pythagoras himself states that Abaris the Hyperborean, as he was sometimes called, taught him much. This Abaris is called by some writers "A mythical Greek Sage," who possessed a magic arrow by which he could cross streams and mountains; this arrow he gave to Pythagoras, who in return taught him his philosophy. Modern historians do not seem to realize that there was a high state of civilization and deep learning in the land of Abaris, among the Druids, before Greece was renowned for its learning.

It was only the *mistletoe of the oak* which was so venerated, however, both for its healing qualities and wonderful symbolism. Because of its great absorbent faculty it drew to itself the vital quality of the oak in its sap. Says Davidson:

"The solemnity with which they gathered the plant attracted upon its foliage a particular aura which magnetised it by powerful currents. Thus it operated marvelous cures. The Druids collected it by cutting it with a golden hook, at special times, and composed with its juice, rich in magnetic qualities, an Elixir of prodigious virtue, both as a sacramental potion and a medicinal specific. In their hands the Mistletoe achieved miracles, for they were true Magi."

The Druids were great astronomers, and understood the cycles of the Sun and Moon, and the greater cycles of our Solar System; they belonged to the Silver Age, or the Cycle of Inspiration, which was that of Cancer, and their emblem was a crescent, or sickle—the Moon in her First Quarter; thus they gathered the Mistletoe on the *sixth* day of the Moon, which was the commencement of their month, their years, and their cycles.

The Oak was sacred to them, as the emblem of the Divine Overshadowing. In their alphabet, wherein each letter expresses a Kabalistic meaning, the *Fourth* letter, corresponding to the Fourth Sign, Cancer, is given to the oak. In the Ogham, Runic, and Gaelic alphabets it is *Duir* or *Doir*, or *Darach* the Oak Tree. The name Druid itself is a compound of the Welsh Derw—oak—and Gwydd, or Wydd, which in Kimbric signifies Gui—Mistletoe;

in Breton the word *Drouz* signifies "The man of the Mistletoe of the Oak." We know that the Fourth Letter of the Hebrew alphabet was Daleth, a Door, and that the ancient Cymric bard, Taliesin, sang thus:

"The Oak, the Mover!
Before him heaven and earth would tremble—
A severe foe—The *Door-Guard* is his name
In the *table book*."

Now Jupiter is the planet given to Daleth, and it was also the ruler of the oak, among the Druids. "The dread Taronowy" was Jupiter, the God of Thunder. The eagle is the emblem of daleth, and the "Eagles of Snowdon" were the ancient Hierophants of the Druids; there is still a remnant of these remarkable people, and they have an ancient prophecy that "The Liberator shall be born anew, from the progeny of the Eagles of Snowdon."

The ceremony of gathering the mistletoe was very impressive and deeply mystical. Pliny described it, and also Schedius, but we are especially indebted to Peter Davidson, that erudite Scot, who so loved the traditions of his ancestors, for what follows. He says it was the great object of the Druids to ascertain when this heavenly gift had been bestowed, and to prepare themselves for its reception by fasting and special ceremonies. As soon as the discovery was made it was taken as a sign of communication from Heaven, and the announcement was made to the Pontiff of one of the three colleges of Gaul; the bards were sent forth in all directions to call the people, who assembled with tumultuous joy at the appointed places and waited for the priests, who arrived by torch-light, leading sacrifices—two white bulls which had never worked or been secured by the horns before. Three Arch-Druids, crowned with ivy, attended with slow steps, one carrying bread for the offering, the next a vase of holy water, and the third a sceptre of ivory, the mark of the chief Druid. The Pontiff then advanced, dressed in a white robe and a rochet, carrying a Tau cross, like the priests of Egypt. He wore wooden sandals, and was crowned with oak leaves; from his girdle was suspended a pruning-knife of gold, in the form of a crescent, and his long beard gave him a venerable appearance.

A triangular altar was constructed around the tree, and a tablet was fastened to it on which were mystic letters signifying "God the Father, Sovereign Light, Principle of Life which He gives to the world." Then the two bulls were offered—fit emblems of man's lower nature—and a Druid cast upon a fire, lighted at each of the angles of the altar, a slice of bread on which some

drops of wine had been poured; hymns to Teutates accompanied this ceremony. Then the Arch-Druid ascended the tree by means of a ladder, and cut, without touching it, the Mistletoe, with his golden sickle, allowing it to fall upon a new white linen cloth, each of the four corners of which was held by a virgin Druidess. Afterwards the distribution of the precious plant took place; water in which it had been immersed—Lustral water—was given to or sprinkled upon the people, then the branches were cut apart and distributed amongst the assembled tribes, with feasting.

This describes more especially the feast of the New Year, but the plant was always cut on the *sixth day* after the conjunction of the Sun and Moon because the Mistletoe was taken as an emblem of the Offspring of the Luminaries, the Masculine and Feminine elements of the Divine Nature, which could only manifest under the Divine Overshadowing, in the sacred soil of the Jupiterian Tree, within the Door which is the entrance to Life.

There is a mystic meaning in the old tradition which the poet Cowley did not understand when he wrote:

I wonder not that Mistletoe's so kind
To us, since her the ties of Nature bind;
For men of old (if you'll believe it so),
Born out of oaks, were the first Mistletoe.

In Virgil's *Æneid* there was a description of The Golden Branch by the Cumean Sybil whom Aeneas went to consult; symbolically, she describes the leaves and fruit as of radiant gold, and tells him that if it yields willingly to his hand when he attempts to rend it off, as holy rites command—

"Thou are foredoomed to view the Stygian state;
"If not, no labor can the tree constrain,
"And strength of stubborn arms and steel are vain."

Then two *Doves* descend and lead him to the sacred oak—a sure sign that he would gain the Golden Bough, for doves are well known by all Hermetic students to be symbolical of certain Initiations; even as in Hebrew the word is Jonah, or Iona; so, in ancient times there were several sanctuaries of that name beside the sacred island in the Hebrides in all of which the same *inner* rites prevailed; thus *Æneas* gained access to Hades, and saw

"Those happy spirits which, ordain'd by Fate
For future being and new bodies wait."

One of the earliest legends connects the mistletoe with Ram, a young Druid dwelling in the forests of Scythia. He was thoughtful and dreamy, and abhorred the human sacrifices to

which some of the priests and priestesses were addicted. A terrible disease scourged the wild Celts, which Ram knew was sent from Heaven to punish the Boreans. One evening he fell asleep at the foot of his favorite oak; he heard his name called by a loud voice and saw before him a man of majestic stature, robed as a Druid, and carrying a wand around which a serpent was twined. Astonished, Ram asked the Unknown what he desired to say. The Being raised Ram to his feet and showed him upon the tree under which he slept a fine branch of mistletoe, saying "Oh, Ram! the remedy which thou seekest—there it is." Then he took from his breast a small golden pruning-knife, cut the bough, and gave it to him, with directions for preparing and administering it. Ram, starting from his sleep, felt that he had found a cure, knelt and thanked the Divinity who had appeared to him, and seeing that the tree actually bore the mistletoe, he reverently cut it off and wrapped it in his silken sash and carried it to his cell. Carefully he carried out the directions, and when all was ready he took a portion to one who was desperately ill, and gave him a few drops of the fermented liquor; in a little while he saw with joy that Death had been defeated, for the sufferer rapidly recovered. He was successful in every case, and soon his fame spread far and wide and the plague was stayed. He became so powerful he was able to order that a stop be put to all human sacrifices. This caused a division among the tribes, one party, which insisted on retaining the horrid custom, taking the Bull for their emblem, while the followers of Ram chose the Ram for their sign. War ensued—that known as the Mahabharata—and Rama, as he was then called, took his people into Asia and conquered the country which surrounded the Himavat.

The Ram and the Bull are evidently the signs of Aries and Taurus; Rama reformed the calendar, for which the Persians called him the Chief of the Starry Constellations. Rama established the four great annual festivals, and dignified woman, making her Priestess of the Sacred Fire. He called that mysterious Being who showed him the mistletoe Aescheyl-hopá, which means—"Hope of salvation in the Wood"; the Greeks have changed this to Aesculapius, who holds the Magic Wand.

Rama said he would return again to this earth when it became necessary, and resume once more his sacred tiara, and this tradition still exists among the Lamas of Thibet. So much was he beloved that it was said of him: "Rama with the eyes of the blue Lotus, was the Lord of the World, the Master of its Soul, and the Love of mankind, the Father and Mother of its subjects. He knows to give to all beings the Chain of Love."

Psycho Analysis

By HERMAN S. WHITCOMB

(Continued)

CASE II

A woman, sixty years old, pronounced insane and incurable. The cause of this "insanity" was that in her youth she had played with and jilted one called "Charles." In a fit of desperation Charles had blown out his brains on her door-step, hurtling into the Beyond with the one dominant impulse of his nature, his love for her. For over forty years this impulse had drawn him to her, until he had worn down her resistance and become "mixed" indeed in her consciousness, to the discomfort and suffering of both. To complicate matters, the lady's father died a drunkard's death, and the lady herself, being fond of sherry wine, in her weakened psychic condition, became "mixed" up, not only with "Charles," but also with her own father. Thus we have a "three cornered personality." Means were found to relieve the situation and she was cured in forty-eight hours and for six years has been well and strong and perfectly rational. The means used cannot be written of here.

About sixty per cent of the insane cases, so called, are really nothing but Possession or Obsession, from or by discarnate intelligence. Of the remaining forty per cent, by far the great majority fall under CLASS "B," as outlined herein, and it is of this class I would go a little more into detail than in the other classes, because it is the true psycho-analysis and does not involve the Spiritualistic "theory" in the least. Further, it will prove a potent and active factor—a stepping-stone—in grasping the fundamental underlying principles of the spiritual principles outlined herein. In the first place, I shall set out the philosophy of true psycho-analysis, going into detail somewhat. Secondly, I will give one case which will make the whole subject clear and comprehensible. I am compelled, necessarily, to curtail this article, hence only the one case cited herein.

In looking at humanity as a whole, one is amazed at the great divergence of character portrayed around us, not only physically and mentally, but in the moral realm or "realm of Ethical Intent." What seems right for one is wrong for another. And yet, all of humanity live by, through and with these ideas and in the purely moral realm—"the realm of the soul"—it would seem these ideas are the fixtures or standards and guide posts

by which we order our life. In fact, we can safely say, any one individual is, in reality, but an aggregation of "moral concepts" which from childhood he has acquired and appropriated to himself—making them an integral part thereof—giving him his line of action and course of conduct as he goes through life.

Now, these fixed ideals of the soul, or ideas of fundamental right and wrong are as much a part of the individual as his arm, head or leg. He guides his life by them, and yet, as a matter of abstract right or wrong, the individual may, as a matter of fact, be either. Where truth concerns right or wrong, *who* is there can say? Each one of us *believes he is right*, but how often do we find ourselves mistaken. And as we can only *believe* where right or wrong is in question, how uncertain is our footing. It was this uncertainty of fundamental concept—this absolute ignorance of ultimates, which led Socrates to say: "*There is only one thing I know, and that is I don't know anything.*"

Particularly does this lack of knowledge apply to religion. Our poor heads are full of our fixed ideas, forming definite concepts upon which we base our lives, and yet we *do not know* we are right in whole or in part.

It is this great consciousness of our smallness and inability to grasp the stupendous problems of the Universe—to understand and interpret true religion—to analyze, define and demonstrate scientific morality and ethics, which really brings us that great sense of humility and kindly tolerance for others.

Now, these "fixed ideas," which we have made a part of us, which in sum total are largely *us*—the "*I am*" within us, are really in the psychic realm. They transcend, dictate and color nearly everything which we regard as purely mental. So closely are these ideals blended with our psychic natures that if one of these fixed ideas is violated or outraged before it has been removed from our consciousness, the reaction will inevitably take place in or upon our psychic nature. It must be remembered that under the heading "Consciousness" we have three titles, to wit, physical, mental and moral. The outraging of a fixed concept reacts directly upon the moral. Here again the moral is that realm, giving us fixity and motive and objective in our everyday life. Remove the moral—the *principle*—what have you? A man on the animal plane, cunning, functioning mentally, but in reality insane. The ego has missed connections and cannot use the mental clearly. *It is not functional.* There is no question of spiritistic influence or interference. *It is surely merely a case of disturbed psychic functioning.*

Let us pause to state the cause of this disturbed psychic condition.

The violation, outraging, impairment or nullification of a fundamental and basic idea, ideal or concept of right in an individual, by others or by himself, for a sufficiently sustained period, or a sufficient number of times at stated intervals, will impede, impair, or perhaps ruin that intense self-consciousness wherein the psychic, intuitive and mental functioning blend harmoniously, and when they do not, the orthodox school of medicine pronounce the individual insane.

The conclusion here is obvious. It is merely to repair the impairment or violation and the individual will return to normal consciousness.

How many cases falling under this rule do we see around us? Men and women neglecting their marriage vows. Hundreds of individuals neglecting their religious obligations, etc. And thousands of men who have eschewed the integrity of business principles taught us by our fathers, under such process falling back upon the animal plane until indeed they are "insane" and devoid of those soul qualities which make a man *a man*.

If a principle of right in definite concept form has become a part of us, and we violate the principle, then, if the concept be definite and impressed strongly enough upon us, and we violate the same enough times or for sufficient duration of time, we shall indeed be called upon to pay the penalty. Violations of fundamental concepts will of course affect those who are anaemic and weak much more strongly and quickly than one in robust bodily health. And in the degree one is of a high-strung, nervous temperament does such individual feel the effects of such violation. The beastly man, or one moving along the animal plane, seems in fact to be almost free from the penalties herein spoken of, the reason being he has no deep moral convictions.

Perhaps giving one actual case will make the subject somewhat clearer.

A, a man, marries a woman, B, in New York, who shortly after her marriage finds her chief delight in making A perfectly miserable. A leaves B and goes to Chicago to practice medicine. A cannot divorce B because in New York the only cause is adultery, and B was innocent of this offense. In Chicago A finds C, his boyhood sweetheart, and renews his old associations.

After two years B becomes bedridden, but having an independent income of her own, does not need the financial support of A.

A tells C he can never marry her, and asks her consent to go to Europe and bury his past life. C replies as follows:

"I have loved generously for over fifteen years. There is nothing in my life but you. I have no relatives; I am alone. I know if you could you would obtain a divorce and marry me; but you cannot. But that marriage is only a form to satisfy the conventions. When you leave me, you take away all in life I hold dear. Come, don't go. I will defy convention and pay the penalty and live with you as your wife."

In the end A agreed to this proposal. They lived together for seven years, and, strange to relate, were very happy. During the eighth year B died and left A free. But A and C had been so happy it did not occur to either of them to go through the *form* of a marriage.

In the ninth year of this association C was pronounced incurably insane by some of Chicago's best alienists, and A brought her to New York for treatment. During the process of psychoanalysis to which she was subjected, the following facts were elicited:

1. Born of rock-ribbed Presbyterian family in New England.
2. Definite concepts of "Hell" and "Heaven."
3. Belief in personal devil.
4. Only Hell awaits those having physical relationship with man outside of marriage.
5. C did not believe herself married to A, hence the penalty of "Hell."
6. Here was a violation of a deep fundamental concept which for nine years had been wearing into her consciousness, and, like the drop of water, had worn away the stone of her rationality.

The physician in charge stopped all treatment at once, and the writer was present when A and C were married, according to the stereotyped church form, with all the detail which could be obtained. That was seven years ago, but it is exceedingly significant that from that moment all traces of mental derangement disappeared from C, and she remained so up to to-day, being very much alive and well and perfectly rational in every respect.

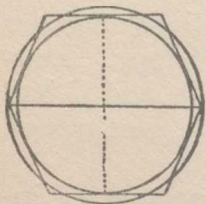
The limitations of space forbid further writing here. My next article will deal with the underlying causes producing this case, and giving the general rule and overshadowing law relative to the same as viewed from a psychological standpoint solely.

Cosmo-Geometry

II.

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

If we will now take two circles appertaining to the same sized square and make them concentric, we will find that the only angular geometrical figure which can be constructed in the space between them to involve both diameters is one embodying two "Jehovah" trapezoids placed base to base.

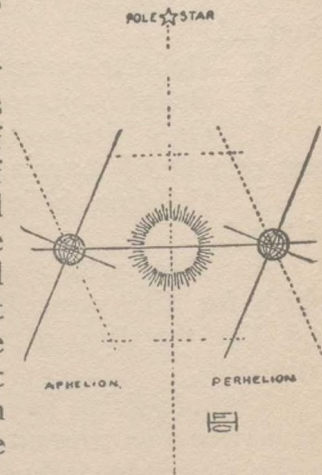


The name of God, upright and inverted, described in the double circles of equal circumference and area to the Square.

This in itself, coupled with the curious relation it bears to the Hebrew sacred names and the entire structure of the Holy Bible, would be curious enough, were it not for an astounding fact which we are forced to recognize. The figure in question is an exact diagram of the correct position of our earth with reference to its place on the plane of the Ecliptic, the inclination

of its axis, at an angle of $23\frac{1}{2}$ degrees to the axis of the Sun or Pole of the Ecliptic, culminating in the Pole Star, together with the extent of the swing of Earth's Axis in opposite directions productive of phenomena known as the Precession of the Equinoxes, which, occupying a period of no less than 25,920 years, is responsible for all our present climatic conditions and past and future variations therefrom. Yet this is only a bare detail of a vast science now rising from the ashes of the past to transform the whole trend of human thought, which will, by destroying the presumptions of false and irrational teachings, restore to man the true sense of his responsibility to his fellow creatures, in a vast cosmic plan of brotherhood under the Divine paternity. Thus also stands revealed to us the true meaning of that great cosmic symbol, THE CROSS, so much misrepresented, so much misunderstood and even yet deluged with the blood of relentless human sacrifice.

It is this most curious association of cosmic proportions, all of which are geometrically related one to another and to the



The geometrical structure of our Universe as determined by the Sabians six thousand years ago, and verified by astronomers of today.



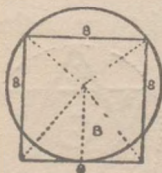
Our Universe a geometrical rhomboid, with the Sun as its center, expressing the name Jehovah up and down, or "Good and Evil."

several circle squaring *formulae*, which made the latter the wonder and delight of the ancient intellectual world. Explore as we will, amid the debris of ancient civilizations, excavating the ruins of buried palaces and temples, dragging from long forgotten tombs the ceremonial furniture and symbolic objects buried with the illustrious dead, we find the sacred art of the past to be consecrated in its entirety to the dissimulation of "sacred" proportions in such

guise that the initiate might know them for what they were while the "profane" stared and wondered.

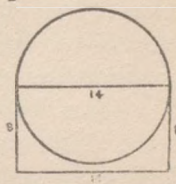
The reason why the geometry of celestial proportions was selected was, first, because it was, as exhibited in Nature, recognized to be the direct personal handiwork of the "Great Architect of the Universe," which is only another term for the "Cosmic Mind." The operation of this, through the medium of Solar energy, is also a truth so manifest as to require no insistence and exhibited in so many simple and familiar ways that no race of savages can be found so unobservant as not to have long since settled it in their own minds that to the Sun is directly attributable most of the familiar phenomena of Nature.

When ancient observers were able to add to their knowledge that the Sun, in addition to supplying life, light, warmth and food to humanity, was continually performing evolutions which were nothing more or less than basic problems in geometry illustrative of some of the latter's most salient theorems, and that our earth and sister planets were lending themselves to a scheme of eternally symmetrical movements in conscious keeping therewith, they began to perceive that our Universe was a self conscious organism, creative of forms which, once created, it proceeded to endow with



Proving the PI Proportion by the ancient Egyptian method, the origin of the Masonic Apron.

life and egoism. So that the "God" idea was and is one of perfectly natural development, not jumping out—like a "spook"—from behind "burning bushes" or waylaying pious prophets in order to declare itself, but arising from the observation, in what is commonly called "Nature," of all the intelligent impulses, insistent performances and useful results, which, were they performed by an organic being instead of invisible agency, would visualize the superior causative existence which we



Finding the PI Proportion by the Egyptian Method with the 4x7 oblong. Oblong equals a square 11x11.

recognize as Deity. The God consciousness is *not*, therefore, a communicated externalism, but an innate apprehension, arrived at by the same progressive "putting of two and two together to make four," which teaches us the right time to cross the road to avoid traffic.

If we diligently interrogate Nature, associating effects with causes and allow the mind to travel as far back into the realms of causation as it is capable of traveling, we will arrive at a sense of the Divine immanence, as absolutely as in traveling long enough and far enough on a road which *must* have an end, we shall arrive at the end in question unless we travel in a circle bespeaking infinity, which is also God.

Religion is true in telling us that God IS, but Religion is false when it claims either that God is unknowable, or only known to duly licensed human representatives, endowed with magical powers.

Man knows just so much about a fly or any other given insect as he can see with the naked eye until he uses a microscope. He knows no more about planet or star than the naked eye teaches him, until he grasps a telescope. The plane upon which he exists prior to his acquisition of such instruments, is his normal physical plane and nothing exists to him which he cannot perceive by his unaided natural perceptions.

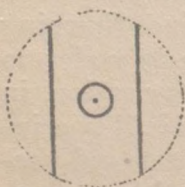
Man has, by dint of science, research and invention, raised himself far above the normal plane of human perceptions, in many, but far from all respects.

In his natural condition his cosmic environment is perfectly adjusted and balanced to his natural powers and exhibits itself as based upon a mathematical scheme corresponding to that plane. When he arms himself with penetrative devices which enable him to cognize an infinitely greater variety of sub-divisions, he may realize the infinity yet beyond, but he will have passed upward to a plane, the mathematical quantities of which are beyond present human ability to grasp.

The naked eye perceives the head, but is unequal to counting

the hairs, it may count the spots on a butterfly's wing, but, even with a magnifying glass, would fail to reckon the number of feathers.

Harking back to a period far in advance of the discovery or invention of all instruments purposed for the subdivision of



The parallels of the Double Triangle, emblem of the Solstices.



The Double Triangle, with its Central Solar Symbol. An emblem of the Universe.

Nature beyond the power of the normal human senses to discern, we find mankind engaged in the work of fathoming the Divine plan of Nature, *as they perceived it*.

We cannot gauge the wonderful aptness of the ancient philosophies until we grasp the fundamental idea of *unaided* personal perception.

On this plane alone all of the greater and lesser harmonies of Nature correspond and blend together in a great diapason attuned to the normal human ear.

In music, there are notes too high or too low to produce the slightest sense of sound. All of our realization of the beauties of this wondrous art are confined to what is actually within the range of our normal capacity. To go further without superhuman senses would be impossible.

This will enable us to understand why it is that the world has outgrown the simple perceptions of the normal human plane, which gave rise to the definition of a Solar Universe obedient, in every observable particular, to the ascertainable laws of geometrical and arithmetical progressions. As we leave the normal plane and pass to that upon which we must secure impressions by means of superhuman mechanical means, we are conscious that the same infinite harmonies prevail, but we are constrained to think in billions, trillions and quadrillions, instead of upon the basis of the nine digits which were the standards of precision with our forefathers, and our brains refuse the task.

The circle divided into 360 degrees, the seven planets visible to the naked eye, the primary colors, the duality of the subjective and objective converted into a trinity of impulse, matter and resultant effect, the self-existent properties of pure geometrical forms and arithmetical quantities, all corresponding with each other and obedient to an identical law, gave rise to the seerships which have given to the world for good or evil portent, the Myths, Mythologies, Dogmas, Religions and Secret Rites which still divide us into warring factions.

Reincarnation

By HERMES TRISMEGISTUS, II.

No. 3

THE KAISER'S AKASHIC RECORD

See Editor's Note Oct. No.

(Continued)

This was an era in which it was easy for an unscrupulous, conscienceless being, such as the Vampire was, to capitalize in his own interest all the phenomena of nature, the shining sun, the drought, the rain, the thunder, the lightning, the hurricane, the floods and famines, even disease and death—attributing them to special demons of the air that required special propitiation, and to masquerade boldly and unsuspectedly as a “go-between” through whom alone satisfactory propitiation of the offended deity or demon could be effected.

Offerings of the choicest foods left at the shrine of the voracious god afforded the priest a fat living, then as today, and we really cannot say that primitive man was a whit more superstitious or suspicious of the priest's being actually the real “belly of the god” than he is today. The demon alone has changed its name; from age to age this has occurred, but the priestly administration goes on unchanged forever.

When a great drought occurred in the land of Valhalla, the Makka instituted a blood sacrifice of children. Later he further degraded the pure nature worship of the Vahtigs by the institution of sensual rites into religious service.

A very interesting picture was shown in this connection of the people and the life they lived at the Pole, where they had the long day of six months and a night of equal duration. This it seems was the true origin of the institution of sun worship. The departure of the sun to the underworld at the autumnal equinox was attended by ceremonies of great lamentation and sacrifice, including prayers for his safe journey and return, which were kept up constantly during the dark period. Man had long since this time invented fire, having first caught it from the sun through a crystal burning glass, since when it was considered sacred. Great fires were kept burning through the long night in honor of the departed “Oomahaha.” The dawn was hailed with great rejoicing, as was the actual appearance of the orb of day. One of the first ceremonies on this occasion was the catching of fresh fire direct from the new-born sun, which was supposed to be pure and immaculate. This was kept burning in their rude temples the

year round tended by chaste maidens. We find this practice kept up in the descendants of these people even to the time of the Roman Empire.

This race was eventually broken up and scattered by the reappearance of glaciation at the pole, caused by a cessation of the warm equatorial currents that had long laved the shores of Valhalla, as the Gulf Stream does the shores of England today. The people migrated to Greenland, Iceland, and finally, discovering Atlantis, they colonized this island continent extensively and laid the foundation for the great Atlantean race. Through them, sun worship was spread all over the globe.

I traced the soul of the Vampire Beast through many incarnations, which varied but little in actual character. In one life I found him displaying what we would call great bravery in leading a party of refugees—this was after the impact of the Great Comet in 35,000 B. C.—through immense ice-floes on a great raft, and finally landing them on the coast of Iceland. While all were in a state of poverty and destitution, he became a real hero, ministering to their wants in every possible way, but later as the colony thrived, he made himself ruler and exercised all manner of tyranny over the people. His name in this incarnation, the first name I believe ever applied to him, was "Grootlan." He had no less than twenty wives and established general polygamy in the tribe. Several of these wives he murdered in cold blood and strangled many unwelcome children, especially the females, against whom he seemed to have a special antipathy. At last, when he had had a number of eminent landholders put to death in order to seize their estates, the people rose against him and confined him in a rocky dungeon till his death. Long before he died he went insane. He lost the use of his right hand beating against the door of his prison.

Again the same character reappeared in Atlantis as the son of the Emperor Wao. His name was Jival, and we find him as a youth of very quiet disposition, almost grave, very much devoted to science and learning in general. He graduated with special honors from the University of Xu, which was one of the most renowned institutions of the day. It was what to-day would be called a technological school where every idea was worked out in practical shape. It was pre-eminently a school of invention.

The Atlanteans were very skilled in many arts, and had made great strides in mechanics. They had discovered a force which was vastly superior to electricity, and they utilized it in

many machines, particularly in the propulsion of boats and airships, in the invention and manufacture of which they had gone far beyond anything yet achieved in this age. In truth, what is being discovered to-day is but a recalling of the old Atlantean knowledge by reincarnate souls which there lived through it all. In passing I may say that the present age has been very near the rediscovery of the secret force of the Atlanteans. Two people have approached almost within a hair's breadth of it and missed it, but it is soon to be known, and when it is discovered, it will for one thing put an end to human warfare and for another thing give such an impulse to invention as has never been known.

Jival turned his attention early to the study of explosives and projectiles, and made some valuable discoveries. He devised the explosive bomb, which was dropped from airships just as is done to-day. The northern part of the continent, under a semi-barbarous ruler, had given the emperor of the south much trouble, and every addition to defense in the way of munitions was welcome. Thus it was that the emperor was very proud of his son, and the state gave him great honor. He begged to be placed at the head of an army, promising to defeat Ragillas, the robber king, as he was called, and subdue his forces. He asked for five years' preparation. The father had so much confidence in his genius that he made him commander-in-chief of the military forces, and superintendent of all the arsenals. The son set to work and formulated a most elaborate campaign, training his troops in person and attending to every detail of the equipment. He succeeded in raising an army of more than 100,000 men and a navy of some 500 ships. Then he set out on his campaign, which in many ways resembled the campaign of Caesar in Gaul. The enemy were surprised and overmastered at every turn. All the coast towns were taken by the boats, the airmen clearing the way and directing all the movements. Jival himself drove a large airplane and planned every encounter. In less than six months Ragillas was begging for peace, and this was concluded.

It was in this campaign that Jival disclosed his real character. He appeared utterly impervious to pity and knew no clemency. He ordered great bodies of captives put to death, and many of the leaders he subjected to torture, seeming to relish such sights immensely. Ragillas was brought back in chains, to grace the triumph of the conqueror, after which it was Jival's idea to put him to torture and death, but that his father, being a man of great kindness, vetoed.

The father was glad to be rid of his rival, but he was not altogether pleased with the accounts that came to his ears of the brutality of his son's campaign, and he in a mild way tried to remonstrate with him, but the son had grown very arrogant and much puffed up by the public laudation, and he treated his father with great contempt. Shortly after this the father suddenly died, and the son was unanimously chosen emperor (the succession was not necessarily hereditary in Atlantis, but the administration was in the hands of ten nobles or judges selected by the people).

It was then that he began to show forth his real nature, which had been held in reserve and concealed under a gloomy mask of silence during his student days. He began his rule with great severity. Atlantis in the earlier days had been ruled almost absolutely by a priesthood, which had introduced blood sacrifice on many occasions, but under Wao this had been abolished. Jival however gave full reign to the priests, and the rite of human sacrifice was reinstated in the ceremonials. The purer religion of the Inca was greatly corrupted, and the Temple of the Daughters of the Sun, corresponding to the Vestal Virgins of later days, became a shameless institution, nothing in truth but a harem for the emperor and his courtiers.

We may say that he was thus virtually the author of the subsequent degenerate practices of the Babylonians and Phoenicians—descendants of the Atlanteans—among whom to comparatively recent times persisted the lascivious worship of Mylitta and Baal, and later on of Moloch among many of the Semitic tribes, particularly the Carthaginians. Jival reigned in Atlantis in about 15,000 B. C. at the period it was at the very height of its glory; but the evil resulting from placing a dissolute priesthood in power honey-combed the foundations of the empire so that it later tottered and fell, just as Assyria, Babylon, India, Egypt, Greece and Rome fell—weakened by debaucheries under cloak of religion and law.

Two thousand years after this the same character reappears in Atlantis again, this time born in very obscure circumstances, as the son of a humble artisan, a stone cutter. The boy, whose name was Murdanda, was of a surly temperament, and quite unmanageable at home by his sickly mother, whom he was accustomed to tantalize and curse. At an early age he ran away to sea and joined a piratical crew. Later he formed a secret league with some revolutionists to overthrow the government, now a republic, and restore the ancient monarchical order. Terrible wars and massacres followed, in which Murdanda took a leading part.

(To be continued)

An Introduction to the Study of the Tarot

By PAUL F. CASE

CHAPTER III.

In the following paragraphs, the first item in bold-face type is the English of the letter-name which heads the paragraph; the last is the name of the Sephirotic "path" assigned to that letter; the others are Kabalistic correspondences, mostly from the *Sepher Yetzirah*.* Suggestions as to what these attributions imply are printed in ordinary type.

ALEPH.

Ox, or Bull: Apis, Mithra, Dionysos; creative energy, vital principle, solar force.

Ruach: "life-breath"; *Spiritus, Pneuma, Prana*; all-pervading cosmic energy; vital principle of all creatures.

Fiery Intelligence: joins Kether to Chokmah.

BETH.

House: abode; location; concentration; specialization.

Above: "That which is above" is Purusha, the "superior nature"; Adam.

Mercury: Hermes, Thoth; this planet rules Gemini (Zain) by day, Virgo (Yod) by night.

Life and Death: Specialization implies construction and destruction.

Intelligence of Transparency: joins Kether to Binah.

GIMEL.

Camel: travel; commerce; intercourse; reciprocal action.

Below: "That which is below" is *Prakriti*, the subordinate nature; Eve.

The Moon: Artemis, Diana, Hecate; rules Cancer (Cheth) by day and by night.

Peace and Strife: implied by commerce; symbolized by the bow of Artemis.

Uniting Intelligence: joins Kether to Tipherith.

DALETH.

Door, or womb: passage; transition; conception; development.

East: "womb of light"; source of illumination; opposite of West (Kaph).

Venus: Aphrodite, Ishtar, the Great Mother; *Prakriti*, termed "the great womb" in the *Bhagavad-Gita*; rules Libra (Lamed) by day Taurus (Vau) by night.

Knowledge and Ignorance: as *Buddhi*, principle of judgment. *Prakriti* confers knowledge; as *Maya*, mistress of illusion, she causes ignorance.

Illuminating Intelligence: joins Chokmah to Binah.

*The planetary attributions are from *Book 777*, London, 1909.

HE.

Window: admits light and air; gives outlook.

Sight: vision, contemplation, discernment.

North-east: combines North (Pe) and East (Daleth); opposite of South-west (Lamed); complement of South-east (Vau).

Aries: diurnal house of Mars (Pe); complement of Scorpio (Nun), the nocturnal house.

Constituting Intelligence: To constitute is to make anything what it is, to frame, to compose; this path joins Chokmah to Tipherith.

VAU.

Nail: fastening; union; yoga.

Hearing: unites man to man by speech, and man to Spirit by the Word of the Inner Voice.

South-east: combines South (Resh) and East (Daleth); opposite of North-west (Nun); complement of North-east (He).

Taurus: nocturnal house of Venus (Daleth); complement of Libra (Lamed), the diurnal house.

Triumphant and Eternal Intelligence: joins Chokmah to Chesed.

ZAIN.

Sword: opposition; separation; sex.

East-above: combines East (Daleth) and Above (Beth); opposite of West-above (Samekh); complement of East-below (Cheth).

Gemini: diurnal house of Mercury (Beth); complement of Virgo (Yod), the nocturnal house.

Smell: keen perception, sagacity, discrimination. A Kabbalistic aphorism says, "Properties are discerned by the nose."

Disposing Intelligence: joins Chokmah to Tipherith; to dispose is to place apart, to separate, to classify.

CHETH.

Field: location; that which requires cultivation.

East-below: combines East (Daleth) and Below (Gimel); opposite of West-below (Ayin); complement of East-above (Zain).

Cancer: diurnal and nocturnal house of the moon (Gimel).

Speech: mastery of language is mastery of thought; the practical occultist devotes much labor to the field of speech.

Intelligence of Influence: joins Binah to Geburah.

TETH.

Serpent: wisdom, subtlety, secrecy; regeneration; Eliphas Levi's "Astral Light."

Taste: refinement; experience; endurance, patience, fortitude.

North-above: combines North (Pe) and Above (Beth); opposite of South-above (Tzaddi); complement of North-below (Yod).

Leo: diurnal and nocturnal house of the sun (Resh).

Intelligence of the Secret: joins Chesed to Geburah.

Hand: dexterity, skill; power, might, supremacy; symbol of the Supreme Spirit.

North-below: combines North (Pe) and Below (Gimel); opposite of South-below (Qoph); complement of North-above (Teth).

Virgo: nocturnal house of Mercury (Beth); complement of Gemini (Zain), the diurnal house.

Coition: the union of the male and female, the fixed and the volatile.

Intelligence of Will: joins Chesed to Tipherith.

KAPH.

Grasping Hand: control; authority; comprehension; property.

West: opposite of East (Daleth).

Jupiter: rules Sagittarius (Samekh) by day, and Pisces (Qoph) by night.

Wealth and Poverty: the extremes of "property"; the external signs of one's grasp of circumstances.

Intelligence of Conciliation: accommodation of differences, adjustment, establishment of orders; joins Chesed to Netzach.

LAMED.

Ox-goad: urges and guides the "ox" (Aleph).

Work: action; Karma.

South-west: combines South (Resh) and West (Kaph); opposite of North-east (He); complement of North-west (Nun).

Libra: diurnal house of Venus (Daleth); complement of Taurus (Vau), the nocturnal house.

Faithful Intelligence: joins Geburah to Tipherith.

MEM.

Water: "mother, seed, and root of all minerals"; the first mirror; reproduction; reflected life.

Stable Intelligence: "the source of consistency in the numerations"; joins Geburah to Hod.

NUN.

Fish: compare Joshua, son of Nun, with Jesus (Joshua), whose sign was that of the prophet Jonah. Early Christians called Jesus Ichthys. This also was the name of a son of Aphrodite.

North-west: combines North (Pe) and West (Kaph); opposite of South-east (Vau); complement of South-west (Lamed).

Scorpio: nocturnal house of Mars (Pe); complement of Aries (He), the diurnal house.

Motion: all motion is change.

Imaginative Intelligence: joins Tipherith to Netzach.

SAMEKH.

Prop: support, assistance; improvement, refinement, purification.

West-above: combines West (Kaph) and Above (Beth); opposite of East-above (Zain); complement of West-below (Ayin).

Sagittarius: diurnal house of Jupiter (Kaph); complement of Pisces (Qoph), the nocturnal house.

Wrath: in Greek, *thumos*, desire or appetite; akin to the *Rajas* of Hindu philosophy.

Tentative Intelligence: joins Tipherith to Iesod.

AYIN.

Eye: the instrument of vision; orb; circle; limitation, bondage; appearances, *Avidya*.

Laughter: usually caused by incongruity; human weaknesses, distress, and pain furnish the elements of comedy.

West-below: combines West (Kaph) and Below (Gimel); opposite of East-below (Cheth); complement of West-above (Samekh).

Capricorn: nocturnal house of Saturn (Tau); complement of Aquarius (Tzaddi), the diurnal house.

Renewing Intelligence: joins Tipherith to Hod.

PE.

Mouth: organ of speech; out of it are the issues of life.

North: darkness, cold, sterility; place of the sun's annual death; opposite of South (Resh).

Mars: rules Aries (He) by day, and Scorpio (Nun) by night.

Grace and Indignation: contrasting expressions of the fiery power of Mars.

Exciting Intelligence: joins Netzach to Hod.

TZADDI.

Fish-hook: that which pulls the fish (Nun) out of water (Mem); to hook is to draw, entice, procure by artifice.

South-above: combines South (Resh) and Above (Beth); opposite of North-above (Teth); complement of South-below (Qoph).

Aquarius: diurnal house of Saturn (Tau); complement of Capricorn (Ayin), the nocturnal house.

Meditation: *Dhyana*, "an unbroken flow of knowledge in a particular object"; a diving into the depths of the mind for ideas—a fishing for truth.

Natural Intelligence: joins Netzach to Iesod.

QOPH.

Back of head, or knot: location of *medulla oblongata*, which forms a knot on the spinal cord near the nape of the neck. It controls or greatly influences many functions which make it directly responsible for the maintenance of bodily life.

South-below: combines South (Resh) and Below (Gimel); opposite of North-below (Yod); complement of South-above (Tzaddi).

Sleep: period of physiological repair, during which nerve substance undergoes the subtle changes that make the advancing student of occultism ready to experience and understand facts, concealed from ordinary men, which are the basis of the ancient wisdom.

Pisces: nocturnal house of Jupiter (Kaph); complement of Sagittarius (Samekh), the diurnal house.

Corporeal Intelligence: joins Netzach to Malkuth.

RESH.

Head, or face: guiding power, organizer, director; the face is the *countenance*, from the Latin *continere*, to hold together, to repress, to contain.

South: place of sun at his meridian height; opposite of North (Pe).

Sun: rules Leo (Teth) day and night.

Fruitfulness and Sterility: extremes of the manifestation of solar energy. The sun causes all growth, and is also the maker of waste places.

Collecting Intelligence: joins Hod to Iesod. Note the correspondence between *collecting* and *countenance*.

SHIN.

Tooth: probably serpent's fang; sharpness; acidity; active manifestation of the fire-principle.

Fire: the Spirit of God is a "consuming fire"; in Hebrew that Spirit is Ruach Elohim (רוח אלהים) and the letters of these two words represent the numbers 200, 6, 8, 1, 30, 5, 10 and 40, giving a total of 300. This is the value of Shin, the sound of which suggests the hissing of fire.

Perpetual Intelligence: joins Hod to Malkuth.

TAU.

Cross: the Egyptian Tau was a tally for measuring the depth of the Nile, also a square for measuring right angles; among the Hebrews it was a sign of salvation (Ezek. ix. 4); in Freemasonry it is a "symbol of salvation from death, and of eternal life."¹

The palace of holiness in the midst, sustaining all things: the "heavenly city"; the "temple"; a structure complete, whole and perfect, built four-square by the Master-Builder.

Saturn: he who swallows his children; that which absorbs all things into itself; rules Aquarius (Tzaddi) by day, and Capricorn (Ayin) by night.

Power and Servitude: service is the secret of power; he who would rule Nature must obey her laws.

Administrative Intelligence: joins Iesod to Malkuth.

¹ Mackey "Encyclopedia of Freemasonry," p. 791.

Memorize these attributions. Develop the implicits by your own research and meditation. Remember that the object of Tarot study is to bring up from the depths of the mind ideas common to all men, which, in the past, have been expressed only by the few, but are now being recognized by increasing numbers of people. The Kabalistic meanings of the Hebrew alphabet may be likened to seeds, having within them the whole potency of the Secret Doctrine, however little they may resemble that doctrine itself. Make them your own. Give special attention to the correspondences between letters representing directions, signs, and planets. Not until you have mastered every point of this outline will you be ready to study the occult significance of numbers, which you will be asked to consider in the next chapter.

The Philosophy of Symbolism

THE THREE SQUARES WITHIN THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

American Academy of Astrologians
(Concluded)

The Kingdom of Fire upon the plane of Revelation gives perfected understanding of the Divine Law making its way through all manifestations as the Spirit of God!

The sign Sagittarius, uniting the Love Principle of Leo with the Intellect of Aries, culminates in a prophetic Soul. The Sagittarian fires burn to overcome all obstructions consequent upon traditional limitations; it harmonizes the Love Principle with the Intelligence of Motive and inspires the freedom of thought and action over rebellious external conditions.

As in the Cross of Revelation Jesus the Christ stood *within himself* in the halo of Divine Silence before Pontius Pilate and the human rabble, so now does the living human rabble of this phase demonstrate the triumphal Ascension into Heaven through the Fire Sign Sagittarius in the Square of Revelation.

The Kingdom of Air upon the plane of Revelation centers the Light, Truth and Consciousness of Power into a Unity of Purpose in the realm of Gemini, where the highest ideals are conceived and preserved. Love and Justice organized co-operate in Unity to give the soul its highest realization of Conscious Christ Consciousness.

The Soul finds here its *Divine Self* which is its *Twin Soul*, its "other half"; lost in the "fall" to the realms of Experience, recognized in the realms of Knowledge, but not made *its own* until it reaches this kingdom.

This Soul is ready and anxious to come again to Earth *of its own choice* for the greater accomplishments of Divine Love and Law in Human Evolvment.

Individual souls having any one or more of the dual signs prominent are the most rapidly advancing souls of the present era. It was shown in the Cross of Revelation how sometimes, when perverting their energies, they are very radical, then again hyper-sensitive, sometimes rebellious and then again so diffusive that they soon use up the bodies that they come in, so often do not stay long in the present conditions which are far behind them in development and thus restricting and uncongenial. They belong to that era, which is fulfilled in the Book of Revelation.

When well balanced by conditions and qualities of the fixed or Cardinal signs they are among the world's greatest men and women of all ages.

The final step in evolution according to the teachings by example of Jesus is reached upon the plane of this Square of Revelation. It is the Conscious use of the Creative powers for going and coming *at Will*, by which we shall be able to materialize our bodies which will be of finer substance than now, instead of having to go through the tedious processes of generation, birth and childhood and thus fulfill *in the Race* the heights of perfected Humanity as Jesus showed by his resurrection and ascension was possible to the individual. Thus the ideals emphasized in the symbolism of the Square of Knowledge and the Square of Revelation were organized into the family life and demonstrated at the beginning of the Christian Era that they might become the inspiration to Humanity for that organized effort which would prepare it for the Aquarian era now upon us. This era is destined to make permanent the ideals and demonstrations of the two Squares and thus raise the standards of organized family relation into their altitudes of greater accomplishment. The hidden meaning of the "woman's movement" all over the world is only one phase of this greater awakening, of this Impulse, this Annunciation, this *universal* "Immaculate Conception" of the Christ which is to glorify Woman and make her Queen over her dominions for all Time—verily, is she to "bruise the serpent's head" of carnal desire and transmute it into the aspiration for *applied Purity*!

It is this Knowledge and Revelation that have made the ideals of the Christian era unique—the Aries-Pisces dispensation—stand out so prominently amid the evolutionary processes of other former dispensation of which we have a record, and it is these that have preserved the ideals of the dispensation from utter annihilation through the perversions of Aries and Pisces during its progress through the centuries.

Such a mighty reorganization of the morals of the human race could not be effected in a thousand years; it has taken nearly two thousand years to prepare woman for even the awakening, so we must not be impatient if she seems slow in the readjustment.

Thus we have covered the Esoteric interpretation of the three Planes of Experience, Knowledge and Revelation, embracing the twelve kingdoms of evolution and their correspondences in Humanity and The Grand Symbol.

Occult Story

THE EYE OF ID

By LAURELL E. SMALL

(Continued)

"Maybe," he repeated then, in the way children whisper—a whisper that is even louder than ordinary speech—"if you slept in my room to-night, you could see Meshuliba, too, and perhaps, if I asked him, he would let you come along with us to the Temple of Id. I don't know if the Eye will flash for you though; 'cause, Meshuliba says it only flashes for those who had found the winding passage to his Temple in the long ago. If not, they must first find the secret entrance. But to-night let's you and I watch for Meshuliba together, and I will ask him to let you come along. Will you come?"

"I don't know, dear child. Can such a thing be possible? Do you know what you are saying? Can I glide into your dreams like a ghost?"

"Sure!" Grown up reasoning is imbecile to a lucid imagination. "Didn't I tell you Meshuliba knows everything and can do anything he wants to do?"

Surely in the face of such supreme confidence there was no room for argument.

Tascia was seized with what she told herself was an insane desire, to enter into this childish pact. This derangement of Robert's was contagious, she thought, for she was certainly falling under its influence. If there were such a place as the Temple of Id, to which Robert could actually go in his dream, and if there were such a personage as this Meshuliba who could work wonders, then she wanted to see them both.

She would be a child again with him for just one night. It could do no harm, anyway, to sleep in his room, and see. No one would ever know of her folly. There must be something to Robert's stories after all; for did he not describe perfectly, a man whom he had never seen? He had never even heard of Pheron in the flesh, since his name was never as much as mentioned at Point Lawrence, by order of Martha.

Indeed, the Erwin sisters had selected Point Lawrence as a quiet little retreat where Tascia could forget. In its pastoral simplicity Martha saw balm of Gilead for Tascia's aching heart, little dreaming that to the one who bore the aching heart its wild picturesqueness but rendered more desolate a lonely heart.

Tascia decided to try out Robert's suggestion, and see if what he maintained were possible. So the pact was sealed and strict secrecy promised on both sides. Together they gathered roses for the dinner table and went back into the house.

For once the ever industrious Martha was not in evidence. For the first time in all her life she had neglected her duties as a housekeeper. The breakfast table had not been cleared and the whole place was topsy-turvy. Evidencies of a hasty departure were visible everywhere. Robert wore an expression of alertness and expectancy upon his mobile face. Even Skip, Martha's cat, forgot her dignity and with hunched back and tail aloft, jumped wildly from table to chair, into Martha's work basket, back to the table, and then the whole route over again, as if sensing the unusual.

The only calm person in the place was Beatrice, who, engrossed in the latest effusion of her favorite author, was placidly and automatically stuffing herself with chocolates as she read.

"Beatrice!" Tascia called in a tone of rebuke. How could Beatrice be so calm in the face of Robert's, hers and the cat's dismay? Martha had actually stepped out of her beaten track! The methodical, precise, slave of routine, had let everything else go hang for something outside of the day's schedule.

To Tascia the very air was portent with an unnamed something.

"Whatever has happened to Martha, Beatrice?"

"Oh, I don't know what struck her," came the indifferent reply. "She suddenly conceived a writing fit, and after much blood-sweating and destroying of goodness knows how many unsatisfactory attempts, she finally slipped something she had written into her bag, slammed a hat over one of her ears, I don't remember which, and streaked it for the village like a Hottentot. Corner her for the details yourself when she returns; and for the love of pickles leave me alone—I've got the villain here in a perilous situation."

A fat, dark something disappeared into the dainty cavern of Beatrice's mouth, and once more she was adrift upon her sea of fiction.

Tascia had an inexplicable feeling of certainty that Martha's sudden madness concerned herself, but in just what manner she did not know.

About an hour later, Martha returned, suspiciously laden with multifarious packages from the grocery store. Such things, which as a rule, she usually had sent; taken along in this instance,

at least, so Tascia thought, evidently to cover up the real cause of her sudden trip to the village. And poor Martha being no dissembler, her obvious efforts to appear nonchalant plainly established her hypocrisy to Tascia.

As she busied herself in the kitchen, Tascia hovered in her aura, trying to draw her out.

"Martha dear, you digressed somewhat from the habitual this morning, did you not?" she asked sweetly, trying tact in candor's absence.

"In the land of the living, Tascia, can't I go to the village to purchase my groceries without arousing your suspicions?" She did not look at Tascia. She was busying herself unnecessarily to cover a sense of guilt.

"But you do not generally buy groceries in just this fashion, Martha. Why, even the cat was sensitive to a cosmic disturbance during your absence—you so completely upset your little world. To whom did you write, Martha?"

Martha placed her arms akimbo and faced Tascia squarely.

"And is the cat, too, seeking an explanation?" she demanded. "Why should my going to the village create a nine day's wonder? Now, don't be so silly. I did not do anything *you* will be sorry for; that's certain."

That was as much as Tascia could get out of her. It was clearly masonic, whatever it was.

When the three sisters, Robert and the cat assembled for dinner that day, Martha, in a most casual voice, considering the subject, inquired of Tascia if she had read the New York paper carefully in the morning.

"I did not get a chance to glance at it even once, Martha. Why?" asked Tascia.

"Well, after dinner read the death notices," was the laconic reply.

"Fine for dessert," chimed in Beatrice, and everybody laughed, save Martha.

But suddenly, Tascia's laughter died in her throat. The suspicion of a cold fear clutched at her heart.

"Martha!— It isn't— " she began, but Martha interrupted her.

"No, no! It isn't he. You are thinking of Pheron; it is his mother. That paper is a few day's old. She died about a week ago at their country place near Taylortown—not three hours on the train from here. The old tyrant is gone to answer for her injustices, and Pheron is at liberty to live his life now." She

glanced defiantly around the table. Who would expect Martha of all persons to rejoice over anyone's death?

"Martha, if you read truly, Mrs. Justin has passed beyond mortal criticism now," said Tascia severely. "Surely, dear, you are entirely unlike your old self to-day."

After a pause, a thought came to Tascia: "I wonder, Martha," she said, "if Mrs. Justin's death had anything to do with your trip to the village?"

"This being the first time I ever visited the village, Tascia, I hope you and the cat live to survive it. . . . What are you drinking, tea or coffee? . . . Land's sake alive!—you have eaten nothing." She placed a cup of coffee besides Tascia's plate, but that young lady had no mind for food just then.

She excused herself and went in search of the newspaper. Beside the formal notice, there was a short write-up under the following headline:

WEALTHY NEW YORK WOMAN PASSES AWAY IN HER COUNTRY HOME

PERON JUSTIN SOLE HEIR TO MOTHER'S MILLIONS

It went on to relate of the close bond which existed between mother and son, he being constantly with her during many years of semi-invalidism, and so on. No mention was made of his personal life, whether married or single, just that he inherited the vast estate of the deceased, who was the widow of Lloyd Justin, well-known Colorado millionaire.

Tascia read the article, over and over, trying to discern, between the lines, something, she knew not what. All that she got was that the woman who reared the monster which fed on their hearts was no more in this vale. There was no feeling accompanying this thought, as of triumph over an enemy. She considered it in a detached sort of way, and if anything a feeling of pity for the departed one—the woman who had cruelly wronged her.

For years she had tyrannized over Pheron and kept him tied to her apron strings by the threat of a weak heart, whose functions would suddenly cease at the instance of any disobedience to her wishes on his part. That frail woman had placed pride and selfishness above her son's happiness.

Would she still stand between them from the "shadowland?"

It would be just like her to tie him up to a death-bed promise threatening to "turn over in her grave," or something, if he should dare to break it.

The morning's talk in the garden with Robert came back to her. "Pain-clouded eyes." . . . "Hatkeeta." . . . "Praying to Id to kill the monster." . . . "When Id's Eye flashed it was a sure sign He would answer her prayer." . . . Was not Mrs. Justin's the hand that reared—oh, of what was she thinking? What did it all mean? What manner of child was this Robert?—"Meshuliba—— Id—— Hatkeeta—— Hatkeeta—— Id—— Meshuliba—— all the rest of that day, those three names, like a cat trying to catch its own tail, kept revolving round and round in her mind, until she thought she would lose her reason.

She began to look forward to the night with a great deal of nervous expectancy, for if the things Robert promised were possible, then she would see *him*. Would it were hers to remove from his eyes the clouds of pain, which his recent bereavement would, no doubt, greatly deepen; for she supposed he loved his mother—loved her enough, and here she suppressed a twinge of jealous resentment, to sacrifice her, Tascia's, torn and bleeding heart upon the altar of her unreasoning tyranny.

There was a time when she thought he did not really care and his mother's attitude only served as an excuse for his indifference. But if Robert's clairvoyance were true, then he must have suffered as much as she did, maybe more, since pique, the great assuager of love's pangs, had brought her a sort of bitter relief, encasing her in an armadilloid shell of pride.

Now, however, in the light of Robert's disclosures, woman-like, she began to take all the blame upon herself. Had she not wronged him in her heart? Had she tried to meet his mother half way? Did she really try to overcome her pride and her antipathy to his mother?

Tascia was the first one to, apparently, seek her couch that evening, but not before giving Robert a discreet assurance that she would join him as soon as the others had retired. . . .

. . . When she entered Robert's room, in his loud, childish whisper he announced, mysteriously:

"Hurry! He is here!—he is here, now. He knows all about our agreement, and says that you must lie right here beside me and hold my right hand." Eagerly he beckoned her over. She should hurry—hurry!

Instead of doing as he asked, she stood looking around the room.

"Where?—where is he, Robert? I don't see anyone."

Quite a creepy feeling was stealing over her! What if Robert were really crazy, after all. Or, worse still, supposing there was a "ghost" in the room! The latter thought frightened her so that she hastily jumped into the bed beside him, where the consoling touch of his flesh and blood hands made her quite brave again for the moment, and heartily ashamed of her unreasoning terror.

"Shut your eyes, Tascia, and you will see him," said Robert, reaching up and switching off the electric light beside the bed.

At that moment she repented of her bargain. Now past all doubting the child was unbalanced. Imagine, "Shut your eyes and you will see him!" If Robert were the ordinary small boy and full of pranks, she would think he was trying to make a monkey of her. But glancing over at him, suspiciously, out of the corner of her eye, she saw that he was not only very serious, but that as he lay there, flat on his back, she thought he looked rather "gone" and unnatural in the ghostly light the moon afforded. He seemed almost lifeless and was hardly breathing.

She became panicky. If he should die, would she not be more than responsible, having let her "superstition" get the better of her, instead of consulting with Martha? She would not neglect her duty another moment—she would call for help instant. Robert was only a child, and she, a grown woman should have known better.

She tried to extricate her hand from his, to rush from the room and summon Martha, but his fingers clutched hers with a death-like grip. A numbness was spreading over her, beginning in the hand Robert held. It was purely physical, for her mind was more alert than ever. Wild terror ruled the moment—she was unable to move, to carry out her design—unable to move even a little finger, in spite of the expense of the most herculean efforts. She wondered if she were in the throes of a night-mare—if the whole thing was not a night-mare. She was greatly puzzled to find that although she had her eyes tightly closed, she still could see the stiff and serene form of Robert beside her—see the wan moonlight streaming in through the window—see the two mahogany posts at the foot of the bed and all the furniture in the room with startling distinctness.

A sort of awed curiosity took possession of her, as she found herself looking through closed eyes upon the bed posts at the foot of the bed—silent sentinels and witnesses of her "night of folly."

(To be continued)

Psychical Research

WHAT IS MY FRIEND'S TRUE CHARACTER?

By HEREWARD CARRINGTON, Ph.D.

To be able to tell the thoughts and character of a friend from his face and features is a most interesting and amusing occupation; and you can do so by studying him all the time you appear merely to be taking an interest in him. He is thus revealing to you more than he knows. But more than this. It is at times a very useful and practically valuable occupation. If a person is of such-and-such a character, you should know it. And his face will tell you! How often do you hear the remark, "I would not trust that man, he has a bad face." Here the speaker is judging solely from the facts in physiognomy; but he is "groping in the dark," as it were. He is making a random shot, and has not reduced his observations to a *science*. You can do this, with very little effort or practice; and, when you have done so, you will find nothing more fascinating than reading or delineating the character of those you meet from their features and general facial expression.

In reading the physiognomical signs, you should begin by making the study as simple as possible for yourself. To do this, mentally divide the face into three parts. Imagine a line drawn from the center of the forehead, backwards to the top of the ear. Above this is the *first* or *upper* division. The second imaginary line is drawn from the point where the nose touches the upper lip to the bottom of the ear. The ear is thus included in the *second* or *middle* section. The *third* or *lowest* section is that included by those parts of the face and chin which lie below the line thus drawn, the lips, mouth, etc., falling within this section.

THE FOREHEAD

Let us begin with the upper or topmost division—the upper portion of the forehead and the top of the head.

A very high forehead is not an invariable sign of great brain power—popular belief notwithstanding. Many persons possessing fine intellects have comparatively small foreheads. If the upper portion of the forehead projects very prominently over the eyebrows, it is rather the sign of the dreamer and idealist; and not of the practical man or woman. A moderate slope backwards is the best sign—though this must be only *slight*. This denotes energy, ability and a well balanced nature.

A short, compact forehead denotes determination and alertness of character, while the long forehead indicates loss of elasticity of the mind. The long forehead is not the successful forehead. It denotes too much indecision. These are the persons of whom the Old Testament wrote: "Unstable as water, thou shalt not succeed." If the forehead is straight in its contour, we look for firmness of purpose and inflexibility of character.

If the forehead is broad just above the eyes, this is a sign of a practical, mechanical turn of mind. If, on the other hand, the upper part is full, this indicates the abstract reasoner.

THE NOSE

Next to the forehead, the nose is the most prominent sign on the face for character-diagnosis.

When the nose is relatively large, projecting downward below the portion which joins it to the upper lip and cheek, and possessing breadth across the tip, we look for a bold, original, ingenious, constructive mind; while the sharp, gimlet-shaped nose denotes the utter absence of artistic sense or ability.

Where there is a sinking-in at the point where the nose leaves the forehead, the subject does not possess enough will power, and may lack executive ability. Self-will is indicated by the straight nose, which dips in a very little at this point, if at all.

A high, broad, well-developed nose is a proof of a high order of intelligence and clearness of judgment. In fact, the large nose is an indication of success in the business way. A straight nose indicates refinement, æsthetic tastes and artistic ability. If the nose is long as well as straight, the owner is probably inclined to philosophical subjects, etc.

A short, thick nose is looked upon as a constructive nose, and is usually very original—often witty. A full, straight nose is indicative of meanness. The straight nose, when found in conjunction with a soft, round, dimpled cheek, is indicative of an emotional temperament—sometimes too much so for their own good!

If the point of the nose is divided by an almost indefinable cleft, this indicates the natural critic, with keen powers of judgment and observation.

The height of the nose denotes elevation of thought; breadth indicates comprehensiveness; length announces caution, far-sightedness and clearness of judgment. The convex nose is the strong-willed, successful type; but it is also the melancholy type. Those whose noses curve the other way are quick-witted and possess a

keen sense of the ludicrous. Should the nose be arched in the upper part, as well as curving inwards at the tip, the subject is timid but voluptuous. Those whose noses curve at the tip are the "bargain hunters," and are quick to see and grasp an opportunity whenever one is offered them.

THE EYE

The eye also falls, like the nose, in the middle division of the face, and should be studied next. It is a most important index to character, and many persons rely upon it more than all else.

The high, arching eyebrow indicates the absence of an observing mind, while the subject who possesses sharp, projecting eyebrows is susceptible to acute exercise of the understanding and capable of devising wise plans.

There are three types of eye—the large and round, the narrow and elongated, and the oblique eye. There are, of course, various blendings of these.

If the eye is full, round and lively, quick wit and a power of mastering foreign languages is indicated. If the upper eyelid slopes very slightly, it indicates caution, almost to the point of cunning.

The narrow and elongated eye denotes good brain-power, but a shrewd, calculating disposition—one who would never be taken in on a business deal. This is still more accentuated in the oblique eye, which is rarely to be trusted.

Those possessing large, full, vivacious eyes are usually artists, full of emotion and enthusiasm. The thinker has a smaller, less brilliant eye. A calm, clear eye denotes good judgment and a clear vision.

THE MOUTH

If the lips are shut more or less closely, highly colored (by nature!) and somewhat projecting, this indicates the artistic temperament. Singers often have mouths of this description. If the corners of the mouth tend to curl upwards, there is a keen sense of humor and fun; if they droop, a decided melancholy tendency.

A mouth of medium size, closing in a straight line and showing lips of medium fulness and of equal proportions, may be summed up as belonging to a subject of well-balanced mind; while the subject who may be classed as of an economical turn will show a mouth that is wide, lips well developed, considerable breadth of chin and an unusually well-developed jaw-space.

The curve of the upper lip is of great importance, from the point of view of beauty. The upper lip, after leaving the base of the nose, should gently curve inwards, and then out again, as it meets the red of the lip, so that a slight "scoop" is created, when viewed from the profile.

Further, the lips should be in the shape of a bow depressed in the center, bending upwards on either side, and then down to the corners, until they form a narrow line. This is the so-called "Cupid's Bow" which is greatly admired by artists when found in the female face.

THE CHIN

The chin falls into the third lowest division of the face. It is well known that a small, receding chin indicates weakness, while a pointed, somewhat prominent chin is a sign of strength. The oval, smooth chin is the artistic; while the broad, square chin is a sign of strength, determination and executive power.

The flat chin denotes slow comprehension; the convex form a strong, aggressive nature. If the chin is too short, this denotes timidity; if of great length, it is a sign of frankness and progressiveness; the moderately long chin is the best, as it combines the good points of both the above.

A dimple in the chin denotes a love for the beautiful—beautiful scenery, women, music—whatever it may be!

THE CHEEK

The oval form of cheek belongs to the æsthetic and artistic nature. The full cheek is indicative of a love of all the good things of life; and this is especially accentuated if the complexion and color are not good. High cheek-bones betray a conscienceless schemer—one who cannot be relied upon and the type of person one should avoid, as a rule.

DIMPLES

If these are seen about the corners of the mouth they indicate a mirthful, fun-loving nature; and when round denote a person of so active a mind they are capable of creating mirth, while the cleft-like indentation shows an appreciation of fun rather than the ability to originate it.

Dimples in the cheek, as well as in the chin, are positive evidence of an affectionate nature, which creates a desire to please. It is also a token of a love for the beautiful, and an imaginative character.

THE EAR

The large ear, like the large nose, is generally a sign of success. If the frame is slim at the same time, this denotes great energy and ability. If the ear is small and fine in texture, we look for a sensitive, imaginative temperament. Many singers have small ears. If the ears project from the head, this denotes a coarse, somewhat comical temperament. Those who appreciate music, however, also have projecting ears. The more delicate and refined the nature, as a rule, the smaller and finer in structure and texture the ear.

THE NECK

A long, thin neck is indicative of a timid nature; while a short, thick neck denotes the regular "bulldog." If the neck is inclined to be full, rather fat, especially at the back, this is a sign of a strongly marked amative nature. If the head is carried erect upon the shoulders, this is a sign of self-confidence. If the head is bent slightly forward, this is the neck of the student and thinker. The "flirt" invariably reveals her coquettish disposition in the quick, almost constant movements of her neck when in conversation. A very long, thin neck is indicative of a small, mean, miserly person.

WRINKLES

Those wrinkles which belong to old age or over-abundance of fatty tissue must not be confused with those which tend to indicate character. Of these latter, the following are the most important.

The wrinkle which begins close to the nostril and curves round the sides of the mouth to the chin is indicative of a great talker—usually one who uses his voice in public a good deal. A pair of small wrinkles may often be found on the lower portion of the cheeks of those who have happy, jolly dispositions. A number of small wrinkles may often be seen, occasionally, on those of this temperament, running from the inner corner of the eye to the nose. On the other hand, wrinkles which run from the outer corner of the eye towards the temples are a sign of worry and anxiety. The wrinkles on the forehead, if parallel with the forehead itself, denote lack of conviction; while those short wrinkles which run upwards from the root of the nose are a sign of intense will power.

A person of ideal type may be described as having a clear, finely textured skin; a bright, clear eye, of moderate size and wide open; regular teeth, jaws which show a line of curve—

known as the "beauty curve"—a nose well proportioned to the whole face; a large nostril; well-rounded cheeks; red, moist lips and a rounded chin, in harmony with other features of the face. This deals, mainly, with the female face; for men, greater strength and ruggedness are to be desired.

The foregoing are the principal signs, which may be readily learned with but little effort, and, when once acquired, they will prove a great source of entertainment and even utility to you. With these rules in mind, see what you make of the next person you meet!

MATERIALIZATION

By A BORN SKEPTIC

Dr. Joire, in his book, "Psychical and Supernormal," has this interesting account, which probably most of the readers of AZOTH are not familiar with:

"At the end of 1891, the American Society for Psychical Research, presided over by the Rev. Minot J. Savage of Boston, made various experiments, the most important of which is worthy of being quoted.

"The account of this seance was signed by the members present. The society included such men as Dr. Heber Newton, Mr. A. Livermore, and a number of others well known in science and letters.

"Another clergyman, well known in America, who is also a member of this society, was present at the seance. He declared that he believed it impossible and ridiculous to explain these facts by the theories of fraud and illusion.

"The medium was Mrs. Roberts, of New York. The seance was held in a hall, usually public, at Onset, Mass. A large cage of iron wire resting on a wooden framework had been constructed. This cage was very strongly made by a competent workman. In the front of the cage was a door, which could be fastened with a padlock.

"This cage was placed along the wall of the room, which was on the second floor, and could only be entered by one door. Before the medium entered the cage her clothing had been examined by a lady, who declared it was of dark color (the importance of this detail will be seen). When the seance commenced about sixty people were present in the room, the members of the society being in front, and among the number were

some medical men who came to observe the phenomena under such novel conditions.

"Mrs. Roberts, a short, slight woman, seemed pale and anxious, because the conditions were altogether unusual.

"At eight o'clock Mrs. Roberts entered the cage, and immediately the committee, consisting of Rev. M. J. Savage and a well-known doctor, closed the door with the padlock, and further tied a very stout thread on each side and at the center of the door. This door was sealed with wax, on which a special seal was impressed. All this was done to prevent the medium from coming out of the cage. Then the gas was lowered and the seance commenced.

"More than thirty forms came out of the cabinet in which the medium was and materialized in front of it in full view of the spectators, the phenomena lasting for an hour. The various forms which appeared were sometimes tall, sometimes short, and they were recognized by those to whom they addressed themselves.

"The materialization of the various forms outside the cage was a most impressive sight. At first a white, nebulous spot appeared on the floor in front of the cage; it grew larger by degrees, finally assuming the form of a human being clothed in white. The movements of the hand could be seen manipulating this white vapor and gradually rendering it consistent. All of a sudden a completely developed human form showed itself to the spectators. Then, with an expression of radiant joy, the form made its way towards one of the persons present, and the words 'mother' or 'sister' were heard murmured quite softly; then the form returned, as though with regret, towards the medium and disappeared.

"Some forms of tall and strong men also appeared, and yet the medium was a small and thin woman, which, in this case, renders altogether improbable the supposition that the form was the double of the medium.

"Mrs. Roberts suddenly appeared in front of the cage and advanced slowly towards the astonished spectators. The gas was relit, and the cage examined by the members of the committee. The lock was still fastened, the threads and seals were intact, and yet the medium, who had seated herself in the cage before the committee, was now outside of it."

Higher Thought

OPTIMISM AND PESSIMISM

By EUGENE DEL MAR

"Smiling is nothing but twisting your face; moving is nothing but changing your base—what's the use?"

One is an optimist in the degree that he discerns things as they are rather than as they seem. He judges from the standard of reality and not of appearance. He realizes the unity of Being that underlies the duality of existence. He uses his inner vision to illumine his outer senses.

Shutting one's eyes to appearance will not promote optimism, nor will ignoring that which presses for recognition. Neither denial nor avoidance are truth agencies, nor factors of optimism.

Permanent optimism finds its basis in the spiritual realization of the unity and beneficence of Being, in the understanding of the oneness and goodness of God, in the consciousness of one's creative ability and mastery.

The pessimist senses only the outside or circumference of things, regards the world of appearance as permanent rather than fleeting, and is conspicuously lacking in healthy imagination and humor. Pessimism is superficial while optimism is substantial. The former is conscious of lack while the latter realizes supply.

The optimist may be an idealist, but he is certainly not a visionary. He has a sense of right relations and proportions, possesses faith and maintains poise, and is conscious that there is light even when darkness surrounds him.

The pessimist is worldly practical in that he lacks ideality and partakes of the density of the material world of which he is conscious. "What's the use?" is his self-addressed conundrum, and he finds no satisfactory answer to his question.

"Why try?" moans the pessimist. "Why not try?" chirps the optimist. "I am sure to fail," wails the pessimist. "I am bound to succeed," proclaims the optimist. It's "the same old hard luck" to the pessimist, and "a new day and a new life" to the optimist.

Both live in the same world, but the optimist looks at it through spectacles with rainbow tints, while the pessimist uses smoked glass, which indeed seems to be allied to eclipses of one sort or another.

The optimist recognizes difficulties but realizes that he is the master of circumstances, accepts burdens but makes light of them, encounters obstacles but converts them into opportunities, looks beneath the distorted mask of appearance and finds its real friendliness.

The pessimist acknowledges himself the slave of circumstances and environment, and the victim of heredity; and he magnifies the forces arrayed against him even while he depreciates his own powers of resistance.

Pessimism is a disease; it is an evidence of inner discord and the product of a distorted consciousness. It finds life a constant misfit. It discovers that round pegs are always in square holes, and that principles that are otherwise universal have the strange disposition of making personal exceptions to its particular detriment.

The optimist is admittedly a dreamer, but he dreams pleasant visions, which are real to him. If he is self-deceived in this he is unaware of it, and his dreams give him health and happiness. If he lives and dies an optimist, his dreams constitute his entire life, which has been a joy and benediction to others as well as to himself.

And who other than the optimists are dreamers? The poets and philosophers, the scientists and inventors, the artists and authors and all who have conspicuous genius or talent. And who shall say that life itself is not a dream?

Even the pessimist is a dreamer, only his dream is a veritable nightmare. Yes, and the hobby he rides but deepens his gloom, casts shadows on others, and deprives him of the power to make his life harmonious or useful.

Pessimism is insanity in one or another of its phases. Health and harmony and optimism are aspects of sanity, while pessimism betokens a diseased mind, one that does not maintain an even balance.

This may not show forth in outward violence, and so may not be directly dangerous to others physically; but its influence is more subtle and dangerous, and its virus is poisonous and contagious.

Optimism is also contagious, and at the same time is more powerful! As the light of truth consumes the darkness of error, so does a smile cancel a frown, a laugh neutralize a scowl, health redeem disease, and life conquer death. Optimism is positive and constructive, and it overcomes the negative and destructive tendencies of pessimism.

If pessimism dominated the world, disease, death and destruction would prevail, and suicide would be the highest goal of humanity. But mankind has ever realized more happiness than misery, more health than disease, more life than death, more ground for optimism than for pessimism. And in this realization the race has persisted, developed, thrived and flourished.

The optimist realizes that he lives in a harmonious universe, which responds to him in kind. It sends back to him what he gives to it. It answers smile with smile and frown with frown, with untiring and unerring exactness.

After all, the pessimist is an occasional optimist, even if only by way of comparison. He may close his eyes to the light, but he indulges in comparative shades of darkness. He could hardly endure a pall of black at all times without losing his balance completely.

The dyed-in-the-wool pessimist may be blinded by the light of joy and health if it chance to shine through his darkness, and it may disturb and inconvenience him. But no one may remain blind permanently; the eternal good and the law of progress do not permit it; and there is that which impels the human as well as the animal and the plant, to seek the light and the sunshine.

The optimist does not deny the fact of comparative darkness but he sees through it to its inner meaning and significance, he pierces the seeming gloom to the real effulgence and exposes to view the silver linings of his friendly clouds.

Some pessimists see straight occasionally, exactly as some optimists will at times see crooked. And there are transition stages between the two planes, where the processes of conversion are worked out; but the contrast between the pessimist and the optimist who are true to type is definite and pronounced. The pessimist darkens all his joy and the optimist lightens all his sorrow.

The optimist recognizes fully the imperfections and crudities that surround him, he is conscious of the immaturity of mankind and the inharmonies of civilized life. That is why he is an optimist; because he realizes that these present conditions evidence a vast improvement over those of the past, while the future gives promise of even a far greater advance.

The optimist recognizes the Universe as a perfect harmony, each Soul unfolding gradually to a deeper realization of its own unity with the eternal harmony, and expressing this realization in its mental consciousness and physical activities. Consciousness of outer harmony attests the realizations of inner peace and poise

and this evinces a joy of living with which optimism is in eternal alliance.

Each of us accepts the philosophy of life that caters to his weakness, measures the outlines of his limitations or suggests the boundaries of his ideals. Selfishness and egotism are allied to death, disease and pessimism; while altruism and egoism find their counterparts in life, health and optimism. As life and health dominate the consciousness, the darkness of pessimism is dissipated, and one comes into the open sunshine of confirmed and abiding optimism.

The Fundamental Principles of the Pi-King Tao

AND THE CABBALAS OF EGYPT, INDIA AND
THE HEBREWS

By ZEOLIA J. BOYILE

(Continued)

Before proceeding to the main definitions we present the eight Chinese trigrams, or, in other words, the eight fundamental principles which constitute the action of the universe. The unbroken lines represent the male or positive principle; the broken or divided lines, the female or negative principle.

From these eight trigrams or kouas (pronounced kwa) are formed sixty-four hexagrams, also called kouas, which again constitute the fundamental principles of the forces from 1 to 64.

Heaven, the source of all life. *Earth*, the mother, producing life and nourishment. *Thunder* (or earthquakes) the starting vibration, indicating the beginning of the vibration of the spring starting the earth to action after the winter sleep. In other words, the vibration necessary to *awaken* life to action for another year. *Mountains* which represent the stopping or *sleep* of life; the *rest* of the night for the new beginning of the morning (or spring). *Wood*, vegetation, sustenance; also representing *air* in movement, or *wind*. *Still water* such as quiet mountain lakes or little pools, representing quiet enjoyment, the harvest time of the year, etc. (This is often *wrongly* translated as *stagnant* water; conveying in our language an entirely wrong meaning). *Water* as rain, or the ocean. *Fire* without which life could not exist.

Heaven	Earth	Thunder	Mountain	Wood	Still Water	Water (Rain Ocean)	Fire

	1		14		27		40		53
	2		15		28		41		54
	3		16		29		42		55
	4		17		30		43		56
	5		18		31		44		57
	6		19		32		45		58
	7		20		33		46		59
	8		21		34		47		60
	9		22		35		48		61
	10		23		36		49		62
	11		24		37		50		63
	12		25		38		51		64
	13		26		39		52		

DEFINITIONS OF NUMBERS

1, OR THE LETTER A

Creative power. Great energy; originality, inventive ability. Happy disposition; agreeable; candid. Usually simple and unaffected. Witty, quick at repartee; sincere; natural leaders. Do everything in an original way, even ordinary work. Regular and exact in detail. Very critical. Strong power of concentration. Inclined to become very deeply absorbed in his own thoughts and occupations and is usually irritable if interrupted at such moments. Does not like to be still. Generally much travel. Too many produce cynicism. Represents strong personality, action and enterprise. Inventors, engineers, pioneers in any line, mental or physical.

Must be careful of the lungs.

Hebrew Cabbala—

Will, sagacity; love of science and art. Capable of interpreting and executing the most difficult things. Energy. Dexterity.

In its lowest form; will applied to evil ends, cunning.

Chinese Tao and Yi-king.

Reverential; accomplished; intelligent; thoughtful. Reaches to the four quarters. Reason. He who is without desire will obtain deep insight into the spiritual; but he who is fettered by desire, will discover only the shell of things. Ceaseless activity. Active and vigilant all day, treading the proper path over and over. Strength; great and originating power.

Too much force, too much haughtiness, will produce evil.

2, OR THE LETTER B.

Quiet; gentle; falls in love readily; spiritual; quick of brain; generally high ideals. Introspective; sometimes dreamers. Natural mediators; hate strife, but will fight madly to *protect* others. Brightness and wide comprehension. Do not talk much. Often have a slight peculiarity about the use of the lips when speaking, which is, *usually*, rather attractive. Too many give delicacy of health because they tend to produce an over-spiritual mind and body. Generally able to measure very accurately with the eye. Also good accountants. Successful in quiet occupations, especially where brains and thought are required. Should be careful of overworking the brain. May suffer from headaches.

Hebrew Cabbala—

To appease sedition. Agreeable and gallant manners. Passion for the other sex. Science; wisdom; knowledge; silence.

In its lowest form: conceit; ignorance, unskillfulness superficial knowledge.

Chinese Tao and Yi-king—

Subordination; humility. Must follow, not lead. Docile and strong. To serve man. Manages without doing anything and instructs without talking. Self-culture. In its largeness, supports and contains all things. Mild. Comprehension wide and its brightness great. Sincerity of intention. Regulates and polishes, unites and harmonizes. Indicates adjustment of controversies.

3, OR THE LETTER C

See over large spaces mentally, therefore often exaggerate. Talented musically; usually good voices; often very beautiful ones, tenor or soprano, excellent mimic, therefore good actors. Strong instinct for defending or taking care of helplessness, so make good soldiers, physicians, nurses, etc. Very energetic; often inclined to overdo and thus waste their energies; may tend to dissipation. Fond of children and generally of animals. Obliging; keep promises. Should guard the throat.

Hebrew Cabbala—

Action. Give their word; oblige those who are in need of their services. Initiative.

In its lowest form: inaction; frittering away of power; want of concentration; vacillation.

Chinese Tao and Yi-king—

Believes in keeping the people unsophisticated, but well provided for physically; by this means he keeps them quiet and at rest; gains their approbation and prevents presumption. Strength, action.

4, OR THE LETTER D.

Governs the passions, therefore gives a temper. Practical mind; generally considerable common sense, but given to opposing everything, especially anything proposed by someone else, than the owner. Therefore, usually stands very much in his own light. Inclined to be dictatorial and determined to force others to his way unless in very exceptional cases. Because of this tendency to oppose and the fact that the temper is rarely well controlled, he is often led into many foolish actions in spite of his general good sense. By this temper he may, and frequently does, injure his own health and life as well as the health and lives of those around him..

Likes to invest money, but also likes to save, therefore generally cautious in this direction, unless carried away by a desire to oppose outside advice.

Will be most fortunate, and have more friends in the Southwest part of the country, or the southwest corner in a city. If a man will probably marry young, but may render the wife and home unhappy through temper, opposition and jealousy. May also ruin business matters in the same manner.

If a woman, may spoil opportunities for marriage.

A 4 desires to teach, and is very often found in this capacity. They also work well with their hands and are good mechanics. Hard workers, but do not like to work. Excitement will upset the circulation of the blood.

Hebrew Cabbala—

Industrious; love to travel by water. Development. The multitude from which all other ranks are constantly being recruited. Transition; power; thrift; saving.

In its lowest form; opposition; hatred; egotism; cruelty; evil.

In its highest form: development of self and others.

Chinese Tao and Yi-king—

Advantageous to punish, conduct not agreeable. Should blunt the sharp points and unravel the complications. Should bring ourselves into agreement with others. It will dim its own radiance and be one with the dust. If he takes the initiative he goes astray, misses his proper course; if he follows he is docile and gets his regular course. In the southwest he will get friends, be walking with those of his own class; in the northeast he will lose them. When man puts forth his faculties of destruction the breath and blood are overthrown. The viscera are injured from top to toe; everything is thrown into disorder.

5, OR THE LETTER E

As the 4 tends to oppose rule, the 5 on the contrary recognizes its absolute necessity and guides the life accordingly.

Its characteristics are versatility of mind, foresight, and ability to learn easily anything upon which the interest is centered. Especially good, however, is anything pertaining to words, writing, foreign languages, etc. Bright, quick, impulsive, nervously energetic, hopeful, charitable. Logical, make good lawyers. Believes in strict justice.

Too many 5s or Es may produce a capricious and changeful disposition living almost entirely by impulse. Can succeed in commerce, science, or art.

Apt to have trouble with the liver.

Hebrew Cabbala—

Dominates science; occult philosophy; art; literature. Learns easily. Love for honest pleasure. Beneficence, kindness.

Lowest form: over-kindness; weakness; foolish generosity. Bad qualities of body and spirit.

Chinese Tao and Yi-king—

Difficulty in advancing; waiting for the right moment to move in order to gain success. Much speech leads to swift exhaustion. How soon exhausted is a gossip's fulsome talk. Only firmness necessary for success.

6, OR THE LETTER F

Quiet and calmness are the keynotes of this number. Do not like loud, sudden, or discordant noises. Excitement or physical strain is bad for this number or letter, as it reacts upon the heart. Seldom worries seriously, but will put aside the matter until such time as he or she can think it over in quiet and decide things calmly. Musical and artistic talent; good voice and usually good ear. If the 6 dominates the *full* name, the voice will be in the middle register, baritone or contralto. Love harmony in everything, but often obliged to live in the midst of strife and noisy or inharmonious surroundings, which condition wears upon the person seriously and often causes owners of this number to seek peace elsewhere. Very fond of birds. Successful usually in mining operations. Must guard the heart and hearing.

Hebrew Cabbala—

Wise disposition. Love of science and art. Ambitious; successful in love; can gain renown and fortune. Lowest form; will try to obtain a fortune by illicit means; covetous; unwise plans which fail when put to the test.

Chinese Tao and Yi-king—

Self in a state of peril matched against strength from without. Contention; strife; wariness; concealment. The completion of material forms. (Tends to produce artists or sculptors.)

7, OR THE LETTER G

Determination in overcoming obstacles. Patience; love of nature. The instinct to conceal all emotions which touch the feelings deeply is very strong, making this a number of reserve. Outwardly, the persons possessing this number are generally very genial and agreeable, becoming particularly talkative and perhaps merry, when especially desirous of concealing the fact that they have been very strongly moved by something. Executive

ability. Best suited in a line of business having to do with crowds of people; railroads; theatres; politics, etc.

The seat of physical ailments in this number or letter usually lies in the spleen.

Hebrew Cabbala—Patience. In touch with nature. Love of instruction. Able to execute the most difficult works.

Lowest form: deceit; overthrow.

Chinese Tao and Yi-king—

One who is free from mind or purpose of his own and does not live for himself, will continue long, physically and mentally. If he places himself in the background he will be brought forward. Entire trust will be placed in him and his enterprises will be successful. Nourishes and educates the people. Should guard particularly what he sees, hears and says. Can develop mental powers of almost superhuman excellence.

Danger of diseases which are the result of abuse.

8, OR THE LETTER H

This is a number of constant strain and effort. It gives a love for agriculture; outdoor sports; country life.

Sometimes the strenuousness is necessary, but often it is merely for pleasure. Taking long walks, mountain climbing, etc. These people usually keep themselves thin by constant action.

8 produces an easy flow of speech, sometimes talks too much; authors; interesting letter writers; readiness in any line connected with words. Successful in literary work; agriculture; sporting lines; florists. Traveling; active professions or trades, or where large crowds gather. Must guard against stomach troubles and tumors.

Hebrew Cabbala—Agricultural production. Loves travel, country, hunting. Balance; justice. Breaking of ties. Represents union of men. Lowest form; strife, ruptures; abuse of justice; dissolution; law suits.

Chinese Tao and Yi-king—

Contented nature. Union and how it is to be secured. Union to be secured only through the sovereignty of one. Sincerity, benevolence. When possible, very particular in choosing the place for a residence. Mind loves abysmal silence. Chooses virtuous associations. Believes in the government which secures the best order. Can get into the most inaccessible places without striving. Quarrels not, so is rarely quarreled with. Bond of union. Especially fond of quiet lakes among the mountains, where multitudes of men do not come. Heart lies in constant action. Loyalty. Danger of treacherous ministers arising, and of excrescences growing out at the side.

Philosophical Talks

By AMRU

Meditation and Its Dangers

There is at least one practice or discipline common to all religious teachings and taught to all adherents. No matter how far we look back through the ages we will find that men were instructed to seek seclusion and sit in meditation. Ofttimes particular subjects or ideals are suggested on which to meditate. Again, particularly in the Christian faith, prayer is coupled with it.

The various mystic and occult schools teaching, or claiming to teach, the development of psychic faculty or spiritual unfoldment, will all insist that the practice of meditation is a *sine qua non*. Even New Thought which, in so far as it is possible to generalize of so incoherent a movement, can hardly be called either mystic or occult, stresses the necessity of going "into the silence," as it is termed, and closely allied to it is the "sitting for development" of the Spiritualist.

Being such a universal teaching it is undoubtedly of very great importance but, like all disciplinary practices, it has its dangerous side which should be dwelt upon more than it is.

This danger lies in making oneself *passive* instead of active, negative instead of positive. Simply to sit still and think of nothing in particular, but just relaxing—trying to keep the mind quiet or blank—and imagining that one is meditating or has entered the silence is a very great and grave mistake. It is an invitation to astral beings to influence or even to control. Continued practice of this kind is opening the door of the temple for anyone to enter at will—and the guest may be of a most unwelcome kind, much easier to admit than to eject.

We are surrounded by hosts of astral beings, human, non-human, good, bad and indifferent. The evil are much closer in touch with our physical plane than the good; they are ever seeking to gratify their inordinate appetites and passions which cannot be satisfied except through the physical brain of another. So long as that brain is active or positive it repels such influence, but if dormant affords the opportunity to control it.

It may be argued that if this be so then sleep is a dangerous state, but in sleep, although the brain may be dormant and the physical body inert and passive, the mind or consciousness is fully awake and, so to say, on guard against trespassers. If that

mind or consciousness goes far away from its body, which is rare, then, unless means have been taken to guard it—there is the same danger.

Most Theosophists use the word meditation for a general, regular, disciplinary practice and they divide it into three parts—concentration, meditation and contemplation. The directions given for this practice will, if carefully carried out, safeguard the person from the dangers indicated. The first two are exercises of the mind and, as such, are necessarily active and therefore positive to any external influences. The idea of concentration and meditation is to acquire control of thought, by keeping the mind fixed on one subject or object first and then reflecting upon it. The whole mind must become fixed and absorbed in this one thought to such an extent that consciousness of time, place and exterior happenings is lost; this is preparatory to the final stage which is called by many Contemplation, when *all* thought is suspended and the mind becomes as a placid lake without a disturbing ripple and capable of reflecting the vibrations of the divine spirit within. Contemplation is not a good word to use for this stage as it is synonymous with meditation and means the act of regarding with care, pondering, planning, etc., but we have no English word which will express it so we are obliged to give contemplation a special interpretation in this case.

It is this stage or practice in which the elements of danger lurk. The person is in a receptive and therefore negative state, is sensitive to astral vibrations, has, as it were, opened the doors of consciousness to higher planes, through which undesirable entities may slip in. He is in a state to receive suggestion and thought which are intended to mislead, deceive and eventually destroy, or at least get him into great difficulties. Great care should therefore be taken when practicing contemplation, first, to throw around oneself a protective barrier and, second, never to lose *an attitude of attention*, an alertness to receive impression but also to repel immediately that which is felt not to be of the higher self—a discriminating power which is not so difficult as it may seem.

It is to be feared that few Theosophists or Vedantists sufficiently realize this danger or in fact have anything but the vaguest idea of this phase of meditation, but, notwithstanding the possibilities pointed out, it is the one and only method of building the bridge between the higher and lower consciousness and reaching what is called illumination.

In the case of "going into the silence" as practiced by the followers of New Thought, the risks taken are both more and

less. The average New Thoughter goes into the silence in order to affirm something—"God is Love, I am God, therefore I am Love" or something similar, or else to picture and demand to have some object of desire. Both these are active states of concentration and make a very positive outgoing vibration. Some persons, however, not understanding much of the astral world or even believing in the existence of evil influence, are apt to sink into a quiescent, semi-dormant condition, which makes them far more susceptible than those who are inspired by a specific, defined idea of the object of the practice, such as the Theosophist.

The "sitting for development" of the Spiritualist is by long odds the worst and most dangerous practice of all. It is a deliberate signal of welcome to any entity to come in and take possession. Mediumship may be of value to mankind in serving to establish the facts of the life after death, and spirit communication, but it is *never of any value* to the medium and is generally disastrous. Where it is not there is one good spirit who acts as guide and guardian, but it may safely be said that mediumship of any kind is undesirable and a medium one more to be pitied than envied. This may seem a sweeping statement to Spiritualists, and one with which they will not agree, but it is true and, in considering it, it will be well to recollect that by the word 'medium' is meant one who is the instrument through which spirits manifest either by more or less control or subjection of the medium's personality. The psychic, or one who sees, hears or senses astrally is not necessarily a medium.

The Great White Lodge

At most Theosophical meetings we hear a great deal about the Masters and the Great White Lodge to which they are supposed to belong. The Masters are a favorite topic of conversation and, judging by the frequent statements made about them, their names and nationalities, who they were in previous incarnations, where they live and so on, one would conclude that many T. S. members were on the most intimate terms with quite a few of these great beings, and that such is one of the privileges of being an F. T. S. Furthermore it will be gathered that this great and secret fraternity is but the inner sanctuary of the outer Theosophical Society and that all T. S. members who have taken the first step of initiation (and there seems to be an extraordinarily large number) become automatically members of this lodge.

In the old days it was said and believed that the work of H. P. B. in bringing the Secret Doctrine to the Western peoples was endorsed and aided by two particular Mahatmas, Rishis or

Adepts, who were interested in this effort, one of whom was H. P. B.'s especial teacher or Master. Through her several earnest souls came in touch with one or other of these, but, so far as we know, the elaborate detailed knowledge of their ways and habits and particulars of The Great White Lodge never emanated from the "old lady"—as she was affectionately called—who certainly knew more about it than any of her successors.

It is well known to old students that the T. S. did not develope in the direction expected and was a considerable disappointment to H. P. B. and to the two behind her, so much so that she herself is on record as stating in effect that they had withdrawn all supervision or direction of the movement.

Notwithstanding this the modern T. S. (of course the Society headed by Mrs. Besant is meant) not only claims this active participation as still in force, but have added a galaxy of spiritual stars of the first magnitude to their Board of Directors, as it were. They also claim to know the Grand Master, the place of meeting, and time also, and even go so far as to assert that they attend the ceremonies in their astral bodies.

This is the kind of stuff which makes the real student of Theosophy disgusted with the silliness and credulity of the majority of the Society's members as well as disappointed at the degradation of a movement which was the achievement of a great soul who suffered much in its cause.

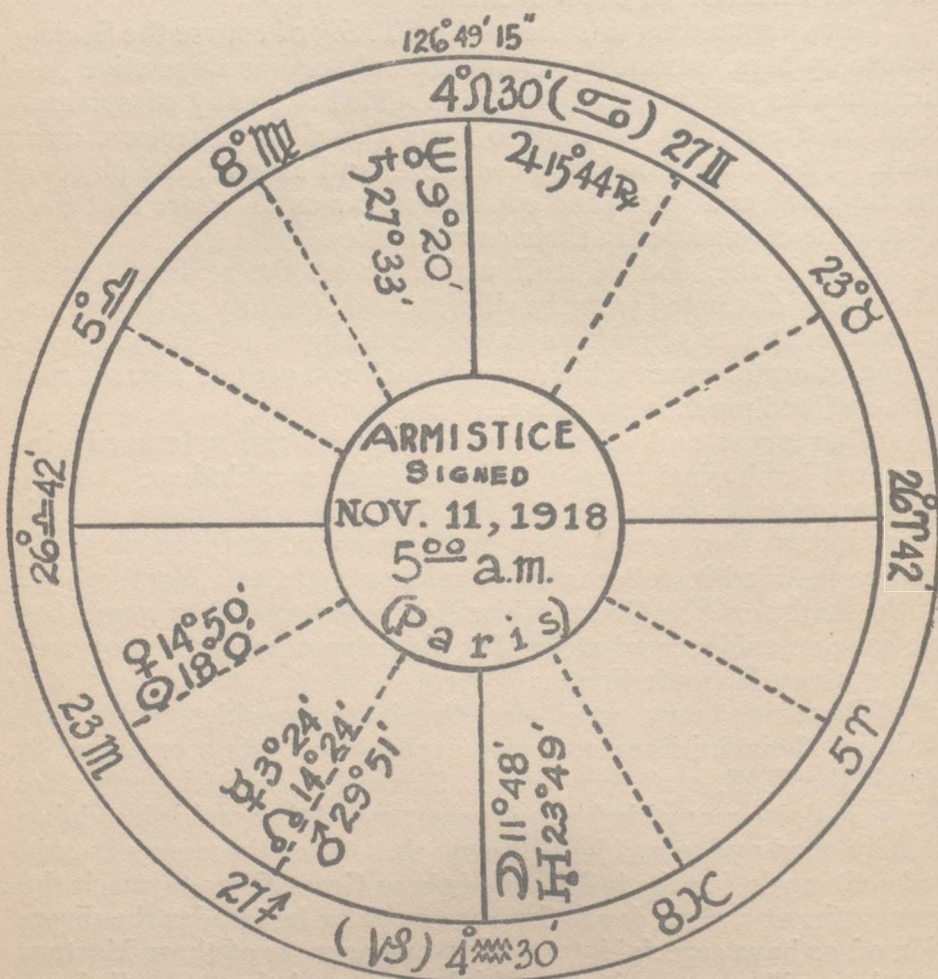
That great and wise beings exist who are voluntarily incarnated in physical form in order to guide mankind we know to be true, and we can well imagine that they are known to each other and, as they are all more or less engaged in the same work, we are justified in collectively imagining them as a Brotherhood of the Light or The Great White Lodge, or any other name, but we have no evidence whatever for picturing a sublimated organization along Masonic lines.

There are many occult societies in the world teaching and training their initiates to become real occultists, compared to which the T. S. and even the E. S. are but as a kindergarten. There are also many kindergartens not called theosophic but doing equally good and, possibly, better work. All of these may be said to be channels for the influence of these Great Ones to reach the true aspirant and no doubt they are more or less under the direction of, or have especial interest for, one or more of these Masters but they will meet, as it were, higher up, and they are all doorways to the celestial building in which is the one and only Hall of Initiation—call it The Great White Lodge or any other name you wish.

Astrology

THE END OF THE WAR—THE BEGINNING OF WHAT?

We give below the chart of the signing of the armistice which everyone concedes to be the end of the World War. This figure, if read aright, will show what is ahead of all the nations concerned. We invite condensed comments from our astrological readers for publication in the following issues.



LESSON XXII.

By HOWARD UNDERHILL

American Academy of Astrologians

☉ in the 3rd house.—Good for travel, either for business or special commission. The mind is strong, keen, resourceful and the imagination vivid. If Mercury favors there is success in study, writing or teaching science, literature or technical matters. Venus in good aspect, he is high-minded and social. The native is well known, has the respect and affection of near relatives who may have high social standing. If afflicted, judge according to signs and planets.

☉ in the 4th house.—Harmonious aspects gives fortunate conditions in the latter part of life. There is close attachment to the parents, with pride in the home and possessions. There may be legacy from the parents and the native succeeds in real estate, agriculture, fruit growing or mining. With Moon or Neptune aspects he studies the hidden and mystical and may have pronounced psychic experience. Adverse aspects bring losses, domestic troubles, or he obligates himself beyond his ability to pay.

☉ in the 5th house.—If conditions are favorable there is success in business ventures and investments of all sorts. The native has good health, is proud, dignified and ambitious; is fortunate in love, marries well, but has few children or only one. He is well known to many people. If afflicted, he goes into enterprises he fails to carry through for lack of money or personal assistance. There is trouble and jealousy in his love affairs, or loss of a child.

☉ in the 6th house.—If sign and aspects are good they are meritorious servants or employees and gain from their services. Some natives succeed in medicine, hygiene, chemistry or in sanitoriums or hospital work. It is not a good position for the health, for it weakens the constitution and lowers the vitality. However, under favorable conditions the native does not suffer from chronic ill health, and if Mars is in any aspect the constitution is strengthened. Note the sign and judge the health according to the influence of the Sun in the sign, modified by the aspects of the other planets.

☉ in the 7th house.—Under favorable sign and aspects this position is good for marriage, business and partnerships. It brings success in lawsuits and the native is popular and prominent in the public eye. He marries well and gains wealth and social position. If afflicted he has open enemies of standing in

the community, and meets with opposition, disappointment and loss. The marriage partner causes trouble and there may be divorce. But most difficulties of any kind may be settled by concessions and arbitration.

☉ in the 8th house.—Good conditions give gain by legacy or marriage. The marriage partner is of great help in securing a competency and there is probable gain through the death of friend, relative, husband or wife. The vitality is good and often long life is given with this position. Sometimes fame or delayed honor comes with death or after. With bad aspects the father dies early, or the native himself may die in middle life. There is loss or trouble about the administration of will or legacy. In a woman's chart there is probable death of the husband early in her life.

☉ in the 9th house.—In the movable or common signs with favorable aspects the native travels and attains success and honor through study and investigation of science, ethnology and geography in foreign lands, the general knowledge of which may benefit others. According to the planet involved he is sincere and faithful in religion, profound in philosophy and all mental attainments. He is of an ambitious and self-reliant disposition; successful in church and legal affairs and political missions. Ill dignified, the native is foolishly proud and perverse, and of a peculiar religion or philosophy. There are troubles in travel, church, legal, political and educational matters.

☉ in the 10th house.—This is the best place for the Sun and under favorable conditions will confer honor, dignity, authority, power, official position and financial success, according to the plane of life. The native is honorable, moral, much respected and steadily rises in life. If an employee, secures a responsible position, has the good will of his employers and is rapidly promoted. In a woman's chart this position often seems to aid the husband directly or indirectly. Ill dignified; abnormal pride, abuse of power, unexpected reversals of plans, criticism and possible scandal.

☉ in the 11th house.—With a good sign and aspects there are loyal, dignified and honorable friends who are of much benefit to the native. There is association with men of power, standing and moral character, financial favors thereby and connection with governmental agencies. The native has high aspirations and honesty of purpose and is quietly ambitious and successful. If adverse aspects prevail, the reverse of the above may prove true and friends be a detriment to him than otherwise.

☉ in the 12th house.—If the aspects are strong and favorable the native succeeds with some limitations, in some secluded and quiet business, chemical, mechanical, farming or floriculture, according to the sign and planet. But the native should be self-sacrificing and possess much self-control. There will be probable interest in occultism, psychism and uncommon things. If much afflicted there is danger of imprisonment or detention in prison or hospital, exile, secret enmity of officials or superiors. The latter part of the life is best. If the Sun is 8 degrees or less above the ascendant, it may be considered as still under the influence of the ascendant.

I am carbon many-wise,
I am nature's alkalis,
I am sharp acidities,
I am honey mixed of these.
I am all subtle rivalries,
Discords and fine harmonies.

I am minus, I am plus—
All the symbols rendered thus—
I am endeavor and quiescence;
I am the substance and the essence,
I am the flower and the perfume;
The veiling sun, revealing gloom!

I am advance and slow retreat.
I am disruption where we meet.
I evolute and involute.
I am the poet and the flute;
I am the spring's song laden wood
And rich decay that time withstood.

I am where piled-up bleaching bones
Make fertile fields and flowering stones.
I am the mirror of my soul
By which I see myself a whole.
I am the sea's uplifted foam;
I am the stars that light you home.

Athene Amroth.

The Vi-King Tao Department

By ZEOLIA J. BOYLE

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

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

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

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

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

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

P. G.—June 19th.

Excellent leader with good executive ability, and if in business would be apt to get to the top. But should be in business for himself as will not get on as well under anyone. May have a temper and be inclined to be very touchy. Should be gifted in oratory. May be moody. Skeptical in regard to any new idea, but original in thought and action. When the course is once decided upon, is apt to care very little for the opinions of others. May have talent for invention; great power of concentration. May like to get away by himself and dream. May be inclined to want to change or upset the existing order of things, both private and public. Would make excellent civil engineer. May be too dictatorial and desire to rule. Literary and artistic talent. Apt to enjoy doing unconventional things, but to recognize and like artistic dressing and would have talent in dress designing. Would be most successful near water or low-lying land. Strongly intuitional, so much so that it may amount to a psychic condition of partial clairvoyance. Will be inclined to marry someone much older than himself, but is also very critical and will be hard to suit. First name protects against fire, explosions and falling walls, and generally gives good health. May be very witty and quick at repartee, but inclined to be sarcastic when angry. Feelings are too intense. Possible danger at the present time of some loss of property; perhaps of some clothes or ornaments, jewelry, etc. May have a great deal of travel, both by water and land, and should be very active. Might make some clever mechanical invention. Would be good aviator.

M. A. G.—September 7th.

Probably more like the mother's side than the father's. Strongly inclined to want to change the existing order of things whatever they happen to be at the moment. Should have a very fine voice, probably high soprano. Love of music, talent in this direction in any line instrumental or otherwise. Voice and talent may be inherited from the mother. Also strong talent for designing; as a draughtsman or for architecture, mechanical drawing, artist. Very particular in details, probably too much so; too critical; may make biting remarks at times. Should have either extremely good teeth or very poor teeth, as this name acts strongly upon this part of the body. Love of gardens and the medical qualities of plants; splendid mimic and actress; also talent as physician and nurse. Desire to protect all helplessness. May have a delicate throat, easily affected by changes of weather. Very determined in overcoming obstacles. When the feelings are very much touched, keeps it all inside. Should have pretty hair. Successful in any line connected with food.

B. R.—September 13th.

Strong literary talent, with a tendency to become famous. Should have musical talent and fine voice, rather deep. May prefer dreamy, sad or sacred compositions. Well-developed imagination which will run the entire gamut from the pathetic to the ridiculous; a talent which will aid very much in giving literary success. Also excellent actress or physician. Very sympathetic. The birth indicates "trembling"; apt to fear many things. If the position is a high one, inclined to fear that it may be lost. If low, considers it somewhat of a disgrace. Worry about one's family. Probably has a temper and may be contrary at one time and perhaps too yielding the next, as the nature pulls in some ways, in opposite directions. May travel considerably. Surname gives quick brain and much intuition. Mother's name determination and caution. Possibility that there is a great love of music, but that circumstances may have cut it out of the life.

J. C. M.—July 8th.

First name produces inclination to be more thoughtful than talkative. Last name, however, pulls directly against this and gives talent as a public speaker or in literary lines. When either speaking or writing will think over the subject well before offering an opinion. Sees over large spaces mentally; much better managing one's own business than under others. Versatile; can learn anything with very great ease; particularly good at languages. Practical mind, likes to invest money, but is cautious in this direction. May be brought into connection with printing or libraries, and would be successful in these lines, in literary work or political positions. The adopted name will produce strain and a tendency to have things slip away, sometimes through the fault of the owner, sometimes through circumstances quite beyond his control.

Reviews

Expanded Theosophical Knowledge. By A. P. Sinnett, vice-president of the Theosophical Society. 28 pp. Eight pence. Theosophical Bookshop, Edinburgh, Scotland.

This pamphlet is an elaboration of a lecture delivered by this well-known Theosophist, author of "Esoteric Buddhism" (the first book published on modern Theosophy), "The Occult World," "The Growth of the Soul" and others.

Mr. Sinnett endeavors to point out how much the teachings of Theosophy have expanded since he and Madame Blavatsky wrote in the early days, some forty years ago, but a careful perusal of the pages fails to give any additional light upon the philosophy or any new information which would constrain us to modify the old doctrines. The particular subjects in which he seems to note expansion are "The Nature of Consciousness," "The Planetary Chain" and "The Astral World." For his information as to more details upon these subjects, Mr. Sinnett refers to the writings of Mrs. Besant and Mr. Leadbeater and to his own researches by the aid of psychics, which his well-known "Transactions of the London Lodge" have made familiar to most students.

What the author has to say is most interesting and written in his clear, familiar style. It should be read and considered by all students—but not taken for granted that it is all true.

In the Planetary Chain exposition—which, by the way, seems his specialty—he is still guilty of the heresy, which H. P. B. condemned, of believing that this humanity came from Mars and is going to Mercury.

He also continues to present what the reviewer considers the crude and erroneous picture of seven separate and distinct globes of our chain, instead of the much more probable and reasonable theory of such globes being this physical spheroid and the more or less dense material envelopes surrounding it.

In writing of the Astral World he is on firmer ground, as we have been able to find much corroboration of Theosophic principle while extending our knowledge through the avenues of communication which have opened up with its denizens, but even here there are statements which the careful student will not accept hastily but will be inclined to lay aside awaiting further confirmation.

Amru.

"My Tussle With the Devil and Other Stories." By O. Henry's Ghost. Cloth, 197 pp. Price \$1.00. For sale by Azoth Publishing Co., New York City.

These short stories are claimed to have been received from "the other side," through the medium of a Ouija board, and it is said that the author identified himself and also pointed out the nature of his present increased powers.

Certainly these short stories have a broader philosophical viewpoint than the ones of the O. Henry we knew here, and therefore they have a greater interest for the higher-thought student and occultist.

Of course, to the truth-seeker it matters little how or by whom the

book was composed; but it has many a good idea, clever expression and unique form of statement.

One may quote a few of the philosophical ideas:

"Make your pictures, hold them, and most of all believe in them, for they will come true. . . .

. . . . Over there, thoughts become things quickly. . . . Whatever you, in your soul, desire, you receive. . . . To us here, each and every thought affects us more poignantly than all the sentences uttered. . . . The earth is a pretty poor place when you make a hell out of it, and it might be a heaven if one would only have faith and love and aspire."

The stories are interesting and speak for themselves, some of them forcibly and others feelingly—but they must be read to be fully appreciated.

E. D.

Love's Way. By Orison Swett Marden. Cloth; 309 pp. Price \$1.25. T. Y. Crowell & Co., New York City.

This is the latest of the many inspiring volumes of this widely-known and prolific writer. Whatever the problem of which he treats, he is sure to throw upon it the light of a life replete with experience and wisdom. He has a fund of narrative and apt illustration that never fails him.

In this book the author takes us through the many aspects of every-day life, and contrasts with "Love's Way" the ordinary manner of meeting one's experiences.

This message comes at a time when, with each succeeding day, the better way is more in evidence and the world is more receptive to the message of love than it ever before has been.

Of course no message is new; all truth is eternal; but Dr. Marden stamps his interpretations with an individuality that compels attention and carries conviction.

E. D.

Thy Son Liveth. Messages from a soldier to his mother. 84 pp. 75 cents net. Little, Brown & Company, Boston.

The title will of course indicate that the soldier is sending his messages from the next world. Like "The Bugle," reviewed last month, "Private Dowding" and others, this is the vanguard of a flood which bids fair to be of serious proportions. With the general awakening to the possibilities of direct communication by automatic writing, ouija board and mental impression, and in this case wireless telegraphy, with those who have passed over, we may expect the mothers, wives, sisters and sweethearts of our boys who have gone through the "beautiful adventure" to be very generally the happy recipients of the assurance that they still live. It is a new kind of war book which may contest the place d'honneur with the present popular seller.

The message of this book is "There is no death—thy loved one still liveth." It should and, it is to be hoped, will bring solace to those who mourn as the loving mother of this boy was cheered and comforted. By reading this book one gets a beautiful picture of an ideal relationship between a wise mother and a fine son. If only all mothers and all sons were more like these, what a different world it would be.

The messages themselves are varied. Some are amusing, as, for instance, the idea that those killed in this war are the chosen ones for the establishment of an astral "ideal democracy." Others give excel-

lent advice to the mortal such as "*Do not mourn, every tear tortures the dead,*" which is printed here in italics to emphasize its truth and importance. Some statements seem fantastic, but those who understand the astral conditions will make allowances for premature conclusions and immature observations, while all will smile at the somewhat cynical criticism of the average Christian: "They believe in the immortality of the soul, but the proof of their belief scares them."

A book one would like to see in every home that shows a service flag, especially if the star be golden. M. W.

The Dream Problem. A Symposium. Edited by Ram Narayan, L.M.S. (India. 5 Rupees.)

This book is of considerable interest to students of the problems of dreams—chiefly because it presents the views of a number of thoughtful Hindus upon the subject—which have been very little known to Western students. The book is divided into three parts: Part I. containing a number of contributions from various Hindus; Part II. containing a number of theories propounded by Occidental—chiefly American—psychical students; and Part III. containing a long contribution by the editor himself, giving his own theories on dreams. This last is supplemented by an imaginary "Dialogue" between the Sage Vasishta and the Dreamer—that is, the Dream Self, which meets and talks with the Dream Sage.

The contributions of the Occidental students is very poor, and contain nothing either original nor illuminating. The choice of those addressed was not very well made, and this part of the book may be dismissed with short notice. Of far more interest is the first part, containing the views of several Hindu gentlemen.

The first paper by Dr. Raghunath Vithal Khedkar, is quite long, and contains several illustrations, bearing out and illustrating the author's views. Following this, there are a number of others, all interesting, but all containing so much metaphysical material and depending upon so much theory and argument that it would be impossible even to attempt any summary of the theories propounded here. Suffice it to say that these papers are all interesting and illuminating, and throw a valuable light, not only upon the Hindu conceptions of dreams, but also upon the native mind as a whole.

The editor's contribution is the longest in the book, and is carefully worked out and scientifically stated. The author here takes up for consideration, at considerable length, the question "Who is the dreamer and who the dream-self? What of the self which experiences the dream, and what of the personalities we apparently meet in our dreams? It is curious to note that Professor L. P. Jacks, this year's president of the British Society for Physical Research, and editor of the *Hibbert Journal*, has lately been discussing this question, also, in the *Journal of the S. P. R.*, and has offered some very illuminating and daring hypotheses.

The book can be commended to all students of the occult; they will find in it an interesting mass of material and a little-known aspect of dream psychology opened up, by reason of the new avenues of approach, as seen through Oriental eyes. H. C.

To the Aspirant

By THE TORCHBEARER

Demands (prayer) for personal qualities and material needs should be followed by the affirmation that the things desired have been received. Then make the following assertions and meditate on each until its inner meaning is grasped and the sequence and relation of each assertion with the others is visualized.

My life is Harmony.

My life is Joy.

My life is Beautiful.

My life is Glorified.

My life seeks Fulfillment.

My life revels in Kindness.

My life is filled to overflowing with Love.

My life is filled with Radiance.

My life is an expression of the wonders of God.

My life is Perfect.

My life is vibrant with the joys and harmonies of the world.

My life is united with all Life.

I bathe in the stream of life with song and dance.

My love is life fulfilled.

What a seething world it is!

Do your part to quiet the storm by demanding daily—morning and evening—Love, Peace and Harmony throughout the world.

In the beginning was the word! So with you must be in the beginning the words, which are symbols. Meditate upon the words and their value. Form a picture of each one and thus more quickly bring to you the materialization of their qualities.

Take the three words, Love, Peace, Harmony, and meditate thereon. Make your picture of turbulent waves being calmed by the floods of Love being poured upon them, and the Peace of evening dwelling thereon, and then the world awakening with joy and sunshine and giving voice in song to its gladness at its recognition of its divinity.

Prof. Henri Clayton is interesting large audiences in Reading, Harrisburg, Allentown, Easton and other Pennsylvania cities with entertainments which he terms "excursions into the Occult." His exhibitions are given as feature acts of the Big Time Vaudeville theatres. New York Occultists will shortly have an opportunity of judging of Prof. Clayton's work, as he plans to spend the holiday season in this city.

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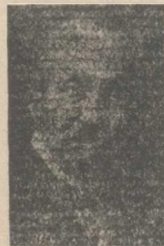
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