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# AZOTH

THE COSMIC SCHOOL—ITS SPIRIT, FACTORS  
AND RECIPIENTS

ALCINOUS B. JAMISON, M.D.

ON PARADE

LAURELL E. SMALL

THE MASTER

J. S. B.

SLEEP—THERE IS NO DEATH—A PSYCHOLOGICAL  
FACT

W. STUART LEECH, M.D.

THE DEVIL

Translated by ELSA BARKER

THE HUMAN MAGNET

EUGENE DEL MAR

*For full Contents see Inside Cover*

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# Contents

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	PAGE
EDITORIAL .....	1
THE COSMIC SCHOOL—ITS SPIRIT FACTORS AND RECIPIENTS Alcinous B. Jamison, M.D.	4
ON PARADE.....Laurell E. Small	9
THE MASTER.....J. S. B.	11
PSYCHO ANALYSIS.....H. S. Whitcomb	15
AN INTRODUCTION TO THE STUDY OF THE TAROT—Chapter IV Paul F. Case	19
THE KAISER'S AKASHIC RECORD ( <i>Continued</i> )...Hermes Trismegistus II	24
OCCULT STORY—THE EYE OF ID ( <i>Continued</i> )....Laurell E. Small	29
THE FUNDAMENTAL PRINCIPLES OF YI KING TAO ( <i>Continued</i> ) Zeolia J. Boyile	35
PSYCHICAL RESEARCH—SLEEP. THERE IS NO DEATH—A PHYSIOLOGICAL FACT.....W. Stuart Leech, M.D.	40
HIGHER THOUGHT—THE HUMAN MAGNET.....Eugene Del Mar	44
TO THE ASPIRANT.....The Torch Bearer	48
THEOSOPHICAL TALKS—THE MENTAL ATTITUDE TO THEOSOPHI- CAL TEACHINGS.....Amru	49
ASTROLOGY—GOD'S FOOTSTOOL.....Allie B. Hazard	53
ON THE CHART OF THE SIGNING OF THE ARMISTICE John Hazelrigg	54
THE CALDRON.....	55
THE ORACLE—ABDUL BAHÁ AND REINCARNATION.....	56
THE YI KING TAO DEPARTMENT.....Zeolia J. Boyile	57
REVIEWS .....	59

## TO OUR READERS

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

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

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





*Hargrave*

5<sup>TH</sup> AVE. & 37<sup>TH</sup> ST.  
NEW YORK.

Greetings and best wishes to the Editor, Contributors and Readers of AZOTH.  
Gratefully and Sincerely,  
ALCINOUS B. JAMISON, M.D.





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# "AZOTH"

## A Monthly Magazine

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

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington, Psychical Research

Eugene Del Mar, Higher Thought

Howard Underhill, Astrology

Herman S. Whitcomb, Occultism

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## Editorials

### *A Happy New Year*

To all of our friends—and enemies if we have any: May the peace and blessing of wisdom be yours and the divine love pour upon and through you. May the coming cycle of the sun see the peace, prosperity and healing of the wounds of the sorely tried peoples of the world. May the shining symbol of the Lord of the Universe shed its rays upon a world growing better and turning to the things of the spirit, and may the year that is coming usher in that time when the Christ shall be born in the hearts of men.

### *Occult Science and the Renaissance*

We all believe, more or less, that the civilization of the past is giving way to a nobler and better one; that the terrible trial through which mankind has just passed was the purifying fire necessary and preparatory to a new social life based on a better appreciation of the responsibility of each for all and all for each, or, more particularly, a less selfish, less material view of life than has obtained in the past.

We are all hoping that the old beliefs of "The survival of the fittest," "Every man for himself and the devil take the hindmost," which have been very largely responsible for the intense struggle to live, the wealth of the few and the poverty of most;



the graft and self-seeking of the politician; the dishonesty and exploitation of the people by the manufacturer and trader; the wanton extravagance and ostentatious luxury of so-called Society; the public-be-damned spirit of the owners of public utilities; the cruel and inconsiderate treatment of prisoner, pauper, and orphan; the class selfishness of Labor as well as Capital; in short, all the uglinesses which have marked the past, may now be replaced by a system wherein justice, honesty and unselfishness will be predominant characteristics and wherein the ideals will be those of brotherhood and service.

It is well, however, to remind ourselves that although this desirable state of things may come in time, and progress thereto gather increasing impetus, the change is likely to be slow and difficult. Any radical improvements will, we are convinced, depend to a great degree upon the extent to which some fundamental spiritual—or, shall we say, meta-material—truths are accepted by the mass of the people.

Valuable lessons have undoubtedly been learned and better and more unselfish ideals have arisen. Socialism and Labor Unionism have taught all classes their interdependence. The injustices and evils inseparable from Autocracy, whether of birth or of money, have been apparent for many years and the war has but driven these lessons home and shown very markedly the value of co-operative effort for a common purpose.

If this common purpose could be changed from the winning of a war to the welfare of humanity as a whole and the co-operative effort continued, great strides forward would be made in the betterment of the world's social life and the condition of each unit of it, but the exigency of the moment unifying all to the achievements of victory over a dangerous and menacing enemy will be lacking, now that the goal has been reached and man's mental horizon contracts from a world to a national and from a national to a personal viewpoint, and the majority are likely to sink back—though not so far back as before, we hope—into an indifference to the larger things and an absorption in their own affairs.

If, therefore, we are to take full advantage of the new awakening, the spirit of the age, to intelligent altruistic effort, it is very necessary to teach far and wide the basic truths of occultism and their practical application.

That every human being is an immortal, evolving, divine unit in the All-consciousness, all one in essence though differing in stage of growth and consequent expression, will have its effect in the realization that, as a consequence, separateness or self-



ishness is against all the laws of growth and its cultivation destructive to the individual.

The fact that this life on earth is but one of an innumerable series in which we learn necessary lessons, receiving the effects of what we have thought, desired and done in past lives, when thoroughly understood and appreciated will throw an entirely new light upon a man's life and prove a most important factor in considering the social problems to be solved.

It seems impossible to exaggerate the consequence of this doctrine to man particularly and collectively. For himself, he will regard this physical experience as but an incident in his larger life. He will look upon it as an opportunity to learn necessary lessons in spiritual wisdom, to improve character and build for the permanent happiness of himself and others rather than a place for the gratification of his appetites, passions and desires and to get the most enjoyment out of life while he is here.

Collectively he will understand that co-operation of all for the common good is not only an ideal for the material welfare of all but the Divine plan. In his fellows he will see younger and older souls than himself, a fundamental equality but a wide difference in character and capacity, and will model the social life so that these will fill their right places in the structure. A man's ideal will then be—not what he can get for himself, but how he can best serve. His standard for judging his fellows—not wealth and power, but usefulness to the State and example in honor and wisdom. He will recognize that the true aristocrat, the true ruler, is not born in the purple or the palace but is the soul who has through many lives developed a wisdom and love of his kind, which will make him trusted and respected by all—a real king among men—and he will arrange that such men may be found, and when found placed where they belong, and obeyed willingly and gladly by all.

These are but instances of how the main teachings of occult science have a practical bearing upon sociology. Some of them are spreading far and wide and will undoubtedly influence the changes now taking place in our social organization, but, before the sun of the looked-for new age shall fully dawn upon the night of the old the thorough study of the science must be undertaken by the leaders and thinkers of the world and the knowledge applied to a wise ordering of the world life.



## The Cosmic School, Its Spirit Factors and Recipients

By ALCINOUS B. JAMISON, M.D.

Spirit is an uncreated, indestructible archetypal form or model, possessing involved essence, attributes and law, through which it manifests its creative power on its journey of limitless progress to greater creative ability. Incarnate and discarnate spirits are *factors* and *recipients* in nature, integrate form is called life and disintegrate form is called death. Therefore, *life* and *death* are essential phenomena in the law of evolution of spirit and serve a beneficial purpose in its progressive education.

The fourteen geological eras of our planet, ranging from 100,000,000 years down to 3,000,000 years, has marked the creative effort of incarnate and discarnate spirit as well as the destruction of its creation. By the phenomena called *life* and *death*, spirit is educated in the conscious cosmic school of experience, therefore, all is good that environs spirit as it evolves to higher planes of consciousness.

From the beginning of the Laurentian era of the earth to the present time over 200,000,000 years may have elapsed in the cosmic school of life and death to evolve spirit-man to his present state of creative consciousness. Incarnate and discarnate spirits on this conscious planet must continue their creative and destructive efforts in this school of life until spirit-being learns to constantly create normally, thus gaining dominion over self and environment—the ultimate purpose of such school, wherein the life and death of the phenomena of spirit were equal factors in the progress of being.

The essence, the law, the attributes, the potentia of mind are possessed by each being and must be worked out, or evolved, by each individuality or ego, in the conscious cosmic school of which it is a factor and recipient. When a factor and a recipient in this conscious cosmic school can grasp the idea of its relation to the whole, the unity or oneness of being, the sense of loneliness disappears and fear of vast numbers of beings and all living things in general vanishes as the spirit-man more and more realizes all things in life are good when comprehended by a mind that has become universal in its conception of nature. All the phenomena that have ever occurred for eons of time in the conscious planetary school and all that are to occur are for one goodly pur-



pose, and that is to make spirit-beings desire more and think more, and thus make use of the God-essence within their creative minds.

In nature's cosmic school, where all is spirit, or all is mind, the infinite diversified factors and recipients which constitute the *whole* are each constantly creating on the various conscious planes to which they respectively belong. When the law of mind—as that of spirit—through eons of time, with countless creative and destructive efforts holding equal sway, evolved a spirit that was able to incarnate in a form that was finally called man, the incarnating spirit acquired (among many competitors) a useful armor and instrument created of necessity for more efficiency in destroying its fellow creatures; it was simply obeying the law of spirit (or of nature), that brought it to the present stage of creative and destructive mind-development.

The history of incarnate spirit (called man) up to the present time demonstrates that he is yet—as 200,000,000 years ago—under the tutorship of his cosmic school and must yet create and destroy its created phenomena in countless ways for one purpose and that is to make incarnate and discarnate beings *want* and *desire intensely* something better and better, and thus in time emerge from that school of necessity, where all is urge and push, hope and despair amid alternating life and death; all uncomprehended for want of thinking and creating normally. Normal creative thought is the only means of emancipation for spirit beings from the beneficent law of the cosmic school of which each ego was, or is, a factor and recipient.

The history of the phenomena of the many geological eras of this world and that of the civilization of spirit-man demonstrates the slow evolution of spirit-beings in their creative efforts which needed to be destroyed in order that the spirit might evolve by constantly vying with goodly creative and destructive elements. Experience is the only unerring teacher to unfold the mind, and the goad for good will ever attend the incarnate and discarnate spirit-beings until right thinking gives them dominion over the laws of the cosmic school. The law of limitless progress is innate in incarnate and discarnate beings and must be employed by each individuality or ego, and only the dynamic force of mind through right thinking can help each individual upward in the progress to a conscious plane where the problem of life becomes easy and one of spirit tranquility.

Our religions and social customs are based upon the study of the phenomenal world and not upon the law governing spirit,



the creator of the phenomenal incarnate cosmos and of all its incarnate and discarnate life within it, upon it and in the astral plane surrounding it. So long as spirit-man is content to remain in the cosmic incubator with his armor and instrument his created phenomenal physical senses serve him to get food, water, clothes and shelter, like all the lower forms of life. The creative effort should not stop at possessing animalistic senses but continued desire and aspiration will be the means of developing his spirit senses, thus enabling him to behold and enjoy the less and less dense phenomena of spirit creation. Spirit-man must continue to be confined in the cosmic incubator (some 200,000,000 years old) until his spirit senses are sufficiently developed to be of good service to the fortunate possessor in the way of normal thinking and living.

We have made plain that life and death are the operation of one law for a holy purpose; that by construction and destruction spirit-beings may evolve to a higher creative ability; thus bettering all the while the phenomenal world of which each ego is a factor and recipient. The sole purpose of the conscious cosmic incubator or school is to unfold the innate attributes of mind by the constant activity of the spirit in its creations.

Spirit is an uncreated, indestructible factor and recipient in nature, and its every mental impulse is a creative word. The creative word was with spirit, hence the ever changing phenomenal world as the spirit evolves through experience along the way of its limitless creative powers. Spirit-being is not an automaton or a vassal to any other being but works out its creative ability in its own way, all the while vying with its *own innate law* as to the proper use of its creative powers. The law of the cosmic school may be stern, relentless and merciless to the spirit novice in the creative realm, but, after all, it is only kindly experience to encourage more useful thought in the creative way of the least resistance in the future.

There is a vast satisfaction in creating as you like and getting all that is coming to you, even if you do decide to mend your ways in the future.

Spirit-man and discarnate beings have not been informed that they are creators of their own destiny and that they are thus responsible for it. Nor has it been made plain that they are, in essence spirit, and possess all that has ever been predicated to any spirit. Misinformed spirit-man and discarnate beings have too long been taught to rely wholly upon some Great Spirit for all the aid they needed and were seemingly content with their non-



creative lives (made so by expecting so much to be done for them). Spirit-beings, incarnate or discarnate, possess all the attributes of mind and law required for all eternity and only require creative experience to evolve their limitless possessions.

There is one essential thing for incarnate and discarnate beings to acquire and that is knowledge that can be utilized and realized daily in their creations.

Spirit is the father of the mask called man, and man is the son of his father, who called him into existence, and, speaking through the son or man, is the Holy Ghost. The spirit, or the father, is the word, and the word (mind) was "made flesh," hence the cosmic phenomenal world which is "good" and in every way helpful in the cosmic school of evolution. For over 200,000,000 years the spirit (or the father), has constantly sacrificed its only son (incarnated body) for the redemption or emancipation of spirit-man from its present limitations.

The spirit-being is "lifted up" through the law of life and death of the son, or by creating and destroying, which will "draw all mankind" to higher and higher planes of consciousness until the son will be "one with the father." The Master said: "If ye see me ye see the Father also:" "I (son) and my Father are one." How many incarnate and discarnate beings can say: "I and my father are one," or "If ye see me ye see the father also"? Simply harmony of spirit and body; where the spirit dominates all fear is cast out. Dominion over self and environment are the passport given to those who graduate from the just cosmic school, the purpose of which is to evolve a normal progressive being—be it spirit-man, angel, god or goddess, or whatever names best suit their spirit attainment in this normal creative unfoldment of the god-essence of mind or spirit—the Father of all incarnate phenomena of life. The gospel of spirit-man is written by him hourly in the phenomenal world; read it, comprehend it, improve upon it now. The past has served its good purpose in experience and unfoldment, and the immediate future will fully make manifest objectively the creations of the present.

This old cosmic school in its efforts to evolve spirit has been destroying constantly all the phenomena of life in nature, even the fittest, by means of war and in other ways in order that spirit might gain knowledge by renewed creative efforts. By understanding the law of progression of spirit to higher conscious creative planes spirit-man can do much to further the progress of his fellow-man by eliminating conditions that hinder the true development of spirit in its incarnation.



We have in this State over 50,000 incurable insane persons, each incarcerated in a body which binds the spirit to it for a long period of time, as though held alive in a steel bear-trap for many years, a burden to the State with attendant loss and damage to the progress of all concerned.

The immense sums of money spent upon the feeble-minded, the incurables and insane persons could be better spent in the education of those who are incarnated in useful bodies. The needs of the spirit (not those of its temporary armor or instrument) should have all due consideration, while those incarnated spirits confined in bodies incapable of appreciating and using their powers should be set free for future incarnation in more useful instruments. Give such unfortunate spirit-men an opportunity to begin anew their creative efforts without loss of time and great useless expense. Time and education will bring mankind to a sense of its duty to such unfortunates who are of no use to themselves or to the community. Perhaps in ten thousand years from now the human family will become sufficiently enlightened to deal intelligently with the needs of spirit-man, who creates present and future conditions whether sane or insane. The prevention of abnormal creations would be much wiser than the attempt to cure its created phenomena

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Stored in the written page—  
Written, but seldom read—  
Lies all the lore of every age,  
The living and the dead.

Here speak the seers of old,  
In spirit and in word;  
Behind the veil, behold,  
Their voices still are heard.

Here are the deeds of men,  
Words that have fire divine,  
And sacred thoughts, unwrit by pen,  
That still with beauty shine.

—Anonymous.



## On Parade

By LAURELL E. SMALL

I witnessed recently one of the many parades incidental to a Liberty Loan drive. Is magic confined to the hierarchy of adepts? If you think so, observe the effects upon bystanding humanity, of uniformed humanity, *en masse*, marching rythmically to music and beat of drums, with rose-colored illumination and flanked by symbolic floats. Then ask yourself whence does uninitiated man derive his magic? And how many recognize it as magic?

See them marching, these children of earth, to fight for LIBERTY, earthly liberty that symbolizes *the great liberty*—occultly, *liberation!*

Onward! Onward!—to fight!

"Oh, where are the Great Ones of earth," asks the young aspirant, "that they do not stop this cruel war?"

"Where is the God in whom we trust," asks the orthodox, "that he permits, unconcernedly, this awful slaughter?"

"A-a-h!" chuckles the deluded devotee of the inverted star of Mendes, which glows wickedly within the dismal temple of Kali. "Know that evil is stronger than good!"

What is the answer? Know ye—all of you!—who helplessly ask why, the ancient parable of the Devil and the Adept: the Devil broke the wheel of an Adept's carriage to stop him from reaching his destination. The Adept commanded the Devil to curl himself around the spokes, to take the place of the broken wheel. The Adept then drove on, reaching his destination all the quicker by this use of the Devil.

To the indecent saluters of the Goat of Mendes, the answer is, that evil is only strong in proportion as it serves good.

To the friends, relatives and loved ones of those who go to fight, perhaps to die, the answer is that the war should not end until every prodigal son is again put on the road to his Father.

Ever must the greatest evil serve the greatest good. There is, therefore, no real evil.

According to Trithemius, the seven days of our week, being analogous to the seven planets and seven archangels, is also the archive for the arcane information that the world is ruled in seven cycles, each cycle by an archangel in turn, commencing with Orifel ( *h* ), the first course of these rules commencing in Anno Mundi 2480. Each rule lasts three hundred and fifty-four years and four months.



The Noachin Deluge, 1656, occurred during the reign of Samael. The destruction of the Tower of Babel, during the second sign of Orifiel. The life of Abraham during the second reign of Zachariel. The life of Moses in the second reign of Raphiel. Pythagoras, Xerxes and Alexander the Great in the second reign of Michael. The Era of Jesus came in the third reign of Orifiel.

Since it is computed that the third reign of Michael began in 1879, that allows us about 315 years more of the rule of this archangel. The age of the Sun has marked this period of wealth and progress in a positivist way—nor have we been lacking in the spiritual teachers, perpetuators of everlasting truth, the beacon lights of this period of rampant materialism, who will undoubtedly be the Pythagorases, etc., of the future.

Three hundred and fifteen years more, and again we enter the cycle of Orifiel—the age of sorrow and spiritual aspirations—perhaps religious persecutions; anyway, an age of religious enthusiasm. In this age is promised the coming of Man-Christ; so the world cleans house in expectation of a guest.

Sobbing instruments of brass wail in martial tempo! Hear ye the drums—boom! boom! boom, boom, boom!—to the accompaniment of soldiers' feet—tramp! tramp! tramp, tramp, tramp?

Note the number of the beats—boom! boom! boom, boom, boom!—*five—the number of points to the Star of the Magi—the number of humanity—the number of defense and offense—of attraction and repulsion—of Good and Evil!*

Humanity, by complaining and demanding, will cause the war to end before its important and principal purpose is served, but it will bring upon itself other calamities to finish the work the war began.

Tramp! tramp! tramp, tramp, tramp! Three hundred and fifteen years more for the house-cleaning of Michael—ending a week in the time of God!

Boom! boom! boom, boom, boom! Onward march the sons of Earth! Three hundred and fifty-four years and four months will Orifiel rule, and then will come the age of Anael—an age of love and beneficence.

And what of the daughters of Earth? It was last Wednesday morning that, leaving the shell of effect, I peeped into the realm of Cause, and there I saw the Stars and Stripes flying—its colors such as are not seen by the eyes of earth. The red stripes ominous, the radiant stars promising hope. Under the flag, its women, clad in martial khaki, marched to the strains of wailing brass and rhythmic drum.



We perform all acts in the realm of *Cause* before they appear in the plane of *Effect*. What means the women of America marching under Old Glory in martial khaki and to strains of four-four tempo?

March! march! march, march, march!—Children of Earth, until every prodigal son takes a step toward the Home of his Father!

Six hundred and seventy-one years more, according to Trithemius, and begins the reign of Anael—the fiery YOD must be thoroughly drenched by the saving HE before the world can enter the beneficent cycle of Venus.

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## The Master

By J. S. B.

There came to me a vision.\* It was if I were in a large room. Before me was a young man standing in front of an easel. I seemed to know I was in a studio or atelier, that the young man was an art student, and that he was busily at work on a picture he was painting, although I could not see the picture of anything else in the room. A light seemed to surround him, while all else apparently vanished in mist, as when one looks intently at one thing everything adjacent is hazy and indistinct. Thus I got the impression there were other students, drawing, sketching, painting from a model, as in some art school, though I saw none of this.

Then the Master came into view. He stopped behind the young man, and for a few moments watched him, without the other being aware of his presence, so deeply engrossed was he in his work. Then kindly, or sharply, or sarcastically, as the case might be, he criticized his work, suggesting a little truer drawing here, ruthlessly running a brush through there, enthusiastically commending the delicate yet firm touch of some especially fine treatment elsewhere. And thus, in a few masterful words, carrying with them the conviction of positive knowledge, did he point out all the mistakes, the faulty technique, the wrong placing of lights and shadows, the poor perspective; and always in such a way that the pupil was led to see clearly his errors, and to understand how to remedy and correct every fault.

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\*This vision came in response to a mental query while meditating upon the Higher Self and Its relation to the Divine Teachers, and wondering if it were necessary for Them to be with us constantly, and if not how They worked to help us when facing our daily problems.



As I watched all this I seemed to know, somehow or other, all the Master was saying, although I heard no words; and I recalled, in the stories I had read of the Quartier Latin in Paris, how the great Masters came thus and helped the students out of love, not for money, and how the students used to venerate and almost worship these great ones of the world of Art, who had climbed to such heights of fame and glory.

And as I meditated upon these things I heard a voice seemingly back of me speaking, the voice of Him who had conducted me hither; for I knew I was here for some purpose, brought by One who seemed to be my Teacher.

The Voice said: "Thus it is that We, the Brothers of the Spirit, work with you our pupils. We, like the great Masters of Art, work not for pay but with a loving desire to help you, our younger brothers, those of you who are ready to be helped, those of you who, by consecrating your lives to the Higher Law, have determined with all the power of your souls to climb the steep path that leads to self-mastery.

"And just so do we come to you, and try to point out the mistakes you are making, to aid you in your need, to correct your perspective of life, to teach you the true value of world colors, to point out the real subject matter of life's pictures, and to avoid the non-essentials and the unimportant. We criticize and suggest and advise, eager and glad to help along the earnest pupil, the one who is putting his soul into The Work, the one who admits of no failure, of no obstruction in the path that can stop him, and who, we see from the beginning, is bound to succeed. And great is our rejoicing when a new and advanced point on the Path is successfully reached. But our Love and Compassion is overshadowing all, the weak as well as the strong, the small and the great, for We know that eventually all must reach the Goal. So what we do is to show each pupil how, by the mistakes he makes, they may be utilized to gain wisdom and strength to climb the next mountain looming ahead. It is We who keep his face ever pointed to the heights, that he may not be distracted by the sights below or by the side issues, and with our hand ever on his shoulder we gently urge him on, ever and ever upward, sustaining him with our presence when the way is dark and dangerous, and leaving with him our Love and our suggestions when but ordinary difficulties beset the Path.

"But he consciously may know none of this—of Our Presence and guidance. It is only by occasional impressions, by impulses at critical moments, by inspiration at times when he turns to his Soul within, that We are able thus to help him.



"He may attribute this help to his conscience, to his intuition, to his Higher Self, to God.

"And he is right, for We are merely the Impersonal servants of God, His instruments, and live only to carry out His Will.

"And God, you ask, *who is He, where is He?*

"Why, dear brother, He is *within* you; He is your Self; He is your Higher Self. Your intuition is His Voice, your conscience His earlier teachings.

"And your Higher Self, what is It?

"It is only one of God's Selves, a phase of Him, one of His Divine Attributes, ensouled in your human form, in order to express on earth His Idea, or Divine Word.

"Yes, You, the Real you, this Higher Self of you, is just like We are, is One with Us—pure Spirit, only at present you are confined in your material body, whose mortal brain makes it difficult for you to comprehend your Divinity and to interpret the meaning of the earthly experiences, conditions and trials through which you are now passing.

"So God in you, your own Higher Self, directs us to help quicken your human mind, and utilizes all these trials, conditions and experiences to re-awaken in you the consciousness of your own Divine Reality, your identity with God and with Us, your Impersonal Oneness with All. We help and serve You, the God you, only in order that you may and until you do re-attain that consciousness. When you have reached that, then you need us no longer. You then need only to go direct to God within, your Real Self, your Highest Teacher, the Omniscient, Omnipotent, Omnipresent ALL.

"And so until then we work thus, silently and impersonally, unrecognized and unrecognizable by your human self; ever serving You, beloved part of Our Selves, of the One perfect SELF, until you can walk alone, fulfilling your own part in the great Scheme of Life.

"For We know the great possibilities latent in each disciple, that some of you are destined for a mighty work, that a few will reach even greater heights spiritually than many of us attained on earth. We even know the part and place in the Great Cause that is awaiting you, and it is our work to prepare and fit you that you may be ready when the Call goes forth.

"But as all Art is one, and as every true artist loves his brother in Art, so do We, the Brothers of Wisdom and Compassion, whose work is that of pure Love, aim to point out to you that the great, underlying significance of all attainment, of all



Art, of all success in the Art for Mastery of Self, is the forgetting of self, the losing of self in love for your brothers, in that great Love which has no other purpose in life than to serve God in Humanity. For *that* Love is the force back of and manifesting in and through every desire, emotion, urge; every talent, every aspiration, of every soul on earth, in heaven or hell, towards the good, the true and the beautiful; which is only God's way of expressing Himself through His creations. And not until that Love has become to you in *actual realization* the very life essence of *your* Soul is it possible for you to reach that Goal.

"And that Goal is what?

"It is first the knowledge of self, of all its weaknesses and all its strength, of all its shortcomings and failings, as well as all its spiritual qualities and powers; for the former are of the flesh only and must be brought under the dominion of the Spirit, must be lifted up *into* the Spirit, before you can express your true nature, your Divinity, and can be Master of Self.

"Yes, the Great Goal is the Mastery of Self. And when you have mastered self, it exists no more for you; for it has yielded itself up to the *Real* You, who are pure Spirit, and it has become Spirit also.

"Therefore, what are called Masters by those of earth, are only Masters of Self, those who have no more personal, separate selves, but who have merged them into the One Self, into the One Will, the One Spirit, which is God.

"And so do we who have mastered self work patiently, unceasingly and untiringly with you, dear Brother, until you awaken to the wonderful truth that Love is God, and that when purest Love abides in your heart God dwells in you, and that then all Wisdom, all Truth, all Strength, and all Power is at your command, to use, not only to master self, but to reach the highest degree of effectiveness in Spiritual Service.

"So We are always with you, always when you need Us. Every effort, every thought, every aspiration, is carefully and lovingly watched and nurtured, and whenever you make it possible do We counsel, advise and instruct you; when you trip and stumble do We support and strengthen you; when you fall it is always We who help you to your feet—after all earthly help has seemed not to avail. For, dear one, the Love that binds us together will bring Us to you, when you need Us, in the twinkling of an eye, though at the moment we seem to be worlds apart. In the Spirit there is no time or space or separation. *All is One.*"



## Psycho-Analysis

By H. S. WHITCOMB

### II.

Considerable ambiguity of thought exists in many of our best scientific minds, due largely to the lack of applied demonstrated facts to our philosophic works. For instance, there is one school of thought which insists upon the unreality of matter. Upon the other side are those thinkers, greatly in the majority, who cannot conceive wherein intelligence can express itself other than through and by matter. This brings us direct to the very heart of our problem of psycho-analysis—the *vibratory activity of matter*.

It may be asked wherein the vibratory activity of matter has anything to do with psycho-analysis. The connection is most vital and will appear as we progress.

In order to confine this article within the bounds allowed by a magazine, we shall have to assume two facts upon which the overwhelming weight of authority is with us.

I. *That matter actually exists and is a fact of nature.*

II. *That matter, all of it, is in a state of vibration to a greater or less extent.*

Thus, our physical senses are mere telephone systems conveying to the essential "I" within our bodies impacts which register upon our brain areas, and these "impacts" are in turn translated as physical things in the exterior world. But note. Certain vibratory activity is known to us as sound. Other vibratory activity is translated as light. And here comes in electricity, which may combine some of the vibratory activity of the first two and is yet distinctive of itself. We see the sun we are sure. Yet if we think, *we know we do not see it*. For the sun's rays strike one particle of matter, and this strikes a second, the second a third, and so on until finally one of these particles will strike our eye when we say, "I see." But we *do not see* in the strict sense of the term. We have had an impact made upon our eyes, which is in turn conveyed within us, where it is registered upon a definite area of our brain and translates itself as "seeing."

Let us suppose the entire vibratory activity of the universe be called from one (1) to one hundred (100). Let us say when matter vibrates from thirty-four to thirty-nine we call it "light," and it affects our eyes and is conveyed to our brain, where it is



registered. Now, let us say when matter vibrates from twenty-six to thirty we call it electricity, and let us suppose our eyes were tuned to register from this twenty-six to thirty. We know copper is a conductor of electricity, and hence, if our eyes registered within the electric range, the chances are we could look through a copper door where a glass door would be a wall to us. Again, take the X-ray. It cannot be seen. It cannot be heard. It cannot be tasted. It cannot be smelled or felt. *Yet, how easily demonstrated as to its existence.* And so, we are all ready to admit that *there are forms of vibratory activity of matter which lie either above or below the range of the physical senses.* To admit the existence of the X-ray is to admit that one form of vibratory activity exists below or above the registering of the physical senses. To admit one instance would, indeed, make us dogmatic if we denied that there *might not* be more than one such case.

We see a gun discharged. We cannot see the bullet, yet *we know* it leaves the gun. And *might there not* be forms of matter, so fine in texture, so very much attenuated, that they would go straight through our bodies unperceived and unapprehended? Take electricity once again. Turn a current into our bodies, gradually increasing it until it stops the heart action and death ensues. Now, send a current through our bodies in ten times the amount necessary to produce death. What is the result. *We do not even feel this increased current. Nor can we perceive it in any way.*

Suppose once again that after death we were to find a complete land of matter, life and intelligence, all, every bit of it, vibrating at a rate, per second, to equal the increased electrical current which we could not feel. *Is it not clear we could not apprehend any part of this land through the physical senses? Is it not clear that beings and entities vibrating thus rapidly, or more so, would pass through our bodies the same as the electric current, unknown and unapprehended?*

And yet, in getting at the facts of correct psycho-analysis, we *must* find to what extent, if any, these beings, vibrating rapidly, can influence a human being in the physical body. We *must* do this for the simple reason that in psycho-analysis our first point to determine is whether or not there is any influence brought to bear upon the patient other than his or her violated concepts.

The writer is aware how harshly the regular school of medicine will treat the thoughts set forth here, but surely, surely, the orthodox school cannot see the millions now arrayed upon the spiritistic side without admitting there may be *some truth* in the philosophy.



In the vibratory activity of matter *we come to the very core of our study*. Can this vibratory action be directed or controlled by the human being? Assuming there do actually exist discarnate entities, can *they* direct or control this vibratory activity? And if so, to what extent?

It will be recalled we have divided all cases of mental disturbance roughly into four classes:

1. Obsession.
2. Possession.
3. Violated concepts.
4. Functional disorder.

Psycho-analysis is the process in and by which all mental and psychical trouble is analyzed, understood and the manner and method of curing.

Under obsession and possession are the cases where there is an actual influence brought to bear by discarnate intelligence. Herein must be determined the manner and method of such discarnate intelligence in applying such influence upon a human being. As we feel certain such discarnate intelligence cannot express itself, unless in or through matter, even in an "etherial" or "attenuated" form, as the case may be, we must go back to matter and its vibratory activity for a real solution of the problem.

It will at once be seen by the orthodox physician that right here is a weakness, fundamental to the whole problem. He will say we cannot show anything about what we write. Yet, he is a little harsh in his judgment, for as the X-ray eludes the physical senses, manifesting itself only through its effects, so does all discarnate intelligence elude the physical senses, manifesting itself only in and through the effects upon the human being. Surely this is a fair comparison and hypothesis. Such discarnate intelligence can only contact humanity through this vibratory activity of matter, for, as we have stated heretofore, it is the only way and manner intelligence, human or otherwise, can manifest and express itself, either to itself or to or upon others. The sum total of expressed intelligence, using matter for such expression, would seem to be The Great Universal Intelligence Governing the Universe by immutable natural laws.

Is it not clear now that there exists vibratory activity which eludes the physical senses? And is it not plain such activity as an expression of an intelligent force *could not express itself except through and by matter?* And is it not a fair conclusion that *all force can only become apparent in any way or manner by this same vibratory activity of matter?*

The question now arises can such vibratory activity be



directed, influenced or controlled by the human or by discarnate intelligence, and if so, in what manner and to what extent?

To come to the point at once *we state most emphatically and with all the emphasis at our own command that nearly all vibratory activity of matter can be directed and controlled by a human being and by spiritual entities, understanding the fundamental natural law upon which vibratory activity of matter rests in the various forms in which it manifests.* Do not misjudge here. To be able to control all forms of this vibration would be to usurp the powers of God. We did not say all but nearly all and by nearly all we merely mean nearly all that we cognize or are conscious of, and we have shown there must be a vast area of this vibratory activity which eludes our physical senses and of which we are not at all conscious. But, discarnate intelligence does use this same vibratory activity of matter, in affecting and influencing human beings, and we propose to show it and how it is that it is used for again, we must be able to recognize and clearly segregate it from physical and mental causes if we are to be successful in our psycho-analysis.

We are able to direct and control this vibratory activity of matter by action of the human will to a very great extent, both the human being, in the flesh, as well as the discarnate entity, who is "beyond the border." Its usual manifestations are in some form of hypnotism or mesmerism (both one and essentially the same), either consciously or unconsciously, and such process is merely a vibratory activity of matter which, like the X-ray, eludes our physical senses, but is, nevertheless, just as tangible and real as the bullet from the gun which our eyes fail to perceive. The determination of such use of vibratory activity of matter, used by discarnate entities, through what we usually term hypnotism, constitutes the first two general classes under our general heading of "*psycho-analysis*," namely, "*Obsession*" and "*Possession*."

In the following instalment we shall take the vibratory activity of matter and show how it is utilized by the will of man, carnate and discarnate, in influencing another entity—carnate and discarnate—to the end that in our psycho-analysis we can rapidly determine whether the patient is being interfered with by spiritual entities, or is the victim of his or her own violation of those fundamental concepts of right and wrong upon which their life's very activities rest. To try to solve the problem before this is made clear is nonsense and wasted time and effort.

(To be continued)



# An Introduction to the Study of the Tarot

By PAUL F. CASE

## CHAPTER 4

No very extensive knowledge of occult mathematics is required by beginners in Tarot-study. All that is absolutely necessary may be stated in a few paragraphs. It is developed from the Kabalistic doctrine of a ten-fold emanation from the Absolute.

The Absolute is *Ain Suph*, No Limit. From Kapila and the *Bhavagad-Gita* to Spinoza and Sir William Hamilton, philosophers always describe it by negatives. Boehme, for example, says: "It may fitly be compared to Nothing, for it is deeper than anything, and is as nothing with respect to all things." The idea of depth emphasized by Boehme echoes Lao-tze, who calls the Absolute "the Mother-deep." This feminine aspect of the Absolute is recognized by all deep thinkers, for that in which lies the potentiality of all things must be as truly Mother as Father. This feminine potency is represented by the zero-sign, 0, a circle or oval, symbol of the Great Mother and of the egg of the universe. The changeless 0, which cannot be added to, subtracted from, multiplied, nor divided, is a perfect numerical symbol for *Ain Suph*. In the major trumps of the Tarot it is represented by The Fool.

The initial emanation from *Ain Suph* is *Kether*, the Crown, identical with the Supernal Source in all but name, the Creative Principle *in the beginning*. The inherent mental quality of the Supernal Originating Principle is implied throughout the Kabalah. Its primary expression, therefore, cannot be other than some form of Will; and the first conceivable manifestation of that Will in beginning the creative process would be the selection of a particular point in space at which to start. Hence Kabalists call *Kether* the Primal Will, and sometimes refer to it as the "Small Point." The point corresponds geometrically to 1, which represents what Eliphas Levi terms "the relative unity, manifested, possessing duality, the beginning of numerical sequence." The student should note particularly that the number 1 *possesses duality*. This idea is a key to many occult truths.

The duad is *Chokmah*,\* Wisdom, the number of science, since all scientific knowledge is based upon *comparison*; of Woman as

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\*The aspect of *Chokmah* represented in the Tarot by the number 2, and the High Priestess, is the *Lesser Chokmah* mentioned in the twenty-first chapter of the *Lesser Holy Assembly*. It is female in respect to *Kether*.



the wife of Man; of antagonism, opposition, and polarity; and also of equilibrium. The duad is the especial symbol of Memory, because every recollection duplicates an original experience. Perfect memory is required to continue a creative process springing from a Limitless Absolute and begun by an Infinite Will; and this perfect recollection of every stage of development is the essence of that Wisdom by which, says the Bible, the Lord founded the earth. Whosoever can understand the saying, "God creates by remembering Himself," is very near to the real meaning of the duad. He will understand, moreover, why the full significance of this number must be concealed from the profane.

The triad is *Binah* (BINH), Understanding, which, says *The Lesser Holy Assembly*, "comprehendeth all things. . . . For in the word BINH are shown Father, Mother, and Son; since by the letters IH Father and Mother are denoted, and the letters BN, denoting the Son are amalgamated with them." *Binah* is the Great Sea, Mare-Mary, the Great Mother. Her ancient symbol is an equilateral triangle with the apex turned downward—the Phoenician character for the letter *Daleth*. Papus says: The hieroglyphic meaning of *Daleth* is the womb. It suggests an object giving plentiful nourishment, the source of future growth." Bygematria,  $\text{BINH} = 2 + 10 + 50 + 5 = 67 = 13 = 4$ , and the value of *Daleth* is 4. Again, since  $\text{BINH} = 67 = 13$ , it suggests the self-division of the One which is the foundation of the creative process, for the Name of the One is  $\text{IHVH} = 26$ , and  $13 (\text{BINH}) = 26 \div 2$ , or  $\text{IHVH}$  divided by Chokmah (2). Finally, in the Tarot *Daleth* is The Empress, who corresponds to the number 3. This number denotes extension, expansion, increase, growth, and generative activity.

In some respects, *Chesed*, the fourth Sephirah, is a repetition of *Kether*, because its number, 4, is 10 by extension ( $1 + 2 + 3 + 4$ ), and the reduction of 10 ( $1 + 0$ ) is 1. As *Kether* is "The Crown," so is *Chesed* sometimes called *Gedulah*, or "Majesty." Mercy, or Benevolence, the self-imparting aspect of the Primal Will, is the fundamental meaning of this number, which the Tarot symbolizes by The Emperor.

*Geburah*, Strength or Severity, also named Justice (*Din*), or Fear (*Pechad*), is the Sephirah corresponding to the number 5. This number is the mean term between 1, the beginning of the integral series, and 9, its end. Hence it implies *balance*, or equilibrium. That this is the root-quality of justice needs no demonstration. Equilibrium, moreover, is the Great Arcanum of magic. The search for it entails trials of the utmost rigor and severity—



trials which inspire the unprepared with chilling fear; but when they are passed, the seeker finds in *balance* an exhaustless source of strength. Therefore, in the Tarot is this number and Sephirah represented by The Hierophant, the "revealer of the mysteries" of the Great Arcanum.

From 5 proceeds 6, for the extension of 5 is 15, and by reduction 15 is 6. This number also proceeds directly from 3 by extension; and as 3 is itself the extension of 2, the number 6 is really involved in, or implied by, the duad. Of this its geometrical symbol is a reminder, for the hexagram, or six-pointed star, is composed of two interlaced equilateral triangles, a *double triad*. This is what Eliphas Levi means when he says that in a certain aspect "the senary is only the duad exalted and carried to its extreme power." The corresponding Sephirah is *Tipherith*, Beauty; and as all true beauty implies rhythm, harmony, and symmetry, it is not difficult to understand why the hexagram, the geometrical basis of the snow-flake, is regarded by Kabbalists as its most appropriate symbol. There are other, and deeper, correspondences, moreover, between the number 6 and the idea of Beauty. Upon these I hope to be able to dwell at greater length when I come to the interpretation of the sixth major trump, The Lovers.

The union of 1 and 6 produces 7, which in this aspect is a symbol of the harmonious manifestation of the specializing power represented by 1. But it is as the sum of 3 and 4, represented by the figure of an equilateral triangle surmounting a square, that the septenary reveals its deepest meaning. As the sum of the triad and the tetrad, 7 is the sacred number of all religions, and, especially, a summary of the whole secret doctrine of Israel. It corresponds to the Sephirah *Netzach*, Victory, and is represented in the major trumps by The Chariot.

The number 8 is that of the Sephirah *Hod*, Eternal Order, or Splendor. Eliphas Levi says: "It represents motion, yet also, and more than all, stability; it reconciles the opposed laws of nature, explains eternity by time, faith by knowledge, God by man. It is the number of eternal life, which is maintained by the equilibrium of motion." This is the only cube among the integers, formed by the double multiplication of the duad ( $2 \times 2 \times 2$ ). Here, for discerning students, is an important clue to the occult significance of 8. Another is that by its extension it produces 36, a number representing the combination of the triad and the senary, or Understanding and Beauty. Finally, the Sephirah *Hod* is the seat of "The Intelligence of the Secret," and the



secret is that of the direction of the Great Magical Agent. Even the shape of the figure 8 is a hint of that secret. Far more than a hint is given in the symbolism of the eighth major trump in Mr. Waite's pack, entitled Strength.

In 8, because its extension is  $36=3+6=9$ , is concealed the potency of 9, and the nature of that potency is revealed by the fact that in the symbolism of number 9 stands for prophecy and initiation. In occult mathematics, therefore, initiation and prophecy are considered to be manifestations of the power of the duad, because they are expressed by a number which results from the extension of the cube of the duad. That they are so in fact is understood by every occultist who has mastered even the rudiments of the Sacred Science. As the final term of the integral series, 9 signifies completion. Hence it is a symbol of perfection, entirety, and realization; and it denotes those who have reached the heights of attainment—the experts, virtuosi, adepts, and illuminati. It is the number of *Iesod*, the Sephirah of Foundation, the seat of "Pure Intelligence." In the Tarot it corresponds to The Hermit.

As the last of the integers, the number 9 really completes the series of simple mathematical ideas from which all others are derived; but in the scheme of the Sephiroth the number 10 is included. It is assigned to *Malkuth*, the Kingdom, declared by Kabbalists to be the Shekinah, or divine halo which encircles all the other nine Sephiroth, and encompasses the whole in its presence. The number 10 represents the combination of the Manifest (1) and the Unmanifest (0), the particular and the universal, the Primal Will (*Kether*) and the Limitless Absolute (*Ain Suph*). It is a sign of the totality of existence, of the perfection and consummation of all things. As the extension of 4, it is the sum of the monad, the duad, the triad, and the tetrad, and so combines all the fundamental mathematical conceptions of the Sacred Science. It is also produced by the reduction of the extension of 7 ( $28=2+8=10$ ). Finally, it is the number which brings all the integers back to unity, since  $10=1+0=1$ ; and its own extension, 55, is not only the double pentad, but is also significant of the eternal self-reproduction of the Divine Kingdom, since  $55=5+5=10$ . Its representative in the major trumps is The Wheel of Fortune.

The student who has read, in Chapter 1, that the twenty-two major trumps correspond to the twenty-two letters of the Hebrew alphabet, may wonder why I am now assigning them to the Sephiroth. The reason is that each trump has a double significance.



For the paths between the Sephiroth, indicated by the twenty-two letters, are really only forms or stages of the activity of the Sephiroth themselves. And the student will find, as he progresses in his study of the cards, that whatever apparent confusion may arise from the fact that each trump has two meanings will disappear when the full extent of each meaning is grasped, simply because the two are really aspects of a single truth.

In conclusion, let me give a simple rule for determining the Sephirotic correspondence of any major trump bearing a number higher than 10. *First*, reduce the number to an integer; second, find the extension of that integer, and reduce it also.

Example:

What is the Sephirotic value of trump 17, The Star?

$17=1+7=8$ , therefore The Star represents an aspect of Splendor, the eighth Sephirah, and should be compared, for study, with Strength.

The extension of 8 is 36. This may be articulated as 3 and 6, hence we know that The Star represents, in the extension, or development, of the power symbolized by it, a combination of the principles represented by The Empress and The Lovers, or the Sephiroth *Binah* and *Tipherith*.

The reduction of 36 is 9. Hence we may study The Hermit for a symbolic presentation of the secret doctrine about what results from the development of the activity represented by The Star.

These considerations, combined with what we shall learn of each card by the analysis of its symbolism in connection with the secret meaning of the Hebrew letter to which it corresponds, will enable us to establish our study of the Tarot upon a sure foundation. In succeeding chapters I shall endeavor to furnish outlines for such study.

(To be continued)



## Reincarnation

### THE KAISER'S AKASHIC RECORD.

By HERMES TRISMEGISTUS, II.

No. 3

(See Editor's Note October Number.)

(Continued)

To spare my readers the infliction of a minute recital of all the other lives of this individual immediately following in succession, more or less monotonous in their general trend, I will pass over them all to about the year 3100, when our Character appeared in the X Dynasty of Egyptian Kings under the royal title of *Se.user.er.ra*, though his real name was Khyan.

Khyan was born in the mountains in Asia Minor in the ancient province of Cheeta, which had been his stamping ground ages ago, and more recently still. He was born as the son of a Hittite, a Semitic tribe, once very prominent in that section, and one, I believe, encountered by the Israelites on their journey to the promised land. His father's name was Zagufra, and he was a chief of a powerful clan that lived in the mountains, and made it their business to prey upon the more peaceful inhabitants of the plains.

Khyan was a rather sickly youth, but manifested great audacity from boyhood. By dint of much exercise and hard training he became at eighteen strong and vigorous, displaying on all occasions great sagacity and will. In an early encounter with the plainsmen he had the misfortune to lose his right hand, which incident depressed him greatly, but not for long. He went to work and devised a hook which he fastened on in place of a hand, which aided him in handling and projecting weapons, the spear being then in most common use. He became very adroit in hurling the spear, and trained himself to use the sword with his left. In hand to hand encounters he did some terrible fighting with this hooked hand, so that his enemies got to have a superstitious dread of him, and often fled without a contest.

The story is long, and from a military standpoint interesting. Khyan at the death of his father raised a vast army of mountaineers and ravaged the plains along the Euphrates river. But he conceived a greater ambition than any of the robber chieftains before him. All the conquered people were impressed into his army and disciplined. Inside of a few years he had a big standing



army. The rural valleys of the Tigris and Euphrates were taxed to their utmost to feed this vast army of idle men.

Khyan soon became gluttoned with conquest, and the lust for power grew upon him. He extended his sway over ancient Akkad and Sumer, from the city of Agade to Ur, and then invaded and conquered the whole of Arabia. Thereupon he organized a campaign to invade Egypt. He arrived in the Delta with his great army when about thirty years of age. His plan of conquest was by occupation.

In Egypt he was known as "Heq Setu," "prince of the hills." First he seized and occupied Bubastis, and later dispossessed the native king at Men-of-er (Memphis). After which he began to curry favor with the Egyptian population by becoming naturalized, and adopting Egyptian dress, habits and religion. He thus was able to push his war of occupation and conquest southward, and in time made himself master of Egypt.

This accomplished, he set about to force his language upon the Egyptians, and his religion as well. This he found it difficult to do, but he brought in thousands of Syrian colonists, which served to transform Egypt, making it a mixed Semitic and Coptic nationality. After this, it became the regular practice of Egyptian kings to exchange princesses as wives with the Syrians, a custom which resulted in decided improvement in the features, minds and manners of the later Egyptians.

Khyan himself was a great egotist. He believed in himself, and believed that the gods had divinely appointed him to conquer the world and rule over it. He had a harem of hundreds of wives and concubines, and courtiers innumerable to flatter his vanity. It was a favorite boast of his that with one hand he had mastered the world and then to ask what would have happened if he had had two hands. To which the courtiers knew how to respond to save their heads, so they bowed low and said, "Your Highness, Lord of the world, single-handed has conquered the whole earth, and without more hands will triumph over Timat, the demon, thus becoming a great god in heaven," which reply pleased his Highness very much.

Khyan built no pyramid, but had hewn out for himself an elaborate tomb. At Bubastis may still be seen the base of a statue showing the legs and feet of this king. A block of granite with an important cartouche relating to him has been found, together with a number of cylinders and scarabs identified as belonging to him. The most important find was that of a lion containing his inscription found as far away as Bagdad, revealing the extent of



his dominion. Surely he was for the time lord of the whole earth. Rauazed, his son, succeeded him on the throne of Egypt, followed by another Syrian king, and then the ancient Egyptian regime was restored, and the mighty empire of Khyan went to pieces, as all such empires must.

About the year 1100 B.C., our Character reappears on the stage of the world's history under the euphonious title of Tukulti-palesharra, or, as he is more familiarly known, Tiglath-pileser, the first important king of Assyria, and the founder of the first empire. We do not need to examine celestial records to discover very much about this monarch, as his history is well preserved on a great tablet, discovered some sixty years ago, and translated simultaneously by four eminent Assyriologists, at the head of whom was the celebrated Henry Rawlinson.

Some quotations from this tablet will convey a fairly good idea of the character of this king. One of the paragraphs is as follows: "No rival had I in battle. To the land of Assyria I added land, to its people I added people. I enlarged by territory all the countries of enemies I subdued."

The tablet goes on to record how this king invaded the mountains of Upper Euphrates, where he boasts of having defeated five kings and twenty thousand warriors. He says:

"I strewed the mountain passes and the heights with corpses. I took away property, a countless booty. Six thousand warriors, the remnant of their army, who had fled before my arms, embraced my feet."

This was only the beginning. The account goes on with the details of the most ghastly devastation of the tribes encountered. Cities were burned to heaps, palaces robbed, the families of kings and all their subjects led away into captivity. Heavy tribute was laid on all the conquered peoples. He says:

"Forty-two princes and their countries were conquered. I made them speak one language, received their hostages and imposed tribute upon them."

Tiglath Pileser seems to have had another side to his character. He was devoted to culture, and even on his march found time to admire rare and beautiful trees, some of which he ordered transplanted to his own gardens. He was a great huntsman, and boasts of having killed 120 lions on foot and 800 from his chariot, together with other beasts and fowls. Withal he built many ships and took special delight in his navy. He was uncommonly religious, carrying upon his campaigns his favorite god, Raman, and the goddess Shala.



After his death he enters the subjective sphere of Mars, where assemble all the great warlike spirits, these coming together there by the natural law of mental attraction, and here they conduct a regular school in militarism. Tiglath Pileser had been to this school prior to the incarnation just cited, and it was here that he gained the force and skill to carry forward his conquests successfully.

Here the martial spirits are taught that to become a great warrior the essential thing is to be devoid of conscience, and of all human sympathy or pity. All such feelings the warrior must subdue as weak and womanly and wholly unworthy of him who bears arms. He must be able to impale an infant on his lance with the same indifference that he would crush a worm or troublesome insect. It seems that our Character must have had this sort of disposition from the first, and that he needed the inculcation of no further precept along that line in the schools of Mars, as note the expression of his character throughout his successive lives from the Vampire Beast ages ago when he was king of the great Harpy Clan.

And now we come to the last, or next to the last, incarnation of this strange character, which took place somewhat prematurely in about the year 376 A.D., at which time the western world was being overrun by a wild and barbaric tribe of Scythian origin, known as the Huns. One Rugilas, a leader of the tribe, marched with his forces to the very boundaries, and forced from the weak and dissolute Theodosius, the emperor of the Romans, an annual payment of 350 pounds of gold.

Soon after this Rugilas died, and left the command of the government to his two nephews, Attila and Bleda. These young Hunnish kings went forward with the peace negotiations which their uncle was making with the Romans, but their demands were outrageous and unreasonable. They demanded the annual tribute to be increased to 700 pounds of gold, a fine of eight pieces of gold to be paid for every Roman captive escaping from a Barbarian master, all previous treaties with the enemies of the Huns to be voided by Theodosius, but the most cruel and outlandish demand was that all captives, or fugitives taking refuge in the Roman Court, should be turned over to the Huns for torture.

So great and terrible was the fear which the Huns had inspired in the hearts of the Romans, particularly in the dissolute Theodosius, that these demands were agreed to, and many noble Roman youths were subsequently turned over to Attila, and by him crucified



Attila was born as the son of one Mundzuk, and in appearance he was a typical Calmuk, with large head and swarthy complexion. He had small, deep set eyes, a flat nose, and a squat figure. Withal he possessed great physical strength and endurance. His haughty step inspired his followers with his superiority, and a way he had of rolling his eyes fiercely terrorized them. He was accessible to flattery, but he despised and punished duplicity most mercilessly.

The Scythians worshipped the god of war, and a certain shepherd, perceiving that a heifer had wounded herself in the foot, followed the bloody trail, and discovered an ancient sword sticking up in the tall grass. This he dug up and presented to Attila, who received it graciously as the gift of the god, and thereafter it became the central symbol and emblem of his authority. In certain feasts it was placed in the center of a great altar, and many sheep and goats together with the "hundredth captive" taken in war were sacrificed to it. By the gift of this sword, Attila asserted his divine and indefeasible claim to the dominion of the earth, and nobody was found to dispute him.

Attila murdered his brother that he might have no rivals in the rule of the earth, and the people readily absolved him from the crime, since they believed that the world had been reserved for his invincible arm alone. Such is the power of hypnotic despotism.

What he aspired to was the title of supreme and sole monarch of the Barbarians. After he conquered and united Scythia and Germany, he invaded and conquered Scandinavia, and then extended his conquests even to the banks of the Volga and went so far as to negotiate an equal alliance with China.

A crowd of vulgar kings and princes formed his body-guard and served him in the capacity of domestics, watching his nod or frown and executing his slightest wish without a murmur or hesitation.

In order to break and modify his treaty with Theodosius, well knowing the impotence of this monarch, he picked a quarrel on a false pretense and then proceeded to again ravage the whole country. Thousands of people were massacred in cold blood. The young men were impressed into his military organization, the women were either ravished or held for ransom, the old and useless were put back in the pillaged cities to eke out a miserable existence, being placed under heavy tribute for the privilege of breathing the air, and spared from the sword of Attila's assassins.

*(To be continued)*



## Occult Story

### THE EYE OF ID

By LAURELL E. SMALL

(Continued)

She vaguely wondered how the other two at the head of the bed would appear to her then. How she wished she could turn around!—and before she could begin the hopeless task of turning her body, behold!—she was looking straight at them. How strange, she thought, when she had not changed her position one whit, yet could see behind her just as though she were facing that way! She shifted her mind to the two end posts again by way of experiment, and there they were.

For the first time in Tascia's life she realized that she was not just one person. Here was her physical body, dead to all intents and purposes, yet she, herself, seemed to be more than ever alive—seeing clearer, thinking quicker, looking every which way at will without the physical effort of turning in any direction, or even to open her physical eyes. Undoubtedly, she herself was another person, who could see, think and act with absolute independence of the physical person.

Then it dawned upon her that perhaps she was dead, and she speculated upon the surprise of Martha and Beatrice when they found her in the morning. Would she be hearing them and seeing them, and not be able to let them know that she knew all they were doing and saying? For so far, she had not been able to give vent to even the faintest sound. She had shouted for Martha, at the beginning, at what she thought was the top of her voice, and yet never heard a sound. She was, then, in a world of total silence—terrible to one newly recruited from an existence grating continually with the clashing vibrations of objective things.

A feeling of hopeless self-pity and depression closed over her. She did not want to die!—She did not want to die!—She did not want to die! Over and over she repeated it. She would not give in to the grim reaper. It seemed frightful to be cut down so, without ailment or anything else to warrant it. She felt that if she could only move one little part of her body that there would be hope, but even her eyelids seemed heavy, with a heaviness beyond any earthly conception.

She began to struggle to regain objective consciousness, and determined she would not cease until the earth closed over her.



As she struggled it seemed that all the weight was placed on her heart, choking and stifling that organ. In her agony she heard a voice calling her by name—and the voice had no sound. It was as different from a physical voice as the odor of a perfume is from the liquid that contains it.

She recognized the "flavor" of it as Robert's. Ah! she thought, perhaps he had recovered and would now help her to possess her self again. She tried to call to him in return.

"Cease struggling, Tascia. Look, here I am beside you," she heard.

Then she saw that he was standing at the foot of the bed, dressed in his day clothes, while, beside her upon the bed, still and inert, was the form of Robert, also.

"Oh, Robert," she cried in despair. "You also are two; and how did that other you get there? I can't even move."

"Yes, you can, Tascia," he replied reassuringly. "Look—you are right here beside me, too, and your body is over there, lying on the bed."

At that she was surprised to find that she was, in truth, standing there beside him.

"Oh, oh, oh!" she wailed. "We are dead, Robert, we are dead! Oh, oh, oh!"

Her anguish was heart-rending.

"Cease your howling, Tascia!" he commanded. He was now as the adult and she the child. "Meshuliba and I have waited very long for you to compose yourself. You struggled so! Stop thinking you are dead. You are not dead. It is not possible to die, for if you were dead you could not know it. As soon as you are calm, we will go. None may enter the Temple of Id in a state of agitation and fear."

If she were dead she would not know it—that seemed to please her. She knew it, therefore she was not dead. Uncontrollable ripples of joy and relief surged through her. It was unlike any state she had ever entered before—there was so much of it. She really was as glad as the moment before she despaired. She was not dead, then, she sang, she was not dead, for she knew it.

"Meshuliba! where is he, Robert? I do not see him."

"You can't see Meshuliba, Tascia. He is only a 'voice.' You will hear him when your ears become used to these sounds. You are not really *hearing* my voice, now, you are simply *feeling* it, but you are used to me and not to Meshuliba."

"I feel all right now, Robert. I am glad I am not dead."



"You will never die, Tascia," he told her, and she took it for granted, because he said it, the promise not seeming the least bit extravagant to her, as it would if she had heard it in the flesh.

"Now we are ready, and are going," he said, taking her hand.

Tascia answered: "Then why don't we go?"

"We did, Tascia. We are there now."

She was incredulous. "But I am not anywhere, Robert; I don't remember travelling at all."

"Meshuliba travels very fast," he answered. "We are now in the Temple of Id. See!—there is the figure of Id, and when you get accustomed to the light, you will see his Eye. Look straight upon the Eye and think hard of whatever you wish to see, for if the Eye flashes a light, you will surely obtain your wish."

"I wish to see two persons," she said, looking straight at the Eye of Id. "I wish to see Meshuliba, and then Pheron."

She had barely uttered the wish, when the gloomy chamber in which they were, suddenly became ablaze with a blinding white light. After that, the strange jewel in the centre of the idol's forehead gleamed intermittently, yellow, purple and then green. As the green light faded out, everything went with it—the room, Robert, and even the imposing Id, Himself. She felt as though she were out in space—in a cloud. First she saw approaching her, a most ancient looking individual. He seemed to her, all that was ever past, all that is the present, and all that was ever to come, personified. At least, such was the impression she received as he floated near. Indescribable eyes seemed to peer out of a wilderness of beard—a beard which swept the clouds with its length. Like an apparition he came, and passed her, vanishing like a breath of wind. Not a word was spoken, yet she knew it was Meshuliba.

She had no time, however, to ponder upon this strange vision, for she saw, coming toward her, no other than Pheron, himself—Pheron just as real as she had ever seen him in real life. At sight of him, she, too, felt more real than she had felt since she left the shell of her body in Robert's bed, millions of years ago.

"Truly it's Tascia!" he exclaimed joyfully. "I was told I would find you here."

They were not pain-clouded eyes, into which she gazed with adoration, but eyes alight with happiness. Was it the mere sight of her which inspired such joy, and swept the clouds of pain away?



"And you came just because I was here?" she asked coquettishly. "Pheron! Pheron!—how different it all seems now. How I have wronged you in my heart. Now, I can see that your joy comes from just seeing me—being with me. I know how much you care. And yet, all this while I have been thinking—I have been thinking that your mother's objection to me only served as an excuse for abandoning me."

Upon her knees she fell at his feet:

Forgive, oh beloved, if you can, the wrong I have done you in my heart. I see now that my own distorted fancy had wounded my foolish pride!"

Gently he raised her to her feet, but holding her off stiffly, he said:

"Tascia, it is you who must forgive, not I! I too wronged you in my heart. Also did my own wicked fancies wound my foolish and overpowering pride. I, too, thought that you used my mother as an excuse to be rid of me. I thought, oh, Tascia, forgive me, I thought there was another. I wrote you after you left for Chicago, begging you to forget our quarrel. I was willing to leave all—even my mother—and go off with you, somewhere by ourselves, to start life over again—some place where my mother's antagonism could never reach us. She had all the money in the world at her command, and I saw no harm in leaving her in trained and capable hands. I was nothing but a captive slave in my own mother's house. Life was unbearable, and I wanted you—oh, how I wanted you!

"As time went by, and I received no reply to my letter, I became frantic with jealousy and suspicion. What magnet had drawn you to Chicago? On the plea of urgent business I managed to leave mother and went to Chicago in search of you. You were not at the address you gave me. Gone! No one knew where. The landlady said that 'The Erwin sisters had cleared out bag and baggage and left town!'

I returned home a most forlorn wreck. For a time I think I hated my own mother—then I hated you for causing such emotions in me. I thought—my Tascia, how I wronged you—I thought——"

Tascia placed a finger over his lips.

"S-sh. . . don't say it. Strange, but here I know everything without being told. I let you talk just to prove to myself that I knew everything you would say. I know now that you are thinking it is the same with you."

"Yes," he answered. "Here we are readers of hearts. To



each other we are transparent like pure crystal, in thought. I look at you and see that you are all love for me. I never knew before how much you loved me, or that you were capable of such deep love. I never dreamed that I could inspire such love in you. My Tascia, I ask you to forgive, knowing full well that you cannot, since perfect understanding leaves nothing to forgive."

"This must be what they call Heaven," she sighed contentedly. "This blissful entering into another's being—this understanding which makes explanations trite and unnecessary—this perfect liberty, which does away with all necessity. I know it is Heaven. Listen, Pheron, I have left my body asleep in Robert's bed. He is a weird and knowing child, and he assures me there is no death. Although you are quite solid to me here, beloved, I know that you also, have left your body asleep somewhere. I feel that when the time given us is up, we will both be drawn back to our respective bodies. Pheron, would we not be much happier like this? without the encasement of flesh, blind and unknowing? Let us evade them—Robert and Meshuliba—somehow, and remain together, here—never to return to the flesh, and to—separation!"

Tenderly he embraced her.

"There can never be any separation after this. But I think, dear child, that understanding in the flesh is necessary."

"Necessary!" she replied with warmth. "How I hate that word—necessity! It is synonymous with the flesh. Here we have no need of it. This is freedom—liberty! Please, Pheron, let us never return." She clung to him passionately as she pleaded.

"Not to return," he told her gently, "would be cowardly. What do you fear, my darling? Could you enjoy liberty while you still harbor fear? Let God in his own time release us."

"You are right—and wise," she admitted, reluctantly, yet admiringly. "But if we must part!—Oh, Pheron, Pheron, I lose you upon finding you!"

"Faith, Tascia, faith is the answer. This experience reveals to me a very great light. It shows me that what we have both left lying in bed at home, does not know very much about us. It only knows what we tell it. Quick, Tascia, a pledge. I feel the time is nearing when we must part. A pledge, beloved, that we will tell our bodies we *do* love each other, over and above all obstacles, and therefore, nothing can keep us apart."

"Tell our bodies we *do* love each other above all obstacles, and that nothing can keep us apart." She repeated it like a child learning its lesson.



"Seal it!" he demanded. The kiss that followed was a blending of souls.

Even as they kissed, a cloud-like vapor seemed to come between them. She tried to fight her way through it to find him again, but instead found herself in Robert's room once more. The struggle did not cease. It continued, but was getting to be more of a physical one. She was vainly striving, as when she first went out, to raise her arm, determined to brush aside the cloud which had come between them—only, there was no cloud now, just the clear outline of the room, and Robert, still and straight on the bed beside her. As before, she could not raise her hand—all her mighty efforts were to no purpose. Again, panic seized her. She was now just as anxious to re-enter that inert form, as she was, when with Pheron, to desert it forever.

What if she could not regain physical consciousness? She felt she would be a lost soul indeed, for how could she find her way to Pheron! And where was Robert now to help her re-enter her body?

Another desperate struggle with herself, then: "Oh, my heart!—my heart!" she cried, as that organ thumped and pounded in sympathetic response to her wild efforts. Again that choking sensation in the heart, which seemed, simultaneously to be shutting off her breath. Had she but known it, this response of the heart denoted returning physical consciousness. She calmed herself for the fraction of a second, to listen—to revel once more in the *feel* of a pulsating, physical heart, even though an aching, straining, suffocating one.

In that fraction of a second of calmness, she suddenly and completely regained full physical consciousness. To her surprise, she found that, not only was she lying in just the exact position she assumed before she "slept," but that she was still holding on to Robert's hand, and all told, had never during the whole proceeding, even as much as stirred a hair, to say nothing of a finger.

Her heart, though, still thumped terribly, and her breathing was deep and difficult. She lay perfectly still for a minute or so, trying to sum up all that she had passed through.

Robert seemed fast asleep, breathing normally—deeply. She looked at him for a moment, without stirring, then softly, so as not to awaken him, she crept out of bed, tiptoed out to her own room.

(To be continued)



# The Fundamental Principles of the Pi-King Tao

AND THE CABBALAS OF EGYPT, INDIA AND  
THE HEBREWS

By ZEOLIA J. BOYILE

DEFINITION OF NUMBERS

(Continued)

## 9, OR THE LETTER I

Produces a deep insight into, or understanding of life in all its phases; also rather quiet people with strong imaginations; they are prudent, serious, inclined to see the pathetic side of things, but quite as ready to understand and appreciate the ridiculous side. The owners of this number forgive easily, but cannot forget, and can be quickly saddened by mental wounds. They are sometimes inclined to brood over troubles and occasionally develop a tendency to melancholia. They are also apt to exaggerate the importance of favors done for them by others, and underestimate those they do themselves, in consequence are often imposed upon. They make fine authors and their productions will often range all the way from the deepest sadness to the height of merriment and fantasy, because of their strong imaginative qualities. Love music. This force contains in itself the fundamental principles of sound. The middle name of Thomas *Alva* Edison, inventor of the phonograph, adds to this sum. They are especially fond of sad or dreamy compositions, and usually have very lovely, rather deep, voices.

A deep love of home and home life accompanies the 9, but the home is frequently broken up or rendered unpleasant in some manner; they, therefore, suffer greatly in this respect. The 9 is the exact opposite of the 4 in its traits, and while the 4 requires great restraint, the 9 requires rather, to be pushed forward.

If, however, there are several *i's* in a name, they usually produce great over-sensitiveness. If these letters are in a 9 name they will render the owner shy and retiring; if in a 4 name, aggressive and domineering and exceedingly "touchy."

In either case it will give intuition and sympathetic qualities.  
Tendency to separation and divorce.



Physical troubles may come through the stomach and genital organs.

Hebrew Cabbala—

Prudence; caution; deliberation. Sincere in promises; pardons easily. Strength and flexibility.

Lowest form: Hypocrisy; fraud; guile; over-timorousness; fear.

Chinese Tao and Yi-King—

Potters moulding from raw materials, Intelligence, Placidity. Those who grasp too much are likely to be foiled. Scheme too sharply and one cannot wear long. Vanity will bring its own doom. Draws others to unite with him. Rich in resources. The wife is in a position of peril. Husband and wife look on each other with averted eyes.

Docile flexibility will feel wounds, but will give sympathy and help.

10, or the letter J.

The attributes of a good leader. Originality in thought and action. Very energetic, constant motion. Good inventors and geometricians. Fine engineers. Natural pioneers. Strong powers of concentration. Generally good health. Clearness of mental vision. Will and force, hope and expectancy. Good executive ability. Generally good natured, happy disposition; witty; clever at repartee. Must have everything connected with one's work, in an exact place.

Too great power of concentration may lead to forgetting others, and centering too strongly on one's own personal affairs.

Must guard the lungs and breathing apparatus.

Hebrew Cabbala.

Command; strength; curing of maladies; intelligence; industry. Good fortune and elevation from a humbler position; or ill fortune and fall from a high position.

Lowest Form: Bad temper; thieves.

Chinese Tao and Yi-king.

Strength; brilliant action. Pleasure and satisfaction. Propriety; observance of all rules of courtesy; activity. A path cut straight and level along the hillside or over difficult ground. Humility and wisdom. Undivided attention to the vital breath will bring it to the utmost pliancy. By concentrating his vitality and inducing tenderness can become like a little child. With proper apprehension and caution there will be good fortune. Faithfulness.



## 11, or the letter K.

Very generous; can seldom hold on to money, so is usually extravagant. Given to telling home truths too plainly or, in other words, making rather blunt speeches, thus often offending. On the other hand, able to fit himself or herself easily into all sorts of circumstances, however disagreeable, for the moment. Often considerable talent. Generally fond of learning. Force, strength of character, sometimes rashness and recklessness. In its highest side gives great love of study and books. In its lowest tends to dissipation, and in this case will run down hill rapidly. Often produces much travel. Generally successful in any business reaching into many countries, or to many people. Universality. Very nervous; may at times amount to hysteria. Prefers city to country life.

Danger from nervous strain, though usually great vitality. Hebrew Cabbala.

Strength; fortitude; power; force. Students; celebrated for personal talent. Renown.

Lowest form; dissipation; extravagance; arrogance; abuse of power.

Chinese. Tao and Yi-king.

Lenient towards faults; indulgent; forbearing. Letting be and exercising forbearance. Fashions after the courses of heaven and earth in order to benefit people. Great, active, vigorous; and at times making itself small, inactive, submissive, producing advancement. That which is in a state of freedom and repose. Free course.

## 12, or the letter L.

Sweetness of manner; discretion; spirituality. Intuitive; sometimes has prophetic dreams, or presentiments. Indicates expansive movement, therefore, generally travel. Usually called upon for considerable self-sacrifice, which is given uncomplainingly, but which, of course, means pain for the giver. Loves mystery. Strong tendency to be dreamy. Fond of children and usually of animals. Good mimic, therefore good actor. Fond of music, often talented in this direction. Usually good voice, soprano or tenor. Generally require to eat rather frequently. Must watch the throat.

Hebrew Cabbala. Dominates dreams and mystery. Sweet manners; spirituelle. Bound.

Lowest form. Selfishness, unbound; the passions let loose. Passion for opposite sex.



Chinese. Tao and Yi-king.

Repression of the desires. Patience and obedience will bring success. Seeking after strange objects, or too much, will create mad desire, and change the nature to evil. Therefore the sage seeks to satisfy the cravings of the stomach and not the insatiable craving of the eyes. He puts from him the latter and prefers to seek the former. Shut up and restricted; things are not having free course.

13, or the letter M.

Faithfulness; conjugal fidelity. Good address. Learns rapidly. Represents constant changes of every sort, therefore, brings its owner many experiences. Good in all mechanical lines. Very social and usually affectionate nature. It has not, however, as a general thing, the very unfortunate qualities usually attributed to it by superstitious people. Love of travel, especially by water. Excitement will upset the circulation of the blood.  
Hebrew Cabbala.

Friendship; conjugal fidelity; learns with ease. Good address. Transformation, change.

Lowest form: Brings about its own undoing; destruction; new beginnings.

Chinese. Tao and Yi-king.

Union of men. Elegance, intelligence, strength. To him who cultivates union with men, things must come to belong. Trembling; always fearing. Regard low position as disgrace and fear, when in high one, that it may be lost. Loathing shame. Distinguishes things according to kinds and classes. The union must be based on public considerations without one trace of selfishness. If all the advantages be concentrated into a single source you will have ten times as much under your command. Husband and wife.

14, or the letter N.

This number represents the body itself; produces nervousness, impulse, and sometimes poor health, though its strongest tendency is towards size and health. Gives a love of justice, truth, jurisprudence. Talent for law. Clever speakers or writers. Good teachers. Versatile but also practical. Bright and energetic. Generally successful in anything having to do with a multitude of people. Inclined to marry young, but have a critical analytical quality, which sometimes prevents marriage until later life. Sometimes has a tendency to selfishness and an inclination to express opinions on subjects of which they know very little. Learns with facility. Should watch nerves and liver.



Hebrew Cabbala.

Justice, truth, liberty. Love jurisprudence and can become distinguished at the bar. Temperance; combination.

Lowest form: Ill-advised combinations; disunion; giving false testimony.

Chinese. Tao and Yi-king.

Wisdom, discrimination, strength, vigor, elegance, brightness. By holding fast to the reason of the ancients the present is mastered. Marriage. The working faculty resides in the eye. Should he allow himself to become vain of his learning or possessions, he will meet disaster.

15, or the letter O.

Usually very modest opinion of themselves. Interested in spiritual matters. Quiet, though quick and brilliant mind; pureness of thought. Versatile; ready speaker; learns easily. Does not like loud, sudden or discordant noises. Talented in musical lines; good voice, usually baritone or contralto. Apt to take life quietly. Caution, deliberation. If there are a considerable number of o's in the name it will mean overdone caution; extreme slowness in making up the mind, and great determination, sometimes amounting to obstinacy. Especially successful in religious lines. Must watch the heart and liver.

Hebrew Cabbala.

Religious; purity of manners. Love of science and art. Troubles in the marriage state, or in regard to marriage. Strain or excitement will tell upon the liver.

Lowest form. Too subtle, crafty.

Chinese. Tao and Yi-king.

Humility; subtle, spiritual, profound, cautious, reluctant. Who by quieting can render muddy waters clear. Shrinking, still. Giving honor to others. Regulations of ceremonies. Ingrained ideas. Benign. Friendship.

It must be distinctly understood that the principles given here are, as indicated by the title, only the *fundamental* principles. The definitions will be found exceedingly accurate; but there are also individual definitions which show the detailed action of the vibrations in regard to the month of birth. It has, however, nothing whatever to do with casting a horoscope as is done in astrology, but is indicated by the position in which the vibrations fall in the Chinese Circle of Heaven.

The present book is devoted to giving the student a thorough knowledge of the preliminary principles, with which it is necessary for him to be entirely familiar, before attempting to handle the Circle of Heaven and the system connected with it. This subject has, therefore, been reserved for a later and more elaborate work.



## Psychical Research

*Sleep. "There Is No Death."—A Physiological Fact.*

By W. STUART LEECH, M.D.

It is admitted by Physical Scientists, Theologians, Materialists, and all others that man is the highest product of evolution on the face of the earth, although he did not evolve from our present fauna as many suppose, but he is a true product from the original spark of the "fire-mist," having tediously come up through the mineral, plant and animal eons to his present state of partial consciousness. Physically he has developed a dense body, a desire body, a vital body, and the germinal mind body which we must not confuse with the brain. In our midst are creatures of only one or two faculties of perception, some with sight but no hearing, some with feeling but having neither hearing or sight; but man has by the aid of the constructive hierarchies of nature developed the sensations of seeing, hearing, feeling, tasting, and smelling, and now he is on the eve of the unfoldment of another sense, namely, perception or "second-sight." It is evolutionary, but instead of waiting for the slow process of evolution, the means is actually within the immediate reach of the intelligence of the age for the rapid development of this higher perception; and it concerns directly the bringing out of the latent possibilities of the pineal and pituitary glands. In the Hyperborean Epoch man was bisexual, and is now double brained, double glanded, and in his two-faced wakeful state we find his dynamic portion invisible to all physical eyes. Man changes from cell to embryo, from embryo to foetus, from foetus to infant, from infant to child, from child to lad. In each of these it was a death of the old body and the transfer took place unconsciously while the Ego slept. As man more and more approaches consciousness, the sleep, his miniature deaths, become less, and finally he dreams, which is an ability to stamp the physical brain cells with a few happenings as he re-enters the body. If the mechanism of the physical body, especially the brain, is rendered more and more efficient the forces of the pineal and pituitary approach each other making the dreams more connected. If this process of development continues the forces of these two glands eventually touch, and the chasm is bridged. As these two forces touch, thus harmonizing the physical body with the soul body (psuchion), which is tech-



nically called the desire body, then and not till then do we have a continuity of consciousness.

Paradoxical as it may seem there is not a scintilla of doubt but that human consciousness is to be in the developed man an unknown continuity of wakefulness through both sleep and death. With a few individuals this unbroken continuity is frequently manifested long before the individual reaches a state of perfection. Continuation of consciousness or unbroken continuity is a natural inheritance into which the bulk of mankind is coming by a sure process of evolution. There are many ways for the rapid development, most of which are dangerous counterfeits, but there are several permissible modes in vogue, though they are esoteric and difficult to locate. In ordinary sleep the vast majority go about in the desire body (a body of a higher vibration than the visible physical) oblivious to their superphysical and grandiose surroundings. This oblivion is due to a dense mist or a wall of his own making. Occasionally some violent impact from without, or some strong desire of his own from within, may tear aside this curtain or mist for the moment and permit him to receive some definite impression, but even then the fog closes in immediately, and the subject dreams on unobservantly as before. The ability of the Ego to remember the events of its journey in the desire world while the physical body is being repaired in the customary sleep can be attained by various physiological modes and by the use of well tried formulas of everlasting worth. For this astounding unfoldment of the self it is well to say that the physical body, desire body, vital body, brain, and mind, must be radiant with vibratory health and their relationship must be harmonious. It is in this direction the future advancement of medical science lies.

By accident, tumor, disease, or by the use of narcotics, this mist of the soul's oblivion that surrounds the ordinary individual during sleep may be removed before the time for its proper unfoldment producing pathological conditions such as insomnia, phobias, and obsessional insanities.

By that subjective mode hypnotism, which I class as a dangerous counterfeit, and by the use of certain magical ceremonies, the continuity of memory can be forced, but it is similar to forcing the parturition at the fourth month, which is always disastrous to the incoming Ego. The physical or dense body is only one of the four vehicles of the Ego (soul). The Ego by the use of the mind in sleep must impress upon the brain cells an event from the other side before dream memory can take place. The laws of



music and all other harmonies teach us that there are one or more octaves between all planes of physical matter. As we approach the higher we find that if the radiations of the physical matter of the brain are rendered low by reason of either a lack of unfoldment, heavy food, drink, certain underground vegetables, depravity or disease, the brain will not be able to respond to the vibrations of the higher events unless in distortion. It is as simple as the law of harmony. Reflex dreams due to indigestion and a multitude of confused events cannot be gone into in detail in a brief article, suffice to say that they originate by reason of the Ego being partly drawn into the physical which gives rise to the distortion and absurdities of some dreams.

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## The Devil

(From the *Journal du Magnétisme et du Psychisme Expérimental*, Paris, March, 1918. Translated by ELSA BARKER.)

Madame Anne Osmond gave us, on February 28th, a curious talk on the subject of the Devil, which we are accustomed to speak of as a bugbear whenever we discuss the occult or psychic sciences. Madame Osmond did not say that evil forces do not exist, that would be absurd. These evil forces exist, and the oriental tradition from which all our initiations spring has taken pleasure in giving them terrible and grotesque forms. That which we must not ignore is that these forms have no existence in themselves, that they arise from a symbolism upon a lofty science, and that it will profit us to know this science and this symbolism.

All religions and all initiations have known this idea of the Devil; but, if we regard it closely, we shall see that always the idea of Satan (etymologically the Adversary) has been understood as the absence or the restriction of the divine idea, also that the shadows do not exist of themselves, they are only the absence of light. Only the light exists, and to disperse the shadows, as M. Hector Durville truly says in his *Personal Magnetism*, one does not seize them to throw them out of doors, one simply opens the windows to the light—and the shadows are no more, because they have no existence that is proper to themselves.

In the past, in those Phœnician civilizations that are the origin of our own, let us take the idea of attraction, and we see it in its highest form under the name of Ishtar, "lady of heaven," who represents cosmic attraction in its most elevated form. As-tarte will be the amorous form of this power of attraction. But,



if we turn our backs on the necessity to create a family and fall into vice and baseness, we find Astaroth—note that this is in the plural, and that the devil, as in the Evangelical text, is always called legion, and that we fall into an idea of the universal attraction the narrowest and most material.

Whence comes this idea of the Devil? From the first sin, Madame Osmont tells us, which, detaching man from the mental plane, has married him to matter. There has resulted from the materialization of the world by the will of Adom Kadmon two contradictory forces; one of which tends to gladden everything, to enlarge it, and which is the centrifugal force; one which tends to draw everything back to a centre, which is gravitation, the centripetal force. It is this force restrictive and constrictive, impossible to vanquish in matter, which is the enemy of our souls. It is by that force that we know evil and yield to it.

The Abbott, John Trithemius, has excellently summed up this idea in a symbolical figure which has preserved his name: the two triangles, black and white, of the hexagram, or Seal of Solomon, instead of being interlaced are opposed base to base, the white being above. In this white triangle is the divine name. In the black triangle a demoniacal head shows itself, which is only the deformed image of a fool, who, overwhelmed by the appearance, does not know enough to see there anything but the emblem of his own terror. Above the white triangle is seated the victorious sage of the Seventh Arcanum of the Tarot, he who knows, and for whom the shadows exist not at all, because he does not restrict to himself the profit of the works of God. He is the Magus, and the other is the sorcerer; also the popular tradition, often so rich in great truths, says the devil always finishes by carrying off the sorcerer. Symbolically, it is exactly true. He who has not seen in the lofty sciences anything but the satisfaction of his vile appetites always ends by finding his master in the forces he has unchained in favor of his own interest and his own hate. It is for us to banish from us all these evil sentiments, to create in ourselves good sentiments, and this brings us to the theories of personal magnetism to which Madame Osmont makes appeal, to demonstrate that these affirmations are not exclusively ideologic or religious, but that they rest upon a science which is that of her audience, the Magnetic Society of France.



## Higher Thought

### THE HUMAN MAGNET

By EUGENE DEL MAR

The analogy of the human magnet to the magnet of iron is a striking one. In each, before magnetization, its powers of attraction are satisfied within itself, and it has no appreciable influence on the outer world. In each its desires neutralize each other with the result that its influence upon environment is practically nil. As each specializes and concentrates it increases its power of attraction and its influence upon that which is without itself. The same principles apply to the magnet of iron and the human magnet, and the analogy between the two is even startling in its exactness.

Before the iron is magnetized its influence upon its surroundings is the same as that of any other ordinary mass of matter; afterward it may exert a very strong and peculiar attraction. This is a result entirely of the regrouping of its constituent atoms. These are no longer contented with a purely internal influence. They have ceased to be self-satisfied and now demand a wider sphere of activity.

Before the iron is converted into a magnet its molecules or constituent atoms are so arranged in circles or molecular rings that within itself each ring satisfies fully its individual desires. In this condition of contentment the influence of each molecule is limited to itself, and it exerts no attraction beyond its own circle. Its power is exerted to no purpose of general or co-operative activity, growth or usefulness. No matter how many molecules there, all of them together but constitute a mass of ordinary every-day iron.

As the iron is magnetized these molecular rings are straightened out and induced to co-operate to the same effect. As the process of magnetization proceeds what were molecular rings gradually become lines of force, more and more parallel with one another and less in each other's way. When all the molecular lines are exactly parallel with one another, there is no interference between them, and the iron is completely magnetized. This is the condition where the magnet has the greatest influence upon its environment and possesses its highest power of attraction. It is then said to be completely "saturated."



In the magnet of iron this influence is automatic and unconscious. It is not self-regulated. The iron is obliged to become magnetized under prescribed conditions over which it has no control. It has no choice in the matter, and the compulsion of circumstances determines to what extent it shall become a magnet. It is in this respect that the human magnet is in striking contrast with the iron one. Human magnetization is self-regulated, and it is the evidence of conscious development. It is a matter of choice. It is the result of certain groupings of thought atoms, which are induced through the mental absorption and consequent expression of ideals.

The iron may be magnetized by contact with a magnet, by induction, or by being electrically charged. When a bar of iron is magnetized nothing at all is added to the iron. Its mass is not increased, nor is its weight. The magnetic power is inherent in the iron, and it evidences itself as soon as the molecules are rightfully grouped for that purpose.

When the human is magnetized its rings of desire are straightened out and assume a parallel formation. The desires now all point in a more definite and similar direction. They no longer antagonize or oppose each other but are combined and concentrated upon a definite object and purpose. They influence all other magnetic bodies that come within the range of their magnetic field.

The power so exerted is inherent in the human magnet. One does not deprive another of anything when he becomes a magnet and adds to his own powers. One's magnetization is due entirely to the regrouping of existing thought atoms. The passive influence of self no longer satisfies the desires, and they place themselves in such array as will bring them into contact with the outer world to better advantage. They become positive to their environment and seek to dominate and direct or to harmonize and correlate.

One converts his disconnected, opposing and antagonistic diversity of desires into a coherent and harmonious unity through the introduction of more exalted ideals. These vitalize and give definite direction and purpose to one's theretofore halting and hesitating ideas and replace the sense of conflict and opposition with that of peace and unity. The parts no longer constitute a disconnected, disjointed, heterogeneous mass but become a connected, harmonious and homogeneous unit with one influence, one impulse and one purpose.

The human magnet sends out its current of thought energy



and its various intensities of vibration. These traverse their magnetic field, attracting and attracted by their vibratory correspondences and return freighted with what adhered to them during their journey. It is thus that what one sends out returns to him, that what one gives determines what he shall receive, and that what one sows measures what he shall reap. As one's power of attraction increases so does the appearance of repulsion in relation to those who regard him as inimical to them or toward whom he has the minimum of attraction.

The human magnet, like the magnet of iron, retains its powers in proportion to its degree of magnetization and the rightful exercise of its powers. It may increase its strength through proper use. It loses its magnetic powers as it fails to exercise them, permits itself to rust, or allows the physical instrument of expression to become disordered. Its powers vanish as it becomes heated with passion and is lacking in that calm and poise which alone permit of concentrated action. Whatever serves to destroy or impair the consciousness of the ideas or the realization of the ideals that induced the magnetic condition assists toward the re-formation of the former rings of opposing desires and demagnetizes the person.

The iron magnet is affected beneficially or injuriously exactly as is the human magnet. The iron magnet gives expression to the attraction of combined and concentrated vibrations that are in correspondence with the molecular vibrations expressed by all masses of iron. Each individual atom expresses exactly the same qualities. All substances are to some extent magnetic, and they will respond to such of the harmonic notes of the iron as are contained in their vibrations.

The human magnet is an individual expression, and each differs from all others in its magnetic powers and influences. Thought energy covers a range of vibrations that extend both below and above the correspondences of the iron magnet. The human magnet, therefore, has a far wider range of influence and a much greater field of usefulness. If there is any point of saturation of the human magnet where no higher powers may be developed, we are unable as yet to recognize it.

One may not place a limit to human growth or to the range of vibrations with which man may place himself in harmony. All of these powers are at present inherent in him, only awaiting his growth through the cultivation and expression of ideals. One may make himself a magnet to attract whatever is in harmony



with his desires, and as he cultivates higher ideals he comes to a better understanding of what is of essential advantage to him.

The human may become a mental magnet or a spiritual one, dependant on the plane upon which he is magnetized. The mental magnet attracts to itself personally that which is in correspondence with its ideas, while the spiritual magnet attracts to itself individually that which is in harmony with its ideals.

The mental magnet, on the plane of diversity, lays compulsion upon that which it wishes, while the spiritual magnet, on the plane of unity, draws to itself that which it needs. The mental magnet seeks to profit at the expense of others. This fundamental impossibility is never attempted by the spiritual magnet, which is thus spared much of the painful experiences that are the usual attendants of mental methods. Each magnet has its beneficent place and purpose.

As one reaches the higher planes of development he becomes willing and able to satisfy his desires in a manner and by methods that will more and more conduce to the happiness of all. It is as one comes to a vital conception of this unity of life and identity of human interests that he expresses the ideals uniting him with all else and placing him in correspondence with the highest harmonies. It is along these lines that he may become magnetized toward the point of saturation.

It is through right thinking and right living that one converts himself into a magnet sufficiently powerful to draw to him what he desires and especially that which essentially is beneficial to him. It is as one becomes centred and individualized along the lines of exalted ideals that life becomes harmonious and expresses itself in an intensifying consciousness of happiness. It is this mental condition that shows itself outwardly in the bodily condition called good health and through the material advantages that are attendant upon true success.



## To the Aspirant

By THE TORCH BEARER

The day of fulfillment is approaching. And lo! there shall be signs and symbols and strange happenings which shall confuse and confound the ignorant, but which shall serve as sign-posts for those who are ready to enter into the gate of the straight and narrow way with the faith and confidence of a child.

Behold a great city that slumbers in its ignorance of the hidden fires beneath its temples!—fires ever fed with the fuel of selfishness and hate, lust and sensuousness; fires ever spreading; embers always flying. Tiny streams of crystal clearness strive in vain to quell the flames but are met by rushing rivers with oil-laden surfaces of greed, which rush on, unheeding the tiny, sparkling streams of compassion, charity and love.

Behold the shadow of a great city! Twisted girders and twisted limbs, blackened walls and seared bodies; shivering pinacles and waving arms; deadening heat, consuming thirst, blackened river beds, crystalline spring sending forth tiny streams in all directions carrying the healing balm of love.

Behold, O people, two pictures! Will you awake and turn the crystal stream upon the flame which eats at your very heart, or will you slumber, content to rest with closed eyes?

Hold fast to the hand of God. Seek no other aid for that is ever at your side.

You are passing through the valley of darkness. Be steadfast and firm of purpose—for lo! the land of milk and honey is just beyond. And though the waters overtake you and rise ever higher until all within sight is submerged and you will feel yourself sinking beneath the waves, still fear not, for ever at your side is the Father who knows your needs and who in love and compassion watches your struggles and waits for you to take fast hold of His hand, which is within reach.

Of what use is faith to you if it be as a thread which will break at the first pull? Rather must it be a cable which is unbreakable. It must be of purest steel—not of flax.

Be thou faithful and abide in peace!



## Theosophical Talks

By AMRU

### THE MENTAL ATTITUDE TO THEOSOPHICAL TEACHINGS

The number of persons calling themselves Theosophists, or who have a firm faith in the Theosophic teachings—whether of the older or later writers—may be numbered, probably, in the hundreds of thousands because we all know that the proportion of such who are affiliated with the various societies is relatively small.

It is worth while to speculate as to how much their faith is an improvement upon the convictions of the orthodox Christians, Jews, Buddhists, Brahmins and Mohammedans. How much are they justified in accepting as true the numerous statements which in their entirety are called Theosophy subscribing, as they are supposed to do to the formula, "There is no religion higher than truth"?

If the majority be questioned closely it will be found that in all the great body of doctrine there is not one little part or fragment which is known actually to be fact by the person through his own experience; the real truth is that all he asserts, or believes to be so, is more or less a matter of blind faith very similar to that of the followers of the special religions extant.

The average Theosophist is as dependent upon the writings of Blavatsky, Judge, Sinnett, Besant, Leadbeater and others as are the Christians upon the Bible, the followers of Mohammed the Koran, or the Christian Scientist upon "Science and Health."

While dwelling upon these facts it may be wise to go farther and question whether the writers of any of these books and scriptures really *knew* as truth the things they wrote of or whether they in turn were not giving teachings heard or learned from others and accepted as belief by themselves.

Let us ask ourselves, for instance, how much H. P. B. *knew* and how much she believed. She had a vast amount of information, and we are ready to admit that she knew for fact something of what she taught, but no one knows how much or how little. Of the other writers some make claims to actual knowledge, and some do not, but they differ in spots among themselves and with statements of H. P. B., not considering other seers and mystics like Boehme, Swedenborg, Von Eckhartshausen, Davis and



Harris, who all claimed actual personal knowledge.

It is well to face these facts and for each one of us to consider carefully his mental attitude to them. A thoughtful and honest introspection and analysis of what we know and what we only believe will save some of us from an enchaining of the mind and a retardation of progress. Men and women are very apt to follow blindly a recognizedly superior mind and accept everything, big or little, which is given out by it—not remembering that any human mind, no matter how superior to the average, may be subject to wrong conclusion, insufficient observation or investigation, preconceived idea and many other sources of error.

Most people who have attended, or who attend, Theosophical lectures will corroborate the statement that the speaker or teacher almost invariably assumes an assurance of manner and a dogmatic insistence on what he has to say as irrefutable, and when asked for proof by some irrepressible skeptic will confidently refer to the statement in some Theosophic book as being sufficient authority—or again, if some one independently thinking student presents ideas somewhat at variance with these authorities, he is immediately sat upon and confronted with the statement of this, that or other leader.

It is perhaps needless to say that this tendency is all wrong and will lead to the making, or rather degrading, of Theosophy into a cut-and-dried dogmatic religion. It is also needless to remind readers that it is a pitfall of which the society was constantly and forcibly warned by Madame Blavatsky.

Knowing and believing are two distinct states of mind. In the realms of spiritual knowledge the former is given to but few, and those who attain to even a little knowledge must work hard to get it. As it cannot be demonstrated to the physical senses of others, such knowledge is not capable of being passed on to others. Each one must prove it for himself. There is no other way, but a belief in the statements of others which is in accord with facts that one *does know*, which satisfactorily explains those facts giving a plausible and probable theory of the cause, may be held very generally, may be passed on to others, and is extremely important, useful and necessary as an incentive to progress and enlightenment.

This is Theosophy, and this is as far as any teacher or speaker can go. He or she may assert an actual knowing of some things, but any Theosophic doctrine can honestly be put forward only as a reasonable and satisfying hypothesis, not necessarily true in its entirety but worthy of careful thought and study.



It is possible that as one pursues the study corroboration after corroboration will be found, that the teachings will illuminate the dark places of many religious systems and will guide to scientific discovery. After over forty years of antagonism by religion, philosophy and science not one of the fundamental principles of Theosophy has been shown to be false, and no one can or should be blamed for believing very firmly that these main outlines of the doctrine are true, but it is necessary to emphasize that this is not actual knowing, and that, until it is, a more humble attitude is not only more becoming but will be more effective in propaganda.

There are, however, many doctrines of Theosophy which may be regarded as open to question and disagreement, which have but little practical value, or are of such a nature as to be incapable of ever being more than purely theoretical, or which are but vague and general outlines lacking detail. Upon these a much more liberal and open mind should be displayed than is customary among Theosophists. The number and definitions of the principles and bodies of man; the states of consciousness; devas, elementals, nature spirits; Cosmogogenesis; rounds and races; previous and contemporary evolutionary chains, etc., etc., are but some.

Who really knows anything about the actual operation of the laws of Karma? We can accept the principle, but the ramifications of its application are but speculation. Even Reincarnation, as a theory the most satisfactory of all the teachings, is perhaps capable of modification in detail from the generally accepted ideas.

As for later revelations claimed to be the results of psychic investigation, giving past history of individuals, ages ago, and details of future civilizations, claims to supernormal powers and high initiation and prophecies of coming events—no one but unthinking, credulous folk will take them in any other spirit than that, although interesting, they lack corroboration by other investigators as to their truth and are not to be regarded as part or parcel of the Theosophic teachings.

When we bring all our ideas and beliefs to the arbitrament of a critical and impartial mind we shall conclude that, with the exception of very little, we are not justified in holding them as anything more than tentative theories ready to be modified by fresh ideas or discoveries. Without erring on the side of bigoted skepticism we should cultivate an attitude of careful honesty of thought and impartial examination of every idea presented to us, accepting only those which can pass the tests and even then hold-



ing them only as strong probabilities until we can truthfully assert we know.

We may be convinced that much is true, and we will order our lives in the light of these convictions, but this attitude of mind cannot be imparted to another, and the conviction should not be attained from a reliance on the honesty and truthfulness of another however much reason there may be to believe that other absolutely honest and truthful.

The true seeker, he who will eventually make the greatest progress toward the truth, is the one who will accept nothing any one says or writes, no matter how authoritative it may appear to be, will believe in nothing, until it has been thought and studied over and accepted by his own mind or that subtler something which we call intuition.

Every one should think for himself and not let others think for him. He may follow the reasoning of others, examining the whole process from premise to conclusion, but this is merely help to his own mental processes and a part of the thinking we are advocating. If this is done many will find that the intellectual development is insufficient to come to a decision on many points and that they are unable to accept or reject much, but this is a much healthier state of mind than a more or less blind acceptance of the beliefs of others, and a constant effort to understand will surely bring an eventual illumination.

Some day, not far away we hope, spiritual knowledge will be sought by the methods applied to material science, but, instead of using material instruments the spiritual faculties of observation must be developed. We know these exist and can be used, and, if a number of trained men and women would get together, live the life, develop these faculties and then, by their aid, carefully investigate, analyse and compare the results of their observations, the world would be infinitely the richer for their labors and the surety of belief have a firm foundation to rest upon.

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Rev. Holden Edward Sampson, of The Palms, California, the well-known writer and teacher of Christian Mysticism, has in press, soon to be issued, three striking volumes, viz.: "Theou Sophia," volume I., being analytical lessons on the Divine Mysteries; "Ek-Klesia," a collection of extracts from the author's various books, compiled by Robert F. Hall, a student; and "Theou Sophia," volume II., dealing with the subject of the Divine Alchemy, or Regeneration. These contributions to Occultism, Mysticism and the Christian Mysteries should have the attention of all students.



## GODS FOOTSTOOL

By ALLIE B. HAZARD

Upon His footstool, God has planted here and there,  
His chosen few who read the stars;  
Thus Venus, Jupiter, and warlike Mars  
With mortals all their secrets share.

And so, to him who communes with the fiery Sun,  
The gleaming stars, and cold, pale Moon,  
Have I appealed to know full soon  
How my own stars their courses run.

Astrologer-Star-gazer, thou wise astral sage,  
Reveal my fate and destiny.  
Must I a wand'rer ever be,  
A puppet on Life's shifting stage?

To you the heavens are like a mirroring crystal bowl,  
Reflecting back your brooding eyes.  
Reveal to me one glimpse of paradise,  
And soothe the longing of a lonely soul!

Show me a friendship sweet—just rip'ning into love;  
Let me know once more a holy kiss,  
Sanctified with love—is there such bliss?  
For me, in my true stars above?

Search in the stilly morning hours with starry eyes;  
The gleaming Heavens' celestial fires.  
Search till the sleepy stars retire  
To rest beyond the azure skies.

Search 'mid the myriad stellar lights above,  
For one with dazzling, radiant shine,  
One twinkling orb, the mate to mine  
That watches o'er my only love.

Ask Venus if she knows my fond ideal,  
The one who would responsive be.  
One heart so filled with sympathy,  
Its every throb my own might feel.

But if you find that to my king I'm but a pawn,  
Cast not in truth my horoscope.  
Take not away my dreaming hope.  
Let me dream on, let me dream on!



## Astrology

### ON THE CHART OF THE SIGNING OF THE ARMISTICE

By JOHN HAZELRIGG

In my humble opinion the Armistice Map in your last issue is interesting only as a reflection of the historical circumstance which it connotes. However if viewed as a decumbiture of the German military system, it presents a very sad pathological aspect, but the crisis is immediate and not removed. It is neither a premise nor a conclusion, only a major sequence in the long stretch between the declaratory acts and the final verdict of the Peace Council. Thus, not being a causal scheme, it yields no elements which could possibly be twisted by any astro-scientific zeal into a prophetic pattern. I believe this will be self-evident to the thoughtful student, though an unthinking few will very likely deduce from the angular oppositions and squares herein all sorts of misadventure to the forces thus brought into the near relationships of finality. Such proneness is seemingly a temperamental failing with sundry votaries of this hoary old science: if aught *must* emanate from the stars, what forsooth more pertinent than dis-aster?

A case in point was the solar eclipse of last June 8th, when the darkest of augural shadows were summoned from out the ecliptic point in the eighth house, and hapless portents discerned in the Mars occupancy of the south angle. The major features were wholly ignored—the rulership of the warlike Mars in elevation, prefiguring the unexampled troop movements in June-July, in strict consonance with the rules of art. No note was taken of the Midheaven in partile conjunction with the royal Regulus, nor—most significant of all—of the first application of the luminaries to body aspect with Jupiter. One writer did draw attention to the amazing fact of Part of Fortune being *exactly* on the Ascendant—as where else, pray, should it be in a soli-lunar conjunction? And one need only follow the subsequent developments, from Chateau Thierry and the smashing of the St. Mihiel salient, to the Argonne, with a total casualty list of but 9.5 per cent., to perceive in normal sequence the congruities of that wondrous figure—a campaign of achievement quite contrary to the fatalistic deductions made therefrom.

I advert to these past facts because this Armistice Map affords a rare temptation similarly to indulge the calamity mania, while yet possessing no warranty in the field of prognostics to pre-



judge what is yet to come. It is to warn against any such surmise that this is written, for the figure of itself—so it seems to the writer—represents but one of the balances in a progressive problem, a consequence or a corollary of what had gone before; is not definite, and, therefore, of no fatidical value.

### AN ASTROLOGICAL STUDENT WRITES US

May I inform you that, as I am preparing certain astrological data pertaining to the various prominent cities throughout the United States, I am desirous of obtaining through all possible channels, the dates on which the respective cities were founded. The date in each case would be quite sufficient to meet with requirements, and such data, I believe, could be obtained through the local library of each city without much difficulty.

Dates relating to Los Angeles and cities on the Pacific Coast, as also our larger cities, are specially desired. Should any of your readers feel prompted to assist us in gathering the aforesaid information, we may be enabled to compile some interesting data for future publication in AZOTH, and which in my estimation would prove invaluable to students of mundane astrology.

(The assistance of our readers will be much appreciated, and information may be sent to us.—THE EDITOR.)

### The Caldron

DEAR MR. WHITTY:

In reply to the objection which has been raised in regard to The Fundamental Principles of The Yi-King Tao, that there is no letter C in the Hebrew alphabet, and that, therefore, there can be no Hebrew definition for this letter, I wish to say that it is always well to "look before we leap."

Having been a deep student of the Kabbala for a considerable period of time, I am fully aware that the third letter of the Hebrew alphabet is Ghimel, but we are not speaking of the Kabbala *only* in the Yi-King Tao but of THE SWITCHBOARD OF THE UNIVERSE. Those who have confined themselves *entirely* to the study of the Kabbala must learn that it is but a tiny corner of the wonders which surround us in the vibrating forces which are controlling our lives.

In the Yi-King Tao we are speaking of FORCES; FORCE No. 3, everywhere, and at all times, acts exactly the same. In later works, when it is possible to enter greater detail it may be explained that Ghimel carries with it the FORCE of 3, as it appears in the Hebrew, and the FORCE of 7, as it appears in English; while C has *only* that of 3.

Among the languages in which hundreds of experiments have been made by me in regard to the working of these FORCES are: English, German, French, Dutch, Spanish, Italian, Hebrew, Swiss, Swedish, Finnish, Arabic, Armenian, Syrian, Russian, Chinese.

Very truly yours,

ZEOLIA J. BOVILE.



## The Oracle

EDITOR AZOTH:

Abdul Baha, who is recognized by many as a great teacher, is in open opposition to the doctrine of reincarnation taught by Madam Blavatsky, also known as a great teacher by many. He states thus: "The return of the soul after death is contrary to the natural movement and opposed to the divine system. Therefore, by returning, it is impossible to obtain existence. It is as if man, after being freed from the womb, should return to it a second time."

"In the Divine Scriptures and Holy Books 'return' is spoken of, but the ignorant have not understood the meaning, and those who believed in reincarnation have made conjectures on the subject. For what the divine prophets meant by 'return' is not the return of the essence but that of the qualities. It is not the return of the manifestations but that of the perfections. In the gospel it is said that John the son of Zacharias is Elias. These words do not mean the return of the rational soul and personality of Elias in the body of John, but rather that the perfections and qualities of Elias were manifested and appeared in John."

Now, how is it that two great teachers do not agree on so important a subject to humanity? Is it possible that nothing true about it is known?

A SOUTH AMERICAN SUBSCRIBER.

In answer to the above, Abdul Baha may be a great teacher in the estimation of many, and we believe him to be a great soul inspired by the highest altruism, but in our search for any special doctrines or new philosophical concepts taught by him we have been surprised to find that they are practically nil. Bahaism, in so far as we have been able to understand it, is purely ethical and contains nothing more than what is to be found by any one in the Christian scriptures. We admire the effort to emphasize the brotherhood of man, and we respect the high ideals of the Bahaists. Madam Blavatsky brought to the western world something quite new to us—namely, the full and reasonable presentation of a body of knowledge concerning God, man and the universe and the laws operating therein, which has a direct appeal to the intellect rather than the emotions. The doctrine of reincarnation had her support and elucidation in common with millions of persons in the East. That Abdul Baha does not believe it merely shows that he is not the great teacher he is thought to be, as far greater than he have affirmed the truth of the doctrine ages before his present existence, and to all occult students the facts of the return of the soul or spirit to a physical body, time after time, has become impossible of denial.

It may be possible, however, as is hinted at in the quotation given, that it will be found both Abdul Baha and Madam Blavatsky are really at one. The idea of reincarnation generally accepted of the reappearance of the personalities we know here on earth is erroneous as H. P. B. so clearly pointed out in *Isis Unveiled*. What is really meant by reincarnation is the manifestation of the Ego in a new body expressing, perhaps, a side of its character quite different from the previous reflection which strutted and fretted its little hour upon the stage of this world life.

MICHAEL WHITTY.



## The Pi-King Tao Department

By ZEOLIA J. BOYLE

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

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

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

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

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

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

H. P. H.—Oct. 21st.

Nervous but a good organizer. May be inclined to talk too much and promise more than can be performed. Very versatile; can learn with ease anything upon which the mind is centered at the moment, but is particularly good at anything connected with languages or words. Should have a good memory, have many friends or be brought among many people; usually popular. Should have long life and very mixed experiences. Inclined to be skeptical when new ideas are presented to one; probably does not believe at the time of sending in of the name that a reading of the person can really be made from it. Represents one of those from "Missouri," but when convinced, make some of the best converts. Middle name gives strong intuition and sensitiveness, and shows determination in struggling for whatever is the goal; the determination is a gentle sort, however, which wins more through constant beating against the obstacle and thus wearing it away, than by violence. Love to give rewards to those below one and for faithful service.

J. M. C.—April 18th.

Should have a fine voice with rather long range, love of music and much talent in this direction. Also talent as actor and playwright or as physician. Sees over large spaces mentally and therefore better when in command than when working under others. Artistic. Could be sculptor, painter or dancer. Danger of falls, particularly from a horse. Should have very sweet disposition, doing many favors for others and be called upon for much self-sacrifice. Very determined in



overcoming difficulties, and probably very psychic. May have presentiments or prophetic dreams or both. Can become very expert in the water, and if caught in a shipwreck, would be rescued in nine cases out of ten. Sensitive and retiring; may be too much so for personal good. Great love of home, but tendency to have the home broken up. Strong imagination which sees all sides of life from the sad to the ridiculous, but which inclines most strongly to the pathetic. Great sympathy.

G. R. S.—October 26th.

This name like that above also gives musical talent and very nice voice as well as a gift for acting or as an artist. Great love for home life, but the home liable to be broken up or at best rendered unpleasant by internal or external difficulties. Determination in overcoming obstacles, but overcomes more in the manner of water, by wearing away the obstruction. Loves to reward faithful service, but may be brought to the point of having no one to whom to apply for advice or assistance. First name tends to produce difficulties and danger on water; danger from this element is also present in the second name. Probably rather quiet; more thoughtful than talkative. Repressed nature and probably repressing circumstances. Talent as detective or in the secret service. Never loses one's head. If an emergency arises, will take charge of affairs and control those around, thereby saving life.

J. N. W.—January 31st.

Talent for law and possibly in mechanical lines. Also excellent physician. Birth tends to produce talkativeness, while the name pulls in the opposite direction; this usually indicates sometimes one mood, sometimes the other. Loves to work for the people. Probably prefers being alone in quiet places in the midst of nature. Great love for animals and gift for training them, especially birds. Protected against fire, explosions, falling walls and on the water. Original in thought and action, and may at some time live or stay alone in a house. Nervous and impulsive. Very intuitional and may have presentiments or prophetic dreams. Absorbs knowledge easily without really knowing how. Dreamy but also practical mind. Falls in love easily; tendency to marry young and perhaps someone much older than oneself. Probably has a temper.

E. V. M.—August 16th.

Good leader, with excellent executive ability. Should not enter into partnerships, as will be more successful when alone. Probably great love of travel, and will prefer being alone with nature in quiet places. Very sympathetic and may give away money too generously on this account. May be unjustly called miserly at times. Artistic in dress and would be excellent dress designer. Usually protected in cases of fire, falling walls, explosions. Great love of home, but home probably broken up. Tendency to marry someone either very much older or very much younger than self. First name inclines to bold undertakings, but the other two tend to cause withdrawal into the background or away from the haunts of men. May do much walking also traveling by water. Generally protected on water against storms. Musical talent and good voice.



## Reviews

**The Bhagavad-Gita Interpreted, In the Light of Christian Tradition.** By Holden Edward Sampson. \$1.25 net. William Rider & Son, Limited, London.

With each new offering of a commentary on, or an interpretation of, the Bhagavad-Gita, there is born in the reader a conviction that there can scarcely be too many such placed in the hands of either students or of the general public. So all-comprehensive, yet so minutely particular is its philosophy and teaching, that each addition to the literature built upon it is one which must meet a real demand.

The interpretation now under consideration has an individual value not only because of the absence of sanscrit words and terms—which, much as they appeal to the student, do no doubt confuse the layman; but also because of its simplicity in diction and its real grasp of many essential points of philosophy and doctrine found in the ancient Hindu Epic.

Dr. Sampson is also fortunate in his manner of relating what is the comparatively recent Christian, to the archaic Hindu teachings, between which there exists much more than a mere surface accord.

While this work falls somewhat short of the vigorous and inspiring quality of the Bhagavad-Gita itself, Dr. Sampson has nevertheless developed his subject with scholarly care and clear insight; and the result cannot fail to be of assistance to students and laymen alike.

E. D. L.

**The Scarecrow and other Stories.** By G. Ranger Wormser. 243 pp. \$1.50 net. E. P. Dutton & Company, N. Y.

Certainly "unusual" stories, as the publishers claim. They leave the impression of a fairly clever pen painter using materials new and strange to him for the coloring of his pictures. In structure there is something reminiscent of O. Henry, also in the ugly realism of many of the subjects. The stories, or perhaps sketches is a better word, suggest a rather strained effort to write of the weird, mystic and supernatural by one who has but a slight acquaintance with such things, and nowadays such books to be successful must be written with knowledge. Occult realism, conformity with known spiritual phenomena or accepted ideas are necessary. What the public will read and like of this kind is something which, while not true, might be, and which imparts some idea of the possibilities of the unseen and unheard.

Most of the tales are unpleasant. One wonders why they were written, having neither point nor moral, and this applies to the title story, which is by no means the best in the book. The best is undoubtedly that called "Flowers," the account of a spiritual experience being materialized. "The Shadow" also is good, a story of egotism very suggestive for many writers.

Altogether, we hope that before he writes any more "unusual" stories, Mr. Wormser will take a course of study in the unusual.

M. W.

**Brother of the Third Degree.** By W. L. Garver. 377 pp. \$2.00. New Edition, 1918. Purdy Publishing Company, Chicago, Ill.

A well-known occult novel which has been out of print for some



time. Its reprint now is timely, and by its perusal many may have their interest in occult science stimulated to further study.

It is a fascinating story of the treading of the path to attainment and of a powerful Secret Brotherhood. The writer has evidently received much of his inspiration from Theosophy, and teaches its fundamental doctrines. In a romance of this kind we must naturally allow considerable latitude from the actual tests and requirements of initiation, so some readers may find the author's description decidedly fantastic in places; nevertheless those who know will see an allegorical presentation of truth.

It is to stories of this kind that we must look for the spread of the Wisdom of the Ages among the general public, giving the average reader in an interesting story many pearls of truth, such as the following:

"Man, containing all things, is the consummation of all. In him is the universe in miniature. In man is God and Demon; heaven, earth and hell; stars, suns and planets; spirits, angels and all the hosts that be."

"There are three great steps in man's progress to perfection and these are all included under the one word, self-control. Separately they are control of body, control of mind, control of heart. Great is he who controls the body, still greater he who controls the mind, but greatest of all he who controls the heart."

In view of the tremendous historical events lately occurring, it seems a pity the author did not rewrite the last few chapters. As a prophet he was, to say the least, considerably astray, and his account of the Great War which he foresaw truly enough seems somewhat banal in the light of the terrible events we have just lived through.

M. W.

**The Message of the Stars.** By Max Heindel and Augusta Foss Heindel. \$2.50 net. Fellowship Press, Oceanside, Cal.

An esoteric exposition of Natal and Medical Astrology explaining the arts of prediction and diagnosis of disease.

**PART I. Natal Astrology.** Commences with an interesting and able discourse on "Evolution as Shown in the Zodiac." This offers new light in the horoscope, characteristics denoted by each of the twelve signs on the meanings of the zodiacal symbols, and should prove most instructive to those who are accustomed to view naught but the external or material worlds.

Then follow separate chapters devoted to planetary vibrations, read-when ascending, and the influence of the ruling planets. These are presented in simple, concise language—the interpretations being condensed and so arranged that even the casual reader can readily understand them. Withal there is no seeming effort toward loquacity of expression.

To each of the respective planets is devoted a generous chapter, wherein is given an outline of their astral principles, their influences expounded when posited in different signs or houses, and as configured with other stellar bodies. The delineations are so constructed and arranged as to be applicable to conditions of our present times, and, being also devoid of complicated technical expressions, convey their impressions immediately.



But notwithstanding the fact that our authors present various seemingly logical reasons to support their hypothesis that Neptune is the octave of Mercury, and Uranus that of Venus, many votaries of the doctrine will undoubtedly feel disposed to look askance. Our own personal experience, and those of others whom we consider more learned, have warranted our belief that the opposite is the case. In meteorological observations the relative influences, and even the winds coinciding with configurations of either Venus or Neptune, are remarkably similar. The same applies to Uranus and Mercury. Whichever be correct, the opinion expressed is no disparagement of the merits of the work itself.

Under "Different Methods of Progression" is illustrated certain rules of finding the adjusted calculation date. Hereby is afforded a time-saving method for progressing the horoscope each year, in that it serves to eliminate many mathematical calculations required by ordinary methods in use.

This may seem confusing at first, but when one grasps the idea it becomes necessary only to copy the data direct from the ephemeris for each year required. The advantage of this is best appreciated in progressions over a number of years.

This part of the book concludes with delineations of progressed lunar, solar and mutual directions, and of transits, all prepared with a clearness that renders them easily intelligible.

PART II. *Medical Astrology*. This is a treatise on astro-diagnosis "submitted as embodying the author's experience gained by successful diagnoses of many thousands of horoscopes," but that the authors might not be misjudged, they preface this part with a statement that "we wish it clearly understood that we do not cast horoscopes for money, or tell fortunes. Our work is a strictly humanitarian undertaking."

Precautionary remarks are presented regarding astro-diagnosis. A chapter on planetary polarities also contains some very valuable advice explaining reasons for antipathetic or sympathetic attractions between the patient and healer. The following extract is an illustration: "It is also necessary to see that Saturn in the horoscope of the nurse or healer is not placed in any of the degrees of the zodiac within the patient's sixth house."

Then follow pathogenic effects of the twelve signs, and each of the planets when afflicted therein. This of itself would prove of inestimable value to medical science as an aid to diagnosis. Thirty-six example horoscopes, each accompanied by a lengthy astro-diagnosis, and explaining planetary causes from whence arises the affliction, are also included, and the whole is remarkably interesting and instructive.

The book is all that the title implies—it carries a message—and should appeal to all those searching for truth. The second part might easily be considered a valuable book in itself, and well worthy a prominent place in every astrological library.

Fellow A. A. A.



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