

Volume Four

FEBRUARY, 1919

Number Two

The Occult Magazine of America



AZOTH

THE YOUNG AVIATOR RETURNS

DR. and MRS. F. HOMER CURTISS

**THE SECRET DOCTRINE IN THE CHRISTIAN
RELIGION**

FRANK C. HIGGINS

THE THREE TRINES WITHIN THE GRAND SYMBOL

GERTRUDE de BIELSKA

HYPNOTIC MEDIUMSHIP

LYMAN E. STOWE

SELF-CONTROL

EUGENE DEL MAR

NOTES ON THE ARMISTICE HOROSCOPE

ERNEST WYKES

For full Contents see Inside Cover

AZOTH PUBLISHING COMPANY, Inc.

1400 Broadway

New York City

Telephone 3765 Greenley

\$3.00 per year

25 cents per copy

\$1.50 six months

Entered as Second-Class Matter January 26, 1917, at the Postoffice at New York, N. Y., under the Act of March 3, 1879

Contents

	PAGE
EDITORIALS	1
THE SECRET DOCTRINE IN THE CHRISTIAN RELIGION	
Frank C. Higgins, F.R.N.S.	70
THE YOUNG AVIATOR RETURNS....Dr. and Mrs. F. Homer Curtiss	74
PSYCHO ANALYSISHerman S. Whitcomb	79
THE PHILOSOPHY OF SYMBOLISM—The Four Trines Within the Grand Symbol	Gertrude de Bielska 83
REINCARNATION—THE KAISER'S AKASHIC RECORD	
Hermes Trismegistus II	86
AN INTRODUCTION TO THE STUDY OF THE TAROT.....Paul F. Case	93
THE FUNDAMENTAL PRINCIPLES OF THE YI KING TAO (<i>Continued</i>)	
Zeolia J. Boyle	98
OCCULT STORY—THE EYE OF ID (<i>Continued</i>)....Laurell E. Small	102
TO THE ASPIRANT.....The Torch Bearer	107
HIGHER THOUGHT—SELF-CONTROL.....Eugene Del Mar	108
THEOSOPHICAL TALKS—SEEKING THE TRUTH.....Aseka	111
PSYCHICAL RESEARCH—HYPNOTIC MEDIUMSHIP	
Lyman E. Stowe	115
AN UNUSUAL EXHIBITION OF TELEPATHY.....Michael Whitty	
ASTROLOGY—EIGHTH HOUSE INFLUENCES.....E. G. Bradford	119
THE YI KING TAO DEPARTMENT.....Zeolia J. Boyle	123
THE CALDRON	125
REVIEWS	128

TO OUR READERS

AZOTH is not established to propagate any special teaching. *It is an Open Forum for the expression of the ideas and thought of any person who has something to say worthy of consideration by others.*

It must therefore be understood that the editor does not necessarily endorse the teaching or statements in the articles appearing in the magazine. In some cases he distinctly disagrees, but considers that his province is to let readers think for themselves and not attempt to influence their minds by his own.

He will welcome discussion of articles in the department called The Caldron, and believes this is by no means the least important feature of AZOTH.



THE AZOTH FAMILY
GERTRUDE DE BIELSKA

FED 18 1919

©CLB426479

"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

Gertrude de Bielska

Published by THE AZOTH PUBLISHING CO., Inc., 1400 Broadway, N. Y.

Subscription, \$3.00 per Year in U. S.; Single Copies, 25 Cents.
Canada and Foreign, \$3.25; Single Copies, 30 Cents.

Copyrighted by Azoth Publishing Co., Inc.

Vol. 4.

FEBRUARY, 1919

No. 2

Editorials

The War in Its New Aspect

In a most remarkable book called *The Seven Purposes*, reviewed in this issue, which is made up of messages and teachings from the spirit world, emphasis is laid over and over again upon the fact that the war just over is but the opening gun, as it were, of a contest still more trying and bitter that is to come; that it will not be waged with material weapons or by men in battle array does not mean that it will be less destructive or that victory will not demand quite as much self sacrifice, unity of purpose and strength of will as did that from which the world has just emerged.

Students of the unseen laws and forces have recognized that we are living at a time of crisis and change in the history of mankind. Indeed it seems to be a very generally accepted thought that the war but marked the coming in of a new era which is to be in every way a better one than that which closed when Germany and Austria defied the world to mortal combat.

While, however, this was but an idea with the average person, those knowing something of the laws of cyclic evolution, both material and spiritual, of the hidden forces of good and evil, or, let us say, of progress and retardation, have fully realized that no such change can take place, no new light can be kindled to show man the way without a bitter struggle by the

powers or lovers of darkness against the light bearers. Therefore behind the Germans and their accomplice nations have been seen the Powers of Evil. Behind the war on earth has been cognized the war in heaven and, although the victory of the right must have been as decisive in heaven as on earth and must have preceded the sudden collapse of our earthly enemies, there is no reason to believe that this is the end of the struggle but only a shifting of it to another plane.

The book referred to brings this out very clearly and should be read and studied by all our readers who want to ally themselves with the forces of construction and do their share in intelligent co-operation against the terribly strong forces of destruction and evil. "The Great War is one of the crises of civilization," it says, "but the battle to come still is one of the crises of eternity. It is for that we are preparing now." "The forces of disintegration are gathering for a tremendous fight." "Teach above all unity of purpose. Never mind the method. Look to the Goal. Building, light, freedom, faith—these are what the forces of construction stand for, the way to the great purpose."

"Germany has been united as a destructive force for many years. They gave themselves deliberately, not as individuals but as a people, to what persons call the powers of darkness. We know them to be forces of disintegration which found in Germany their strongest ally in the civilized world"—"beating Germany was as necessary to the world's health as sanitation to a hospital."

Building, light, freedom, faith, are stated to be what the forces of right or good stand for—Let us define these words as co-operation for human welfare, understanding of spiritual law, freedom from shackles of dogma and tradition, confidence in our will to progress—and we have a firm basis and outline of the work to be done, and what has to be striven for.

Writing of co-operation and brotherhood (the words are almost synonymous) these invisible teachers say: "Co-operation in individual enterprise has succeeded. Co-operation in national enterprise would succeed no less. More and more, men are recognizing the value of united effort in commercial enterprise, however long it took the truth to dawn. Must other centuries pass, other wars be fought, other dynasties rise and fall, before the larger truth ushers in a new day? Will co-operation in business, co-operation in war, teach them to study and practice co-operation in world welfare and progress? Will they learn that

it is not only in war that a weakened Belgium means an endangered England, that a hungry France means short rations in America, that a link weakened means the chain weak?" "How many times must this premise be demonstrated before the argument is carried to its logical conclusion and national co-operation free and voluntary, provide for the good of one by protecting and developing all?"

The very essence of the new civilization and the true co-operation is a truer conception of brotherhood. "To-day the first essential of brotherhood is freedom. Freedom to think, freedom to believe, freedom to strive, freedom to develop, from highest to lowest. And the employer who refuses this opportunity to the men who work under him is no more truly a force for disintegration than the laborer who refuses to co-operate with his employer and thus proves himself unworthy of a place in the procession of progress."

"The man who has freedom of thought, freedom of purpose, freedom of action, is free, though he be a pauper, and is free to choose whether he will build or destroy. The man who is bound by any tie that dictates his thought, belief or action is a force of destruction, because he may not follow his purpose freely and with all his force. The man who has freedom and wealth, and forgets his brother, is a force of disintegration. The man who has strength and poverty, and forgets his brother, is a force of disintegration. Equality of opportunity does not demand or imply equality of development." "If a man climb without envy, forgetting himself in his purpose, he shall climb far. If he look with envy at his higher brother and with scorn at those below him, he shall climb on slipping sands and find himself again at the foot." "And he who binds or limits his brother's purpose binds himself now and hereafter. But he who extends his brother's opportunity builds for eternity. Choose ye!"

"Men have learned the value of free bodies, but free force, mental or spiritual, terrifies and puzzles them still."

In what has been quoted from this wonderful book we get the measure of the enemy. All those forces among us which make for slavery, bodily, mental, moral, spiritual; all selfishness, individual, national, racial, universal; all dogma, theological, scientific, economic, traditional; all organization, separatistic, partial, restrictive—these are the enemies of the great purpose—Progress. It is with these we have to fight for supremacy, for the coming of real brotherhood, real co-operation, real freedom.

At the moment the world has succeeded in breaking the

power of an aristocratic autocracy it is confronted with a still more dangerous and enslaving plebeian autocracy, a still more destructive force. In the name of brotherhood and freedom they rob, enslave and murder. Truly is it stated in this book that what has occurred in Russia has been "given as a sacrifice to the brotherhood of men."

Let us, in the language of this book, urge you to choose your purpose. Work, Live, Think constructively. Demanding to be free in action and thought yourself concede that right to others also. Enlist in the army of Freedom, Justice and Brotherhood. Work for this purpose, here and hereafter, and so ensure that this coming cycle may be one step along the way of Eternal Progress for you and for all men.

A Sign of the Times

Doctor John Haynes Holmes, a popular preacher in New York City, pastor of the Church of the Messiah, belonging to the Unitarian denomination, has been saying some things which may or may not be prophetic but at any rate are significant. He is reported as follows:

"We have come to the time, and the war has hastened our coming to it, when the old parish, denominational church with its close allegiance to one denomination is dead. The church of the future will be a community church, a civic organization with no denominational activities of any kind, but devoting itself to social activities and the community at large."

"It will always be a church in the sense that it will emphasize the spiritual aspect of things."

"If the church is ever to be of service on men's lives it has got to get over its narrow denominational, sectarian, picayune business. I am through with it. I don't think anyone cares any longer whether a church is established Unitarian, Presbyterian or anything else, but is interested only in what it is going to do to free men from poverty and misery."

"I look not to a renaissance of the old churches but to a breaking away from old groupings."

"Most churches are used by those to whom this present social structure is a happy and profitable thing."

"I know scores of ministers who are through with that business."

"That old order is breaking up and all of us know it."

Dr. Holmes is a young man full of enthusiasm for the helping of his brother man, one of those idealists whose heart is larger than his head, as was manifested in his pacifist attitude toward the war. It is unlikely therefore that he echoes the opinions of "scores of ministers," and being, or having been, a Unitarian, he naturally has a broader view of the question than,

say, the Baptist or Methodist. Nevertheless he is undoubtedly voicing a growing feeling among church people—both clerical and lay—that “there’s something rotten in the state,” and it is significant mostly in its confession of the utter failure of not only the denominational churches but the whole Christian church itself to obey the command “feed my sheep,” in the sense of supplying a spiritual food which will nourish and satisfy the spiritual body of man.

Dr. Holmes is typical himself of the spiritual starvation which thinking church people are experiencing. Modern science and modern thought have largely destroyed the efficacy of the dogmatic sustenance of the hell-and-damnation and heaven-and-salvation canned goods upon which they used to rely, while their traditions and training prevent their seeing the abundant nourishment ready to be assimilated, growing in profusion in the fields of Spiritism, Higher Thought, Eastern Philosophy and Occult Science.

Knowing but little of the things that are God’s, they are obliged to turn to the things which are Caesar’s. Denominational Christianity now means efforts to “free men from poverty and misery” and the establishment of a “civic organization with no denominational activities of any kind but devoting itself to social activities and the community at large.”

As organizations to teach men the nature of God, the nature of themselves, the way to live and think rightly, to achieve spiritual progress, to know the conditions of the after life, these churches are quite useless. Realizing it somewhat they have to ignore the soul and give attention to the body.

“Emphasizing the spiritual aspect of things and so always being a church” simply means that they are clinging to the only solid thing they have left—the ethical teachings of Jesus which, admirable as they are, differ but little from those of other teachers and need a philosophy behind them to command obedience.

It does not seem possible to bring the light of the spirit to the churches when all their energies are turning to the darkness of matter. So let us hasten their descent into “civic centres” “emphasizing the spiritual aspect of things” feeling sure that, after the ground is cleared, the cry of the spiritually hungry will be answered by the building of many edifices of spiritual wisdom which will more nearly supply their needs.

The Count MacGregor De Glenstrae

A great occultist died in Paris late in November—the Count MacGregor of Glenstrae.

Of the most ancient Scottish lineage, he was known to English readers by his translations of old and rare manuscripts and by original works on occult subjects, "The Book of the Sacred Magic of Abra Melin the Mage," "The Key of Solomon the King," "The Tarot," etc., published under the name MacGregor Mathers.

He was one of the few great Cabalists of our time, and had made profound studies in Egyptology and along kindred lines less widely known. One may say of him with truth that he took all knowledge for his province.

The Count MacGregor had been a resident of Paris for many years, and he was one of the most interesting figures in that city of light and learning. His beautiful wife, who survives him, is a sister of the philosopher Henri Bergson. At their picturesque home in Auteuil on Sunday afternoons used to gather an interesting company: the army, the Church, the ancient aristocracy of France, the world of art, the world of scholarship and letters were all represented, and there was generally a sprinkling of distinguished foreign visitors.

Sometime in summer, when the party gathered in the garden, the host would appear in his Scottish kilt, looking twenty years younger than his age. On such occasions he carried his learning lightly.

A delightful story-teller, he was a great lover of laughter, and he was fond of saying that the occultist should always have some lighter interest, so as not to become one-sided. For prigs and pedants he had an especial aversion, and he never seemed happier than when surrounded by animals and children. For the little ones he had a collection of marvellous tales—simplified versions of the great myths whose deeper meanings he would patiently reveal to children of a larger growth.

We used to smile at the length of his visiting list, for he found his "lighter interest" in the social world. Many who knew him as a charming friend had only a vague idea of the depths of his erudition, embracing subjects of which the ordinary educated man and woman have never even heard.

Scattered about the world are real students whom he consented to assist freely in their work, and who hold his name in loving reverence. He was never too busy or too weary to

elucidate the mysteries of the Cabala, and the tangled genealogies and offices of ancient gods he made to seem as clear as Burke's Peerage.

It is no exaggeration to state that probably half the deep investigators of mediaeval occultism in England have been indebted to his knowledge, either directly as his students, or indirectly as the students of his students. Those who, for one reason or another, did not acknowledge their debt to him while he lived, might becomingly do so now.

His love for France and the French was profound. When the Great War came he offered his services as a matter of course, and established a recruiting station for the Foreign Legion. He had always labored tirelessly, and so he now labored for the land which had become his second home.

We who knew and loved him rejoice that he lived to see France victorious in war, for his death occurred only a few days after the signing of the armistice. He saw the struggle through to the end, as he had always seen all struggles through.

Adieu, great Frater! Mage and spiritual warrior!

We shall not see your like again.

CHESED.

MAX HEINDEL

Another death of one who can ill be spared at this time. Mr. Heindel was the head of the Rosicrucian Fellowship, Ocean-side, California, and was the writer of the well-known book "The Rosicrucian Cosmo Conception" and several others. Mr. Heindel has recently earned the gratitude of Astrologers by publishing the "Simplified Scientific Ephemeris" for all years from 1860 to date, also most convenient "Tables of Houses."

The Secret Doctrine in the Christian Religion

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

It takes the average person half a lifetime to realize the stupendous volume of the futilities within which human reason is enmeshed, and the other half to vainly speculate as to a means of issue seldom, if ever, discovered.

We are, nominally, "Christians," inhabitants of a "Christian" land, one of a group of the several "Christian" nations comprising what has for a number of centuries been dignified by the name of "Christendom."

Our "Christianity" is the development of an Asiatic speculation bequeathed to us by peoples almost as unlike ourselves mentally, morally and physically as the Hottentot differs from the Laplander—races which, where their remnants have persisted, have found centuries of contentment upon comparatively little, whenever left unmolested—while we have distinguished ourselves in the development to the highest degree of every art and every luxury against which our standards of right utter the most bitter denunciations.

In our contemplations of every other subject our minds are guided by that which appeals to our highest senses of probability, and possibility verified by our inability to demonstrate the contrary.

This does not even assume our capacity for the realization of absolute truth, but suggests the most elevated criterion man has ever possessed thereof.

Our "religious" educations are patterned upon a plan which, applied to any other phase of our complicated existences, would result in a complete standstill of all human progress.

We are in the hands of teachers whose commands are to close our eyes that we may see better, stop our ears that our hearing may be more keen, and dull every other sense that we may be in close contact with ultimate truth. If the object of this atrophy of the senses were to be the stillings of physical sensation that we might the more keenly sense the promptings of an inner spirit, there might still be found an extenuation, but this is not the case.

The very senses of which we are denied the free exercise, as individuals, are appealed to to give credence to a mass of physical impossibilities, contradictory assertions, impossible legends, palpably false histories and illogical assumptions such as can have

but one effect—the one which we see manifested everywhere around us and which we cannot deny if we will—the division of the entire religious world into the domains of the bigot and fanatic, the hypocrite and dupe, the ignorant and superstitious, ruled over by “shepherds,” false, ignorant, or both.

The numerical strength of the foregoing, however, pales into insignificance beside the great body of humans who have absolutely ceased to think along religious lines; who have reached the conclusion that there is no solution, or that no man’s life is long enough to reach it.

So, then, the great science of Theology remains an intellectual no-man’s-land, a *terra incognita*, awaiting the venturesome explorer who will first depict its distant wonders to the waiting world at home.

By “Theology” is not meant, however, the fantastic “nature-faking” of the ecclesiastical establishments, but as true and reasonable realization of the existence and powers of the eternal Cause of Causes through the medium of and to the satisfaction of the human senses as ever greeted any series of facts, founded upon immutable truth, and attested by every attribute of well-balanced mentality.

Such a Theology is the only one which the modern world, weary of gilded and tinsel error, will accept, and which will as assuredly govern the future “Parliament of Man” as the latter will be unrealizable without it.

It is the assumption of the Christian system, in its own behalf, that it is a veracious historical development of events, involving real personages, real places and real happenings, in which occurrences of a mystical order have the same historical value as those which are based upon attested chronicles.

It will be the assumption of the writer, for the purpose of this series of articles, that it is a misunderstood and misapplied mysticism, following closely upon the path of numerous fore-runners, descriptive, like them, of the eternally recurrent phenomena of physical nature, and in this sense true and historical, but in every other sense mythical and unhistorical.

The true history of the Christian system is something entirely apart from the mass of assumptions and *a priori* conclusions arrived at by a zealous churchmen during the somewhat more than fifteen hundred years of its existence. The latter fill millions of volumes throughout all of which are found a lesser percentage of established facts than have ever been brought forth in a millionth part of the same amount of literature devoted to

secular subjects. Furthermore, rare honest criticism has been aghast at the mass of contradictions and errors involved in the comparatively narrow confines of "Holy Writ," so that to-day there is not a thinking, sentient being who can truly say "I believe" upon any other basis than that of *an act of the will* to completely negate and stultify every human criterion of judgment in obedience to an inculcated superstition that such an act is one pleasing to an uncompromising Deity.

It is one of the axioms of science that there is no effect without a preceding cause, and if we will trace the Christian system to its fountain head, we will be compelled to convey its leading elements backwards from age to age through a long sequence of manifestations, each of which is palpably the offspring of its immediate forerunner, until we arrive at a fountain head in the great Wisdom Religion of the ancient world.

If we trace the comparatively innocuous Protestant Christianity of the majority in our present country and age back to its source in the bosom of Roman Catholicism, we shall find it divesting itself of former essentials of belief and practice at every step (latterly, of all representative of ecclesiastical authority), of credence in miracles and supernatural phenomena, in witchcraft, sorcery and magic; then we shall find, as the prototype of this latter-day liberalism, the gradual advancement of real science, led by religious "heresy" alone, from an intellectual era, during which the grossest incoherencies were believed and taught of physical nature and in contradiction of its simplest laws. If we re-read the tomes and parchments of the Middle Ages, we will discover that the good churchman accepted as a matter of fact notions which to-day would cause him to be incarcerated as a lunatic.

Still further back in the early days of the Christian era we find the primitive "Christian" emerging from among the *Gnostic* sects of Hellenized Egypt, with a mystic Mediator partaking of Mithra, Buddha and *Sri* Chrishna, whose hypothetical existence is suddenly historicized in time and place with a *pseudo* Jewish version of the Egyptian legend of Isis and Horus.

That latter legend we also find reigning over still more remote ages in the *Baal* and *Astarte*, *Bel* and *Istar* Samson and Manoach and the "Holy Families" of the mystic Orient, while through the peculiar individual narratives of all eras and races run parallel myths of places, personages and occurrences in all of which are involved the continual recurrences of certain identical numbers, which those versed in the sciences at once recognize as

arithmetical quantities prevailing in the geometry and time periods of our solar system, until no doubt remains to the open mind that the mystery of the ages is but an allegory of the infinite and eternal present as realized by our remote forefathers no less keenly than by ourselves.

In our examination of the true facts concerning this almost analysis-defying situation, it will frequently occur to both the writer and others that account is to be taken of the genuine devotion and noble achievements of countless earnest and devoted well-doers, marshalled under the banners of religious sects; but while this must be and is accounted for by the Spirit of Almighty God working in and through all Mankind, *not because of but in spite of* dogmatic religions, it merely follows that all well-disposed people have been taught to attribute the sum total of apparent good to one cause and the sum total of imaginable evil to its antithesis—in complete blindness to the underlying philosophies of either—and that such is the almost invincible armament of the false teacher, who points to the saint, with the innate sanctity of whom, neither he nor his dogmas had anything whatever to do, as a living evidence that night can be day.

Christian religious sectarianism has gone to the length of openly proclaiming that good acts performed without the pale of dogmatic licence are bad acts; that bad acts performed with the object or intention of bolstering up the pretensions of a rotten hierarchy are good acts; that truth told in defiance of dogma is sin, and a lie in support of one a virtuous act.

Were we, in fact, to lose ourselves in the details of all the workings out of this monstrous mythology in all of its myriad phases of sacerdotal sophistry and priestly *camouflage*, we should never arrive at the true object of our examination.

You of the open mind, candid spirit and capacity for clear, logical thinking, divide and separate from the evidence of God's providence which you see around you, from the consciousness of divine love and protection which you feel within you, the great mass of external considerations which are manifested in the dogmas, ritualistic observances whether of time, places or postures, mystic and miraculous legends and in the symbolism and furniture of ecclesiastical establishments. With the former we have no quarrel, because none is possible with the source and origin of our very being; but the latter is manifested in time and place and so is amendable to material examination. When, how and whence did they arise and intrude themselves upon the devotional nature of reverent man?

The Young Aviator Returns

BY DR. AND MRS. F. HOMER CURTISS

During our interview with the Young Aviator which was published in AZOTH for September, 1918, he promised to play fair, and if he found we were correct in telling him that there was no death to the immortal soul and that the change called death is but the taking off of a dense outer garment of flesh, he would return and admit that we were right. And he has kept his word.

Although that article was not presented as being evidential from the strictly scientific standpoint, but merely as an amusing and interesting incident, it was nevertheless severely criticized in a certain little sheet because it contained nothing but its own internal evidence as to being veridical. The criticism was unfair and bitter in its sarcasm and ridicule, especially in reference to the statement that the Young Aviator expected to study the models of the ancient Atlantean aeroplane in the "Pattern Museum of the astral world" and endeavor through this study to help his country to win the supremacy of the air. Although this statement was ridiculed as the raving of unbalanced imagination on the part of the authors we had not deemed it worthy of reply, but on Sunday afternoon, January 5th, 1919, the Young Aviator again appeared to Mrs. Curtiss, this time in a highly indignant frame of mind. He insisted that he was the one whose veracity had been impugned and whose powers of accurate observation had been slurred, hence he wished to vindicate the criticized statement. We therefore give herewith the substance of our talk with him, lasting from 5 p. m. until nearly 6 p. m., as reported by Mrs. Curtiss while in full waking consciousness according to the Independent or Telepathic method. It is not presented as scientifically evidential, but it was intensely interesting to us and we think it will be to most readers of AZOTH. They are at perfect liberty not to take our word as to its source, if the message itself is not sufficient evidence, and we will not be offended if those who cannot respond to its truth lay it to our disordered imagination. We simply comply with the Young Aviator's request to transmit the message as he gave it to us.

"How do you do Dr. Curtiss? I have been to see you a number of times, but you have always been in such a rush of work that I didn't like to butt in. I have also attended a number of your lectures and have also studied over here and have learned a lot

since I first met you. My, but I was ignorant then! But I'm glad you have time to listen now because this is important. I especially want you to tell that Critic that all you said in that last article is true; for I have not only been admitted to that Pattern Museum and have studied the Atlantean aeroplane models, but I have come back and "put across" what I have learned, although not in the way I then expected. And the U. S. Government is to-day building new types of aeroplanes embodying the new ideas I've been able to grasp and transmit. Already a plane has been announced that made 145 miles an hour on its trial flight, and another that carries sixty people. A Thanksgiving dinner was served to five people on another while 2,000 feet up. And soon you will hear of improvements far beyond anything known when I was down there, both as regards war-planes and especially planes which will make regular passenger travel as safe and commonplace as Pullman cars.

You see I've found out that when a man thinks definitely along a certain line there's a stream of force goes out from his brain that makes a pathway out into space. If he thinks clearly the path leads up through the realms and worlds—for I've found that there are many worlds over here beside the astral world in which I'm working—up to the ideal or pattern that his thought is reaching out toward. I've followed up lots of these paths since I've been over here just to see where they would lead, and although many of them start out bright and clear, nearly all just end in a jungle or are only blind alleys that get you nowhere. But the paths that go out from the minds of trained thinkers do lead to definite ends and bring back to those minds definite realizations or attainments. Once in a while I've found a mind like———whose path seems to go straight on upward, on and on through all the worlds as far as I can see, and in each world it seems to spread out and make connections and make itself at home. Such a mind can bring back to its brain truth from every world it contacts, for I've followed it far enough to know that what you've said about life over here is true.

My father's got a mind like that too. Oh the path that goes out from his brain is big and broad and clear and light. I certainly have a wonderful Dad! It's not occupied with philosophy and symbols and religious things like yours, but it's full of wonderful ways of helping humanity, of uplifting the people and improving conditions so they'll be better citizens. And he's got wonderful plans for our country, too; for making it the greatest and best and most helpful and wonderful country in the whole

world. These paths are all bright and clear, but they only go a little ways, for back of each one there seems to stand a shrouded figure with a sickle in its hand and it cuts them off before they're finished. Poor Dad! I'm afraid he'll not last to see his great ideas fulfilled, for he's a broken man. He's like a great lion that's been put in a cage and beaten and prodded and half starved. His spirit is not broken, but his body is, so all he can do is to roar defiance. The fact is that Dad spends almost as much time over here with me now as he does with you down there, and every time I can get off from my work I go to him and tell him all about it.

You said, Doctor, that more than a year ago your Teacher—O, yes, I've met your Teacher over here, but I don't get much time to study those things just now—told you that my Dad was going to sit with the Peace Council and have great influence in shaping its policies. When he wasn't appointed you thought perhaps you'd got things twisted or there had been some mistake. But you were told then that even though he wasn't officially appointed they couldn't keep him away, and it did look like it when he planned to visit the place where they buried my body over in France. But I want to tell you that your Teacher was right after all. He'll be at the Peace Conference allright! But he may not be there in just the way you thought! I can see that he's not going to be with you long, but I don't want you to mention this as long as he is there, for that thought in the minds of a lot of people would tend to push him over here a little sooner. And when he comes over here. . . .

But I started out to tell that Critic how I "put across" the new ideas I get from my studies up here in the Museum. In the first place everyone is not admitted to it, any more than everyone is admitted to the Masonic Library in Washington, only those qualified. The Boche aviators over here want to get in too, but as they never invented much of anything, only copied others, and as they are still working for "Deutschland uber alles" they are not permitted near the place. Also those who are merely curious are barred. In fact there's just two classes who are admitted, those of us over here who are interested in making flying safer and more useful for mankind and those on earth whose thought-stream makes a straight clear path right up to those patterns. And I'm told—although I don't know this myself—that even so they would be prevented from entering until the hour had struck when human evolution had reached a point where it would be best for it to have such inventions, and many more wonderful things are wait-

ing for the years to come. Until then Those Who Have Charge up here keep the doors closed.

Now there's a bunch of us boys up here who've given up our lives to the perfecting of flying, not merely given them up down there, but up here too; for we are devoting ourselves to it for the good of mankind. And having lost our lives in your world because of their deficiencies we're going to find out how to make them safer. So when we learn something new about them we have to go to some of the inventors whose minds are sending out steady streams of thought toward flying. You see I couldn't explain an improvement in the engine to Mrs. Curtiss. Even if I showed her every part and exactly how they worked she couldn't explain to a machinist how to make it. She hasn't that kind of mind; her pathways of light don't run toward the idea of flying.

So we have to find those who are studying flying, and if they're sensitive enough we suggest the new improvement to them by impressing our idea upon them. And some of them get the idea more or less clearly, at least they make some changes in the old type. Of course they don't know they are being given the idea by us. They just think they "thought it out" by themselves or they say "it suddenly came to me," etc., although some are conscious that they got help from some where in some way. With others we just put a picture or a model of the improvement in their thought pathway and let their thought-stream play all over it, and pretty soon they say "I see it! I've got the idea now." And so they have. Some of them see it while over here in sleep and think they dreamed it all, but anyway we are getting the improvements "over" as fast as the minds of the inventors can grasp them. Tell the Critic that I haven't been able to understand the engine that gets its power from the air yet, but I'm studying it, and when I get it I'll "put that over" too.

By the way, Doctor, I may not be telling you anything new, but I've found that there are places over here where they keep other kinds of ideas. There's one where they keep all the laws man has ever made and where all the plans of the great statesmen for the betterment of humanity and the improvement of its institutions and conditions are perfected and then stored up until some mind can reach up and grasp them, and the time is ripe to bring them down to earth. I don't know as you would call this a Museum, but it's some kind of a place like a State House or Forum or Academy or something like that. And only the great statesmen and rulers of the past can go in there, also the

minds of the great statesmen on earth to-day which make straight paths into it.

You know when my Dad comes over here he'll walk right in. Because he belongs there. My Dad certainly is a wonder! You know he used to be Julius Cæsar in a past life, but when he comes over here they're not going to call him that any more. They're going to call him . . . as he's called on earth now, because they say over here that his present incarnation is a greater one than that as Cæsar, so they are going to call him . . . Who was I in those days? We'll, I'm ashamed to tell you. Just call me my father's son. . . . But since Mrs. Curtiss has guessed it, you can see that what I did to him in that life, that I might rule in his stead, has prevented me from succeeding him in this life, and I thought I was doing the right thing then too. It was "not that I loved Cæsar less, but that I loved Rome more."

And as he knows all the great statesmen on earth to-day, when he gets over here, just as he could hammer home fundamental truths and principles and "put them over" on earth, so when he gets here he will be able to hammer into the minds of all the living statesmen, whose minds are all open to his suggestions, the perfected ideas for the good of mankind which he will find ready in this Statesmen's Hall. So you see he may be a powerful influence at the Peace Conference after all.

Well, so long, I must run over and see how Dad is getting along, but be sure to tell that Critic that we are "putting across" things of practical value to mankind all the time. The trouble with him is that he's not able to recognize them or understand where they come from, because his mind-path doesn't run in the right direction."

EDITOR'S NOTE.—This message was received about 5 p. m. on Sunday, the 5th of January. Colonel Roosevelt died about twelve hours later.

Psycho-Analysis

BY HERMAN S. WHITCOMB

III.

MESMERISM, HYPNOTISM, SPIRITUAL MEDIUMSHIP

To attempt, in a magazine, to write upon such subjects as mesmerism, hypnotism, spiritual mediumship and kindred subjects, necessarily involves serious curtailment of space and it is with some serious misgivings the author attempts it herein. There would seem to be two injustices done:

1. To great and complex subjects.
2. To his effort in handling them.

And yet, no living man can scientifically handle psycho analysis nor clearly comprehend even its superficial aspects, who has not a fair knowledge of these subjects. The reason thereof will become clear as this article proceeds.

Again, space forbids a lengthy analysis, but rather, to give the reader the matter in brief would seem most wise and desirable here.

If one will take a room, draped entirely in black, with no light other than a large window on the north side, yet throwing this penetrating north light strongly on the opposite wall, a splendid groundwork will be formed for a very interesting experiment. Now, stand a naked person, on the side of the room, opposite the window, close against the intensely black wall. Then let the person making the experiment sit about six feet from the window, facing the naked person.

The dimensions of the room should be ten feet on the window side, by fifteen feet deep, and the window should be about four by five feet or larger, when it is possible. The day should be one of greatest brightness in order to get all the light possible and the hour should be about twelve o'clock noon.

Observe the naked person very carefully. After ten or twenty minutes careful study, when the eyes have become fully accustomed to the light, it will be perceived that the *aura* of the naked person is seen distinctly. It seems to surround the body like a halo, being more plainly seen close to the body, or thicker and heavier, gradually growing thinner as it leaves the body until it disappears entirely. It is about six to ten inches in thickness, depending upon the strength of eyes viewing it. If the naked person is normal and in good health it will be of uniform

thickness. If sick, or having one or more organs impaired, the *aura* will vary in its thickness.

This aura is physical. It is seen by the physical eye and it is the body throwing off the so-called animal or physical magnetism which we call the *aura*, the loss thereof being repaired during sleep.

There is a whole realm of the most intensely interesting experiments, showing the influence upon this *aura* of the varying emotions and passions of the individual, but we cannot go into them here. Should perchance the eye fail to register, strong reading glasses, or even opera glasses can be used.

One should experiment again and again with the same naked person (a strong, young, vital man shows the *aura* the most clearly) until one can feel that he knows he actually sees the *aura*, and knows that he knows it. When this point has been reached we are going to introduce into the experiment one of the old school of *mesmerists*, who is going to use *his will* upon the naked person, while we observe what happens. It will be recalled that Mesmer mentioned *there was a fluid, emanating from the fingers and eyes. He was right.* And it is certain, if one observes the *aura* of the naked person carefully, he will understand the mesmerist does really "*dent in*," if we can use the term, the *aura* of the naked subject. Great care must be had however to see this, because as the *aura* leaves the body it becomes very attenuated. Now, if the experiments are carried sufficiently far, one will determine that the mesmerist can effect the *aura* by will alone, *neither hands or eyes being necessary.* And if one goes far enough, it will be determined, that it is *only in degree* that mesmerism and hypnotism differ, both being one and the same. Mesmerism, however, gives a better "attack" and "attention" in moving physical magnetism by will.

Now, this *aura* which is used by us to illustrate, is physical. It is not claimed herein that we have shown all the factors necessary to mesmerize, but only that a vibratory activity of matter is set in motion by purely an effort of will and one which usually escapes our physical eyesight.

Nevertheless, it is the use and concentration of this "magnetism," which is forced by the will of the operator into the front of the head of the subject, *with his conscious or unconscious consent*, which gradually numbs the physical brain into the so-called "hypnotic sleep," and the agent doing this is "*magnetism*," *physical matter* vibrating at a greater rate than our eyes can usually see. *And it is used by the action of the will.* It is the

only way either mesmerism or hypnotism can be brought about and it can be used either by a physically embodied human being or by a discarnate entity upon a human being, with this important distinction, that when used by discarnate intelligence, the matter is in such attenuated form, it evades the human eye entirely and can only be perceived by the spiritual sensory organism, and *second*, the discarnate intelligence, vibrating at such great rapidity, very like the high speed electric current, can take actual possession of the human being and use the physical body as seen fit. Where the influence is complete dominance it is *obsession*; where only partial, possession.

The free action of our physical brain, or organ of consciousness, is vital and necessary in exercising our will, our memory and our consciousness. To paralyze or impair this functioning, is to rob the individual of his choicest possessions and each time it is done merely weakens the will, the memory, etc., just that much.

Hence, there is a great, fundamental, ethical principle involved, that no one would influence another by such means, who had the slightest conception of right action of ethics or morals.

Thus will be seen, why in obsession particularly, the obsessing entity is in ninety-nine cases out of one hundred moved by malicious and intensely selfish motives.

Now, selfishness, greed, lust, envy, jealousy and all other destructive appetites, passions and desires are for earthly things, or desires which are of the body. Hence, in obsession, our first thought is the motive inspiring it. Usually, it is drink, sex or drugs or something of the sort. Here and there we come across revenge and occasionally we find cases of dual personality, where the joining of the carnate and discarnate individuals seems to rest upon some law of affinity unknown to us, with both the participants suffering but unable to break the bond or dissolve the connection.

The treatment of obsession cannot be gone into extensively here. It is clear, that once the "theory" or "hypothesis," of a discarnate intelligence, obsessing a human being be granted, the orthodox practitioner must consult about his patient with those who have some knowledge of spiritual things, *and there are those*, but they cannot and will not "cast their pearls" to those who are mere scoffers and measure their professional work by the amperage of the physical senses.

Obsession, in ninety-nine cases out of a hundred, is spiritual mesmerism in its worst and most aggravated form, and is most difficult to treat, because of the utter selfishness and ruthless will

of the obsessing entity. The orthodox physician, however, should have no trouble in making his diagnosis of these cases, and an analytical study of the patient's life will usually reveal the identity of the obsessing entity unless the patient has been experimenting with mediums, spiritualism or the like.

There is one form of obsession exceedingly hard to handle, and that is "religious insanity," so-called. Here, the obsessing entity is moved by a motive which, while purely altruistic, is, by its very altruism, one which takes him away from all personal selfishness and he throws himself into his religious frenzy with an intensity and purpose of will which will not be gainsaid. Thus, at times, we find in spiritualistic seances, entities, who in their ignorance are really moved by the belief they have a mission to fulfill in teaching the truth to mankind, but only too often is it only the veriest sham and pretense and done to gain control over the poor medium by gradually numbing the brain by the use of this same "magnetism" we have written of. Where the medium is in seeming sympathy with the motive of the discarnate entity, the gradual control of the medium for purposes of obsession becomes so much easier and quicker.

In any event, it can be laid down as solid fact, that all exercise of discarnate will upon a human being arises either from malicious motives on the one side, or ignorance on the other, and in both the process is identical and intensely destructive to the evolution of the higher faculties, capacities and powers of any human being. Once the human being has been thus weakened, even by an ignorant spiritual entity, it becomes just that much easier for the malicious spiritual entity to gain his hold and accomplish his purpose.

Again, obsession is not necessarily continuous, although cases that are not so but are intermittent, would seem to be placed more properly under the heading of possession. Yet, there are cases where the occasional or *periodical* obsession is as complete, or even more so, than in the continuous. In the periodical, however, the cause is usually drink or sex or something akin, so that the cause is more readily apparent than in the continuous.

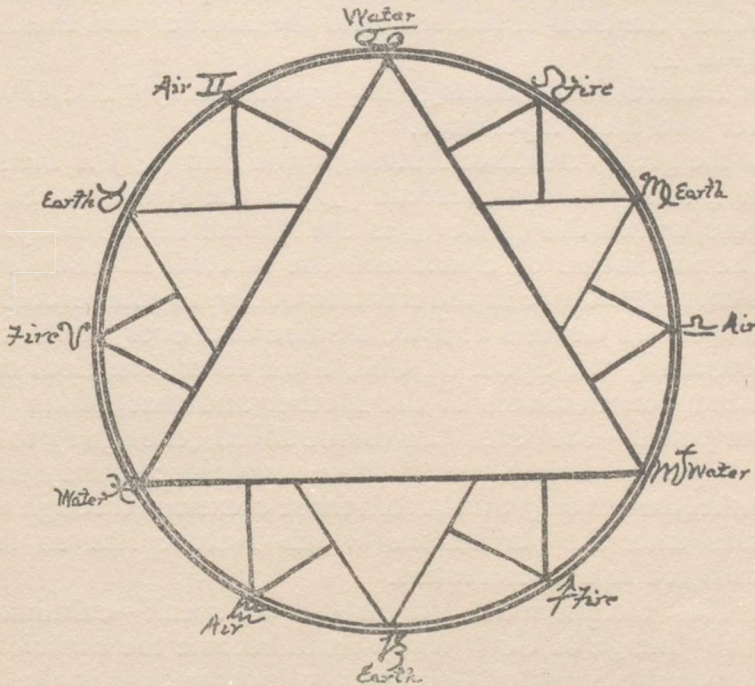
Where the individual retains a fair proportion of his volitional powers and normal self-consciousness, and is only "moved" by an "overwhelming impulse" to do the things he does, then, in these classes of cases, the strict name can be possession, and to determine where his own desires begin and cease, and spiritistic influence begins and ends, is one of the most difficult problems known to progressive human intelligence in this day and age.

The Philosophy of Symbolism

THE FOUR TRINES WITHIN THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

American Academy of Astrologians



As the Cross is the symbol of all Transition and the Square is the symbol of all Organization, so the Trine is the symbol of all Creation and is the "God-head."

At the apex of the Trine is Spirit, the active principle of the God-head, the creative power in action. It has its correspondence in the first chapter of Genesis when "The Spirit of God moved upon the face of the waters. And God said: Let there be light: and there was light." Where Light is there is life! Light is Spirit liberated. Life is a result of this liberation. Light and life are attributes of Spirit. Spirit is an attribute of God. The "Waters" are Universal Soul—states of supreme Consciousness—the symbol of which is the Blue Depths of Space. It was the "Akasa" of the ancients, it is the "Oversoul" of Emerson. Thus Spirit, the Waters and Light become our first Trinity. Spirit, Light and Life become our second Trinity.

The involution of Spirit into Universal Soul, individualizes the power of God into the divine Mind; hence the right hand base of the Trine records the process of this involution and the left hand base resolves the form or body—which is the result of the contact—(cross) between the Spirit of God and the Waters; thus we have the third Trinity exemplified by Spirit, Soul and Body the three essentials for evolution. The Spirit is likened unto the Father, the Soul is likened unto the Mother and the Body is the Child. Δ

In Nature this symbology is perpetuated by “The Giver, the Receiver and the Perpetuator.”

In the great science of Astrology the Sun (\odot) is the symbol of Spirit, the Moon or Crescent (\smile) is the symbol of Soul and the Cross within the Circle \oplus is the symbol of the Body.

The involution of Spirit and the individualization of Soul has its correspondence in the creation of forms enumerated in the first chapter of Genesis and we assume that every form created had potentially the Spirit of God, the Father; the Soul or individualized Consciousness of the Mother and that *within “itself”* was the power—the “seed” of divine Mind (the Ego?) to evolve into a higher Consciousness of its own volition: so may we trace the infinite design of *growth* from those creations through natural processes into the perfections which Nature has so lavishly demonstrated in all her realms.

This unconscious growth—so to speak—culminated in Man, the “Image of God” who was to become the *conscious* perpetuator of the Spirit of God and the Mother Soul in the human individual expression of the Trinity through the races of Men. Modern science has woefully erred in the failure to recognize God’s power and design to dwell at the center of all His creations, and in doing so, it has lost sight of the primal causes and effects of the three most important laws of the Universe—Light, Life and Soul as factors to be reckoned with in the geometry of Nature as they became known to Man through Nature and the processes of the involution of Spirit and the evolution of the Soul from its incipency in Nature, through Man back to the God-head. Could the masters of physical science once get a glimpse of this profound Truth and accept it as a basis for research what marvels from the storehouse of Nature would be *re-vealed* to their scientific minds!

The base of a Trine is the symbol of the plane of manifestation where the human Soul comes into contact with the external forms and the illusion of the senses allures it into error of com-


prehension, from which it must extricate itself through the experience of earth-life; hence it is the plane of much discipline and of many sorrows with their restrictions until the lessons of earth-life are well learned. It is also the plane of many joys and realizations as successive incarnations reveal the Light and Life of the Trine to the awakened Soul.

Thus the Trine is the symbol of the involution and evolution of spiritual forces through every grade of manifestation and this is the supreme significance of the Trinity—Father, Son and Holy Ghost—Osiris, Isis and Horus. Spirit the Father—Osiris; Soul the Mother—Isis—(Holy Ghost) and the Son—Horus, the "Only Begotten."

The involution of Spirit into Soul has its correspondence in the "Divine Marriage" and the creations of the Universe with its solar system and all animate and inanimate things are its children.

Involution and evolution is an eternal process; upon it the Firmament is swung and the great cycles of Time with their spirals are rolled back and forth upon themselves in the intricacies of fathomless causes and effects.

When the Trine is inverted, as it must be within the Circle of The Grand Symbol in order to give place to the four Trines there evolves from the union of the two the geometrical figure of the hexagon, more commonly known as the interlaced triangle or the six pointed star.

uppermost becomes  now the symbol of Spirit victorious over the errors of sense which have become as nothing in their inversion, for Spirit is in command of the whole.

Our diagram shows the four Trines grouped within the Grand Symbol. It will be observed that there must be two six pointed stars; one is the symbol of the positive, masculine, electric, vitalizing spiritual forces of the Universe; the other is the negative, feminine, magnetic, receptive MOTHER into which is poured eternally the FATHERHOOD or GOD. The upright Trine is the symbol of the supreme God-head; the inverted Trine is the Mother God in manifestation; their united symbology culminates in the twelve pointed star which is the symbol of racial evolution as expressed through perfected and completed Humanity.

(To be continued)

Reincarnation

THE KAISER'S AKASHIC RECORD

By HERMES TRISMEGISTUS, II.

No. 3

(See Editor's Note October Number.)

Attila thus extended his sway over the length and breadth of Europe from the Euxine to the Adriatic, and all this time Theodosius was busy in Constantinople with his devotions and amusements. Attila by that time was known far and wide as the "Scourge of God." He soon found another pretext to march on Rome. He had been promised the hand of the princess Honoria, and she herself had written him that she desired to become his wife. Although he had twenty wives, he found it convenient to insist on the addition of the princess. For some reason the princess was withheld, and for reprisal he proceeded to march on Rome.

But for the incident, which Rome and the subsequent civilization of Europe may consider as most fortunate, Attila would probably have marched his conquering hordes into the Roman capital and laid waste the Italian provinces as he had so many others. He had one weakness, in common with many rulers of his type. He stopped to get married.

The celebration of this last nuptial event, which was with a reputedly beautiful maiden named Ildico, cost him his life, for that night he is said to have burst a bloodvessel, being found dead in bed the next morning. This we may say, having a more truthful version of the affair, is historically a euphemistic rendering of a very ignominious ending of a most detestable character. That Ildico herself was forced to strangle him in self defense, and that she was commissioned to do this by powers on high, even as Charlotte Corday stabbed Marat in the bath, or Joan of Arc took the sword in defense of her country, has not been recorded on earth, but is a matter of Akhassic record. It was, indeed, the only way to save Rome from this terrible pest, and permit the subsequent development of civilization, as outlined by the cosmic administration.

After Attila's death and a big funeral, the nobles who had served him so long like trained dogs or donkeys, speedily began quarreling among themselves, and before long the great empire built up by Attila was partitioned up and wasted away under

the rule of petty princes, falling at last into the hands of superior Barbarians, the Vandals and Visigoths, who were to become the masters of Europe for centuries and the progenitors of the races now inhabiting it.

After the death of Attila, he again gravitated to the sphere of Mars where again he was in communion with the spirits of the greatest military geniuses and despotic rulers of the world. Old Ramesis of Egypt, Alexander the Great, Tamerlain, Sennacherib of Assyria, Caesar of Rome, Pisistratus of Greece, and many others.

But his most particular friend and congenial spirit in the martial sphere was one Zengis, the Mogul chieftain who had reduced all of China, and who at one time proposed to exterminate whole provinces of that empire to make room for cattle to graze! A diplomatic mandarin had thwarted this plan in the interest of his countrymen, by reasoning with Zengis and showing him what an immense revenue he would lose, in silver, gold and silk, if he massacred the inhabitants as he proposed. So he left them alive.

Zengis had the reputation of having a divine paternity, and was thereby accounted invincible. He and Attila made two excellent chums, and they never tired of recounting their deeds of valor and their butchery of innocent people while on earth. They measured their greatness by the number of men they had slaughtered and women they had ravished, while they joked of the innumerable babes they had roasted and impaled.

As neither had been fully satisfied in his mad career of conquest and in his lust for blood, both having died short of the full consummation of their plan to conquer the whole earth, they decided when the proper time should come that they would return to earth together, and co-operate in the work of subjugating the earth. Arrangements similar to this are often entered into by the dwellers in subjective spheres. When a soul is ready to incarnate it selects its parentage and the environment desired, so that it may be said to born itself volitionally. This is the truth of the matter, though it appears to be entirely different from this.

Thus it was the design of these two arch conspirators to combine their forces and master the world of the twentieth century. But, as frequently happens, there is a destiny awaiting the soul which it cannot foresee. In fact, it is blinder to the issues of its future destiny while in the subjective state than elsewhere,

because it reasons only from the past, without power of prevision—this at least is true on the lower earth-planes.

The sequel of this martial conspiracy, and how it ultimately became tossed hither and thither as a veritable football of fate, is found in the birth and subsequent career of the two monarchs, Kaiser Wilhelm of Germany and the Czar Nicholas of Russia.

My readers will have no difficulty in identifying the former with the celebrated and infamous Attila, while the latter was no other than Zengis, though to explain how so bold and despicable a character as the Mogul should ever have found embodiment in so cowardly and cringing a monarch as the late "Little Father" of the Russians, we should have to look into the previous life of Zengis, where he lived as a slave, suffering horrible tortures, under the decadent Roman regime. It was here that his spirit was broken, but in revenge he took it out upon thousands of innocent men and women under his despotic rule.

It was the intention, and the secret understanding between Nicholas and Wilhelm, that the former should abdicate at the proper time, and thus pave the way for the occupation of Russia by the German troops. But an independent party, known and feared under the old regime as Nihilists, made a mess of the carrying out of these secret plans of the conspirators, and the end is not yet, though it is in sight.

Russia is yet coming out loyal and strong for democracy and freedom—after Trotzky, Lenine, and a few more have faced the firing squad.

In the mad rush and roar of conflict, when the supreme thought of the nations was defense, nobody, of course, had time or disposition to think of Karma or to reason that each nation involved in the great struggle is somehow reaping what it has sown.

As in case of sudden and severe illness, the patient forgets to reflect on the causes for which he alone is responsible, and which have precipitated this unfortunate crisis. The thing just then of supreme importance to him is to find a suitable physician and a remedy. Yet, it is to be hoped when convalescing, he may think it all over, and see how it was that his own acts were instrumental in having caused all the trouble he has suffered, so that in future he may avoid acts leading to like results.

Even if this arch-conspirator of the world's peace and progress, who is responsible for bringing so much destruction and misery upon the whole world, meets with a fate similar to his martial ally, Nicholas of Russia, yet we must not forget that

the spirit of the Vampire King still lives, as it lived to reappear in Khayan, Tiglath-pileser, Attila and Kaiser Wilhelm of Germany. It is but Satan bound a thousand years that the saints may have respite.

Fortunately for earth and the peace of earth, such spirits have a long period abroad. But there is another ominous phase to the question, even more lamentable to contemplate. Such souls form a cosmic directive power on the supernal planes of influence, which appears to be exerted to incite other minds in the world plane to carry forward diabolical schemes hatched in the subjective realm.

The only way to subvert this malignant influence, which is even now operating to prolong the war for the most selfish purposes, is to counteract it by cultivating a spirit of the exactly opposite type—a spirit which fortunately is becoming very strong in the terrestrial spheres in these latter days. This itself is a hopeful prophecy against a recurrence of the evil times through which we are passing.

Still, we dare not close our eyes to the fact that there exists in our very midst, as in the midst of every infant nation aspiring to emblazon on its banners the ideal of DEMOCRACY, the same old weakly spirit of sychophancy, selfishness and sensualism that dominated the lick-spittle princes and kings that clustered about the court of Attila.

So long as the spirit of servility remains, so long as one human being cringes, cowers or fawns before another, through fear or the desire of gaining a bestowal of certain "rights and privileges," which he is unwilling others should share, just so long will we find the farcial re-enactment of a republic administered by a race of slaves, selling their franchises to a gang of unscrupulous plunderers and despots, who go so far as they like with the people—or as far as they can—as so aptly illustrated by the eminent incarnations of Kaiser Attila and Czar Zengis during the period of their recent incumbency.

If we examine the horoscope of this Mad Mullah of Hohenzollern, we find that he has the sign of Cancer rising, thus we have right here a key to his whole line of earthly conduct. I have never known a person with Cancer rising—and I have had years of personal experience with several of them—who was not overly ambitious, suspicious, unstable, visionary and erratic.

These characters are invariably possessed of great imagination, and are forever concocting schemes beyond their powers to execute. A rosy *feu follet*, or will-o'-the-wisp dances before

them alluringly, but it is a veritable "irrlight," not shedding sufficient light to reveal the pitfalls in the path.

Cancer is the sign of egotism and obstinancy. In former ages it was represented in the Zodiac by an "Ass," which would seem a fitting symbol of the innate obduracy of this particular nativity. However, the cosmical explanation of this is that the great catastrophe of the comet of 37,000 years ago, which nearly destroyed the whole world, occurred at the conjunction of the "Lion and the Crab," as tradition has it, or during the summer solstice. The people of that age believed that one of the "Seven Sisters," or Pleiades, had been hurled by the angry Oomahaha as a great ball of fire to punish the world for its transgression. The word for fire (still preserved in the Sanskrit by the descendants of this early race) was As-wa, hence the zodiacal "ass" was entirely different from what we might suppose, but no less a fateful and ominous sign, well suited to be the herald of the "Scourge of God."

Right here, at the risk of being prolix, I feel that I must present a picture shown me by my guide in Saturn, subsequently to the scene I have related. This was in answer to my question, as to whether there was really any definite connection between the Rising Sign and the nature of the individual.

I was shown the likeness of this individual as a giant Crab, as big in girth as a whale, singularly fitted with ingenious head-lights which enabled him to explore the deepest sea and seize as prey any smaller marine animal. Withal, he had a mouth so constructed with a kind of bony seive, that by simple opening his capacious jaws he could inmesh a myriad baby fishes, and these mainly are what he fed upon. He had connecting with his mouth, so my guide explained, a tube terminating in a bladder-like sac which he compressed to cause a suction of the water in the direction of his mouth, thus insuring a steady supply of food without effort. Being armed with a deadly sting in his tail, he was pretty much impervious to attack and could lie lazily at the bottom of the sea and enjoy his piscatorial feast at all hours.

Overhead in the Kaiser's horoscope, we find the warlike Mars, as we should expect, together with Neptune in close conjunction, a strange and fatalistic combination. Attila, I find, had also these very planets overhead, and also Uranus, while Saturn was in the Ascendant. Wilhelm has Uranus in the Eleventh House. This is for him and his intrigues a fortune sign, giving him almost magical power in the way of resources. Jupiter in

the same House is for him also a hopeful sign, enabling him to secure and hold for a time many powerful allies.

The Moon in opposition, however, is bound to cause his fortunes to fluctuate and wane, and cause those on whom he most relies to suddenly prove defective and traitorous. And this mainly because he over-reaches and is lacking in a sense of justice. Congenitally he is a fool optimist, relying too much on the flattery of families and friends. He did not trouble about Yankees ever getting into the trenches, because he was assured the U-boats would see to the American transports. In his mind, he fed them all to the fishes and dismissed the subject as too trivial for contemplation by the "All Highest," destined to become the ruler of nations.

The sun rising on the cusp of Aquarius indicates one born to be a leader and regenerator in the great Aquarian Age, the age of Air, in which we live. Such the *Aller Hoechste* of Hohenzollern believes himself to be. Such Zengis and many of his flatterers in Mars assured him he was destined to become.

A crab that could evolve headlights, and a Turtle that could grow wings surely is entitled to some praise from a purely development standpoint at least. The electric-lighted Crab devised the U-boat, and the flying Turtle the Zeppelin, while the glowering Harpy King is responsible for gas-bombs and other devilish contrivances. As proof that the bloodthirsty nature of the Beast has never materially changed we have but to review the history of the whole present sanguinary struggle, from the inhuman onslaught on the Belgians, down to the present moment.

The opposition of Saturn in the Second House to the Sun in the Eighth must surely cause serious delays and interruptions in all the Kaiser's plans. His projects are undoubtedly all very slowly and carefully worked out. In fact, they were mentally sketched before he entered this life. Every point is covered, but he makes no calculations whatever on unforeseen occurrences, such is the lure of the fatuous Irrlicht. He reckons without his host, particularly without his American Host. The sun in the Eighth opposed by Saturn is a most certain prophecy of an untimely death, but he will die hard. *Cauda Draconis* in the Third is an index of paresis, or inherent insanity. Such minds as his are subject to obsession.

Certain aspects in the Horoscope show the development of unforeseen conspiracies, among those whom the Kaiser regards as most friendly to his interests. Revolutions are being hatched at this very moment that will come suddenly to reverse all hopes

of victory for German arms in the present era. But Germany will never forget the chastisement that she will receive. If it takes a thousand years, she will be avenged, that is, the irredeemable portion of her represented by the imperial militarism. For the spirit of retaliation and vengeance inheres in the soul of Pithecanthropus.

It will not be long before Kaiser Bill, as he has come to be jocularly known on this side of the Atlantic, will depart this sphere as suddenly as did his ally Von Eichhorn or his ancient pal, Nicholas, or as he himself did in his last incarnation. It is destiny. As he has sown, so must he reap. A billion hands stilled and stiffened at command of this murderous assassin rise up at the brink of the Great Divide to throttle him as he passes over. After this, you shall see his empire gradually fall in pieces, to be recemented later on in a vast republic, embracing Austria, the Balkan states and a greater part of Russia. The present struggle, before it is over, is destined to change the face of the world, and the relations and ideals of all its people, but not till after many internal revolutions and internecine conflicts, for there is still something "rotten in Denmark," something that "smells to Heaven," and the sword of justice will not be permanently sheathed until all this foul mess is thoroughly cleaned up. For *this* is the Age of Regeneration!

THE WATCHERS

Belief is the soul's desire,
Hope is the spirit's wine;
Lethe soothes the heart afire,
Stars still at even shine.

Marking the hours of earth,
Far roll those wondrous spheres,
Still watching human birth,
Still quieting human fears.

Pale moon and glistening stars,
Setting and rising sun,
Guide till the gate unbars,
Shine till man's work is done.

JASON.

An Introduction to the Study of the Tarot

BY PAUL F. CASE

Chapter 5.

In the Tarot the archetypal triad of involution is represented by the Fool, the Magician, and the High Priestess. Readers who possess the cards can better follow the explanation of the symbols if they will place these three trumps on a table, with the Magician immediately below the Fool, and the left upper corner of the next card just touching the right lower corner of the picture of the Magician, so that his left hand will be pointing toward the black pillar on the High Priestess' right. In this arrangement, the Fool stands in the place of *Ain Suph*, and the Magician and High Priestess indicate the positions of *Kether* and *Chokmah* on the Kabalistic "Tree of Life."

The Fool is *Yod* of *Yod*, the archetypal active principle of involution, *before* manifestation not as It really is, because the Absolute transcends finite comprehension, but as It has revealed Itself, in a measure, to the wise. He is *Ain*, No-thing, *Ain Suph*, No Limit, and *Ain Suph Aur*, Limitless Light. This last designation is the keynote of occult doctrine. What it implies is confirmed by the discoveries of modern scientists, although they approach Truth by other paths than those of occultism.

Because we must think of the Absolute in terms of our own experience, It presents Itself to us in human form (The Fool); but behind this personal seeming the sages discern something higher—typified in this picture by the white sun—an Impersonal Power, manifesting as the Limitless Energy radiated to the planets of innumerable world-system by their suns. In manifestation, that Energy, symbolized also by the fair hair of the traveler, is temporarily limited by living organisms. Of these the vegetable kingdom, represented by the green wreath, is the primary class, from which, in course of evolution, spring animal organism, typified by the red feather. The Supreme Spirit is forever young, forever in the morning of its power, forever on the verge of the abyss of manifestation. It always faces unknown possibilities of self-expression transcending any height it may have reached at a given time; hence the Fool faces west, toward a peak above and beyond his present station. It is THAT which was, is, and shall be, and this is indicated by the Hebrew letters *Yod-He-Vau-He*, faintly traced on the collar of the Fool's undergarment. This inner robe is the dazzling white Light of Perfect

Wisdom (*Sattva*, in Hindu philosophy); and it is concealed by the black coat of Ignorance (*Tamas*), lined with the red of passion, fire, and material force (*Rajas*). This outer garment is embroidered with what seems to be a floral decoration, but the unit of design is a solar orb, containing a red double solar cross, surrounded by seven triple flames. These are the seven Spirits of God, the *Elohim*, through whose activity all forms are projected, according to laws analogous to those of the vegetable kingdom.

The primary manifestation of Spirit is Will, of which Attention—the wand—is the essence, and to which Memory—the wallet—is closely linked. Wisdom, having for its essence Imagination—the rose—is the secondary expression. Upon the progress of this vital principle in humanity depends the advancement of the sub-human forms, represented by the dog.

A key to the true significance of the title is the saying, "The wisdom of God is foolishness with men." The name of this trump also indicates the folly of every attempt to define the Supreme Spirit. All names are definitions, and to define God is to blaspheme Him.

As *He* of *Yod*, the Magician is passive to *Ain Suph*, hence he is a symbolic antithesis to the Fool. He is God the Creator in the Beginning, in contrast to God the Principle before all beginnings. He is *Kether*, the Primal Will which initiates the creative process by selecting a particular point in space at which to begin.

His passive relation to *Ain Suph Aur*, Limitless Light, is indicated by his uplifted right hand, holding the magic wand by means of which he draws down power from above. That power is the descending Energy typified by the Fool; and the Magician's wand, in the arrangement of the cards explained at the beginning of this chapter, points directly to the verge of the abyss whereon the traveler is poised.

The Magician's left hand points toward the High Priestess. It is as if he were the medium through which the Limitless Light finds expression in *Chokmah*. This gesture also denotes concentration, and the selective action of Creative Will. The same selective action is also suggested by the table, which implies definite location, and is, in one sense, a symbol of the material universe. The emblem of the Tarot suits lying upon it are the elements used by the Magician in his work.

Roses above his head and at his feet suggest the Hermetic axiom, "That which is above is as that which is below." The Magician himself, moreover, through his correspondence to *Beth*, corresponds to the direction Above, which indicates that he is "the

superior nature" or Purusha of Hindu philosophers. He is the Onlooker, the objective aspect of Infinite Intelligence, perceiving nature as something other than himself. In Egyptian mythology he is Thoth, in the mysteries of Greece he is Hermes, and in the allegory of Genesis he is Adam, the first man, or *first mode of mind*.

The roses in the garden are symbols of the universal feminine principle, and they grow side by side with lilies, which are masculine emblems. Thus the flowers, which belong to the Magician, and which he cultivates, remind us of the doctrine that the number One possesses duality; for they denote the Law of Gender, an important aspect of the duad.

Over the Magician's head is the lemniscate symbol of the Holy Spirit. A double zero, it represents the ancient doctrine that in creating Spirit divides itself, so that the One becomes Two. The central point of contact is *Kether*, the "Small Point" of primary manifestation.

Because even the Primal Will is a limitation of *Ain Suph*, it possesses some degree of the quality of darkness. Hence the Magician's hair is black; but a golden band surrounds it, to show that the Darkness is held in check by Light. Here is the antithesis to the Fool's yellow hair and his green wreath.

The Magician's red mantle symbolizes Light and Creative Force (*Rajas*); his white robe denotes Purity and Wisdom (*Sattva*); and his blue serpent girdle represents Time and Occult Science, because the Ancient Wisdom is the fruit of observations and experiments begun thousands of years ago.

The High Priestess is the archetypal formative principle, *Vau of Yod*, which combines the potency of the Originating Yod (The Fool) with the initiative and selection of the Creative *He* (The Magician). The Fool may be represented as a circle, the Magician as the center, and the High Priestess as the diameter, dividing the circle into two equal parts. The circle is Infinite Intelligence; the center is the Primal Will, and the extension of that Will toward the limitless circumference is the Line, the geometrical correspondence to the number Two. This is *Chokmah*, the Sephirah of Perfect Wisdom. The High Priestess is the feminine *Chokmah*, personified in proverbs as a woman, passive in her relation to *Kether*.

Literally, her name means "The Superior Feminine Elder," or the archetypal feminine principle. She is what Hindus call *Prakriti*, the *inferior* nature of the Supreme Spirit. Yet she is one in essence with the superior nature, Purusha, from which she

proceeds. The *Emerald Table* of Hermes says the same thing, "As above, so below;" and the bearing of this upon Kabalistic doctrine in the Tarot is the fact that the *Sepher Yetzirah* attributes to *Beth* (The Magician) the direction "Above," and to *Gimel* (the High Priestess) the direction "Below." She is Eve, before her union with Adam; and she also wears the horned crown and blue robe of Isis. The color of her vestments likewise connects her with the Virgin Mary, and the moon at her feet suggests the goddess Artemis, or Diana, also a virgin.

In more than sex is she the antithesis of the Magician. His mantle represents Fire and Light; her garments, in both color and line, remind us of Cold and Moisture. The Magician stands; but she sits on a cubic stone, a symbol of Salt, which crystallizes in perfect cubes, and a reminder of the saltiness of that mystic Sea which is associated with the name of Mary. The Magician is out-of-doors; but the High Priestess sits in a temple. He is the objective aspect of consciousness, the Cognizer of the universe and its laws; she is the subjective aspect, reflecting what he perceives, and recording it upon the scroll of the Memory of Nature. That scroll is inscribed with the word *TORA*, the four letters of which, arranged in certain ways, afford a clue to the whole mystery of the Tarot. As written on the scroll, they are the phonetic equivalent of the Hebrew *Torah*, the Law.

The pillars are those of Solomon and Hermes. Opposite in color, but alike in form, they represent Affirmation ("J" or *Jachin*) and Negation ("B" or *Boaz*). For strength (*Boaz*) is rooted in resistance, or inertia—the negation of the Establishing Principle (*Jachin*) of all things. The High Priestess sits between the pillars, because she is the equilibrating principle between the "Yes" and the "No," the initiative and the resistance, the Light and the Darkness.

From the pillars hangs a veil, embroidered with palms and pomegranates. The palms are masculine emblems, and the pomegranates are feminine. The latter are so disposed upon the veil, that, although but seven can be seen, three more would be shown were not the High Priestess in the way. The basis of this design is the Kabalistic "Tree of Life." Kabalists will notice that the crown of the High Priestess has its horns in *Chokmah* and *Binah*, and its orb in *Daath* (Knowledge). The lower point of the solar cross on her breast touches *Tipherith*; and her seat, the Cubic Stone of Salt and of the Material Universe, is in *Yesod*, the Foundation, and *Malkuth*, the Kingdom. Lack of space forbids a more extended explanation of this arrangement; but

the keys to it are already in the possession of readers who have mastered the elements of the preceding chapters, and it will be even more intelligible as we proceed with the interpretation of the other major trumps.

Such is an outline of the significance of the first triad. Let the student ponder upon it, and amplify it for himself. To each person some aspects of the doctrine of the Tarot are more obvious than others. Yet they are all related, and he who masters these first principles may be sure that, in due time, he will find them leading him to other, and higher aspects of that One Truth that is back of them all.

THE NIGHT-BLOOMING CEREUS

Thou Flower of Darkness! Of thy breath
I breathe in thankfulness supreme!
Divine the Darkness dawned and Death
Drew on and swallowed up my Dream.
Dense was that Darkness yet I stood
And gazed upon one distant Star
And knew that somehow all was good
For what was mine must come from far.
Ashamed yet guiltless I declined
To let the crimson stain my cheek.
Undone yet dauntless I divined
That tears are only for the weak.
And so I sent them to their source
And stayed the sob that choked my breath
And suddenly discerned a force
Arising from the Deeps of Death.
As once I saw that Magic Flower
Unfold at sunset and unroll
By slow degrees from hour to hour,
Behold—the Blooming of the Soul!
A pause, a glimmer in the gloom,
A thread of light, the merest spark!
I wait the Opening of the Bloom
For Silence follows on the Dark.

GRACE PEARL BRONAUGH.

The Fundamental Principles of the Pi-King Tao

AND THE CABBALAS OF EGYPT, INDIA AND
THE HEBREWS

By ZEOLIA J. BOYILE

DEFINITIONS OF NUMBERS

(Continued)

16, OR THE LETTER P

Brave; frank; loyal; honorable. Love of wresting treasures from the earth. Especially good in mining operations or anything of that type; geology; chemistry. Determined and naturally quiet. Fond of music, artistic talent. Good voice, generally baritone or contralto, often sculptors, or painters.

High places are dangerous for those having this number. Must be careful of acquiring over-confidence in themselves, as the tendency is to speculate, which in this number will be almost certain to lead to bankruptcy and ruin. The brain in such a case usually gives way.

Hebrew Cabbala.

Frank; Agreeable, loyal; brave; very susceptible upon all points of honor. Danger of ruin; overthrow; bankruptcy; accidents; falls, loss of position. The mind blasted by the Astral fluid.

Chinese Tao and Yi-king.

Returning to the root. Compose music. Should be satisfied with enough. Rises to great height. Gets chronic complaint; lives on. Darkened mind. Should be in a state of stillness and guard this state with unwearying vigor. Live by regular rule. Not to know regular rule leads to wild movements and evil issues. Knowing regular rule and stillness one will endure long and be exempt from decay to end of life. Require much rest. Docile obedience.

17, or the Letter Q.

Dominates speech and writing; hope; cheerfulness; love for science, especially good in chemistry and literature. Usually take long journeys, generally across the sea. Excellent number for business, but sometimes do harm by being over hopeful. Good in connection with theatres, public speaking or also as couriers. Reserved; determined in overcoming obstacles. Love of outdoor

life. Very fond of travel. Psychic. Good number for aviators. Digestive troubles.

Hebrew Cabbala.

Hope; insight. Against the torments of the spirit. Revelations in dreams. Love music, poetry, literature and philosophy.

Lowest form: atheista; uncertainty.

Chinese Tao and Yi-king.

Crossing the sea. Going beyond the gates to find associates and so achieving success. Cleaves to the little boy and lets go the man of age and experience; later cleaves to the man and lets go the boy. One who is followed by others. Means the performance of service. Strong comes and places itself under the weak. Attributes movement and pleasure. Simplicity in habits. Distant journeys.

18, or the letter R.

Natural healer and counsellor. Has talent for either a lawyer or a physician.

Great love of home but often unfortunate in this direction. Tendency to the pathetic and sometimes to melancholia. Represents the condition of mind usually aroused by twilight in a lonely spot on earth. Strong imaginations, often given to writing verses, usually pathetic; can write very fanciful tales which in spite of the leaning to sadness may often sparkle with humor; as those natures derive great pleasure from the merest trifles. Usually win when drawn into law-suits.

Genital organs the weakest in this number also subject to over-excitement of the heart.

Hebrew Cabbala.

Justice; truth; integrity; faith; innocence. Loyalty. Crosses in love. The twilight.

Lowest form: Unprofitable associations with women. False sense of security.

Chinese Tao and Yi-king.

Enjoy even small things. Faithful ministers in the midst of anarchy. Wisdom; shrewdness; benevolence; justice; prudence; circumspection; tact. Should weigh matters well. Can be hypocritical when necessary. May become great.

19, or the letter S.

Thoughtful; compliant, easy to please; very affectionate; amiable modest; courage in adversity. Love of home and always striving for one, or endeavoring to render it better. Serious, though witty and quick at repartee. Original in thought and action. Often marries young. Successful in real estate or in

any matters connected with land, building, etc., providing the site be near water, and especially with low-lying land. The name Astor will be found to add to this number. Inventive. Literary.

Danger to the lungs, or from troubles affecting the breath. Hebrew Cabbala.

Memory; intelligence; amiable; modest. Supports adversity with resignation. Marriage. The joys of the hearth.

Lowest form; debauchery; trouble in the home; failure; despair.

Chinese Tao and Yi-king.

The fuller understanding of life. Not much danger from water, fire, nor high places. Being pleased and compliant. Waters of marsh with earth above enrich and supports people without limit. If he is great he will draw contemplation; he who attracts contemplation will then bring about union of others with himself.

20, and the letter T.

Quick brain; interested in spiritual matters. Artistic; fine draughtsmen. Natural peace makers but often rendered unhappy by contention in the home. Tends to delicate spiritual bodies, and headaches. Gentle. Talks very little. Thoughtful. Conscience. Given to thinking themselves in the wrong. Often a slight peculiarity in the use of the lips when speaking. Nearly always a pretty mouth. Excellent physicians. Tendency to brain fever, headaches, and sometimes brain troubles.

Hebrew Cabbala.

Religious; chaste; for converting the people. Conscience. Moral. Gentle. Excellent mothers.

Lowest form; irreligious; weak characters; dissipation; cruelty; drug fiends.

Chinese Tao and Yi-king.

Contemplation outward and inward. Being different from ordinary men. Contemplates his own character. Conscience. Seeming listless and still. Worship; sincerity; dignity. Peace securing. Now high, now low, but in harmony with all.

21, or the letter U.

Sees over large spaces mentally. Quick brain. Natural protectors of all helplessness; good actors and musicians; usually fine voices, soprano or tenor. Very fond of studying the medicinal qualities of plants. Love of gardens and perfumes and their manufacture. Fond of astronomy, literature, poetry, and study in general. Brilliancy. Retain their youth for a long period. Tendency to carping criticism. Patti is 21.

The U as a letter has a special quality of its own, of having things slip away from it. Sometimes this will be through a personal fault of overlooking, or neglecting some opportunity which presented itself. More often, however, it will occur through absolutely uncontrollable circumstances. Must therefore, when this vowel is the first in a name, or is present in quantity, look over a matter carefully to see that nothing has been neglected.

Must guard the throat.

Hebrew Cabbala.

Love poetry, literature, astronomy, geography, and all abstract sciences. Passion for study. Careful in detail.

Lowest form; ignorance; errors; prejudices.

Chinese Tao and Yi-king.

The true draughtsman. Bright intelligence. Advantages in restraint. Uniting; but things should not be united in a reckless or irregular way. The essences of things are all within it. Moves by contraries and leads to results opposite to those existing.

22, and the letter V.

This is the number of the "wanderlust." Extremely fond of travel, especially by water. A fortunate number though usually very generous with money, too much so; spends freely and often extravagantly. Strongly artistic; clever; love of ornament; very nervous. Fond of social life; danger of becoming *merely* an ornament. Apt to develop weakness of character because of the money spending tendency and a strong dislike to saying no, so easily led astray.

In its best side, gives very beautiful characteristics; generosity; gentleness; philanthropist; a natural healer; usually fortunate in regard to money. In its lowest side will become dissipated, weak, extravagant, and drop to the lowest depths.

Safety in travel. Especially successful in commerce; ships and shipping; importing and exporting.

Be careful of nerves and brain.

Hebrew Cabbala.

Fortune; renown; diplomacy; commerce. Influences for voyages and discoveries; liberal and philanthropic ideas. Good counsellors. Diplomats.

Lowest form; extravagance and dissipation.

Chinese Tao and Yi-king.

Occasion for joy. Attains his end. Partial becomes complete. The crooked straight. The empty full. The worn out new. Elegance and intelligence. Society observances. Ornament. Little advance if ornament takes the lead.

Occult Story

THE EYE OF ID

BY LAURELL E. SMALL

(Continued)

She expected it to be about dawn, but the little ivory clock upon her dressing table showed that she had been gone not more than about four minutes in all. She considered this most appalling and put the clock to her ear to see if it had stopped, but the faithful little timepiece was ticking away in a perfectly natural manner.

How was it possible for all that to happen in such a short time, she wondered, forgetting, or failing to apply, the familiar Biblical idiom, 'A day is like unto a thousand years in the House of the Lord.'

She wondered if she had dreamed—if imagination had a double functioning—the waking imagery being but a feeble shadow—a reflection in a troubled pool, as compared to that of the soul which is diaphanous and translucent. Such was the substance of her thoughts, if not the very words. How would Robert explain it in the morning?

Of Pheron, she hardly dared to think. She was afraid to touch that blissful, mysterious meeting with mere physical thought, for fear of altering it one jot or tittle. She preferred to keep it, a dim and misty whole, in the back of her mind, somewhere—somewhere as inexplicable as the experience itself.

Had she, then, really invaded Robert's dreamland—looked upon the awe-inspiring Eye of Id—and glimpsed the existing shadow of Meshuliba?

Had she seen and spoken to—but there!—she had promised herself to keep that sacred from the profanation of doubt-sown, conscious thought. Something to cherish even from herself, to her dying day—from the self, which according to him, was all that kept them apart.

Between her thoughts and her impatience for daylight, Tascia was awake far into the morning. When at last she did fall asleep, it was heavy and dreamless, continuing beyond her usual rising time.

Martha, busily officiating at the breakfast table, first covered Tascia's eggs to keep them warm . . . then she put them on the stove over the hot water kettle; finally, fearing they would get to be as hard as bullets, she dispatched Robert to see what was detaining Tascia.

Robert, meantime, had been watching the door with eager eyes. He arose unusually early that they might have a long talk before breakfast—he had so much to say to her. Gladly he hastened to obey Martha's order, taking the stairs two at a time and making such a racket about it that he awakened Tascia. Completely forgetting his usual politeness, he rushed into her room without the formality of knocking.

He found Tascia blinking sleepy eyes, trying to realize her location, the time, and all the little details incidental to a sudden awakening from deep slumber.

Before Robert or Tascia could begin to unburden their minds to each other, Martha came rushing in, breathlessly, right upon his heels. The cause of the excitement was a telegram which had that minute arrived—a telegram, for which, though Martha had almost worn out her eyes looking, the minute she saw it, she wished it had never come.

This feeling of guilt, however, lasted but for a second. She shook it off with a shrug of her thin, angular shoulders, and a feeling of triumph and strength immediately succeeded her momentary cowardice. This was one of those rare moments in Martha's life, when she touched sublime heights, as glory lit as any Napoleon had known.

She knew by the *feel* of the telegram, the tenor of its contents. Imagine Martha, the commonplace, being able to *feel* the nature of an unopened letter. Who dares to call another human being commonplace? Who dares to call *anything* commonplace? God being everything, and *all* things, can He be commonplace?

When Martha entered Tascia's room, controlling her conflicting emotions, even to the gasping breath of haste, and the gleam of triumph in her eye—when she calmly, indifferently tossed the telegram upon the bed beside Tascia, as though telegrams were a commonism at Point Lawrence House—when she took Robert by the hand and said: "Come on, Bobsy, we must go down and bring up a bite of breakfast for Tascia; she doesn't look up to snuff this morning"—and to Tascia, "Don't get up yet, honey, you look as if you didn't half sleep last night"—and when, after sending the reluctant Robert down ahead of her, she lingered at the head of the stairs to choke down the lump in her throat, and to furtively wipe the corners of her eyes with the hem of her apron, we learn that there are unsounded depths even in the hearts of "commonplace" self-made drudges—like Martha Erwin.

Verily, the heart of all is the Heart of God, and of such stuff

was the Martha made from whom Tascia hid the suffering of her sensitive soul, for fear she would not understand.

It was Martha who served, and sacrificed self, to provide for the two beauties the opportunities for which she, herself, hungered. She toiled that they should not soil their dainty hands—she saved that they might enjoy luxuries and wear apparel befitting their dresden delicateness. She would be far from “plain,” had she not neglected her own self-culture, obliterating herself as the price of happiness for the two whom she loved, being father, mother, brother, sister—all in one to them, while they, in return, said pityingly, in their hearts: “Poor ordinary Martha!”

She remained downstairs until she thought Tascia had been given sufficient time to thoroughly digest the message. While she waited, she fervently prayed that her sister would not act the fool. She decided to ask no questions and proffer no advice. She would let Tascia act as she “thought best,” trusting in the Powers, that she would “think best” what she, Martha, prayed for.

After what she thought a reasonable period of time, she went upstairs again, carrying some breakfast for Tascia and trying hard to be the dissembler she was not.

“Feeling better, dear?” she asked solicitously, but without looking at the “patient.” Industrious she arranged the tray at Tascia’s elbow.

“Who said I wasn’t feeling good? Need one be ill to oversleep?”

“Oh, then you *are* all right! I thought, seeing as—”

“Martha!” exclaimed Tascia, sitting up suddenly in the bed and almost knocking over the breakfast tray. “Who do you think sent this telegram?”

“Who, dear”? Martha was exasperatingly unconcerned.

“There!” tossing her the yellow sheet. “See for yourself. Now, how do you suppose he knew where to find me?”

“Do you know? How?” Martha fenced.

“I can think of but one way, Martha, and that I cannot tell you, you would not understand. There are things in this world more marvelous than description can ever paint. Oh, dear! oh, dear! if I try to think any more my poor head will burst. As you see, Martha, he threatens to arrive almost as soon as the telegram. What *shall* I do?”

“Eat your breakfast first, then do as you please after,” was the abrupt reply. “Since when are you in the habit of consulting me for guidance? If I am to have company, I guess I had

better get busy and put the house to rights; it's a sight. Then I must not forget to notify Beatrice. She will want to look her best for Pheron. She was wild about him, even as a young hoyden."

Without waiting to observe the effect of this parting shot, Martha made a hurried exit. She was relieved beyond words at the turn things had taken—Tascia had come to a very original conclusion, evidently, as to how Pheron discovered her retreat.

No sooner did Martha close the door behind her, than Tascia sprang out of bed and ran to the mirror. Close to it she peered into her face—looking for the shadows of secret suffering which might be lurking there. Mentally, she compared her looks with Beatrice's—selfish, beautiful, but jejune Beatrice, with the undimmed freshness of nineteen in her favor.

The subtlety of Martha!

Four years before, Tascia had nothing to fear from Beatrice, the pig-tailed tom-boy of fifteen, but Martha who had never had a love affair, knew what spurs to apply to Tascia's flanks.

Tascia turned to the contemplation of her wardrobe with great concern. She must not appear to be specially adorned for the occasion, still, she must, without question, be at her best.

In Tascia's garden, the velvet red of Beauty Roses, paralleled in witchery the soft, warm glow of her own brown eyes. How explain the subtle resemblance of things totally dissimilar. Why should velvety Beauty Roses, rich in fragrance suggest Tascia's eyes, and Tascia's eyes transport one to a garden abloom with fragrant Beauty Roses?

At least so Robert, the little boy o' dreams, perplexed his mind, as he sat at her feet on the gravel. Then, giving it up, as being too much for him, he made up his mind to set Meshuliba the task, at first opportunity of solving the riddle of the Beauty Roses and Tascia's eyes.

In her lap he had placed some long-stemmed roses, where they lay like crimson stains against the whiteness of her dress.

On the tip of his tongue burned a message from "Hatkeeta." All morning he had watched in vain for a chance to be alone with her and now that he had it, the words would not come. How could he express himself to one who seemed a thousand miles away in mind? Tascia's preoccupation left him with a sense of utter loneliness and desolation.

Her lips moved inaudibly and she muttered something to herself. He knew that she was not addressing him—was hardly conscious of his presence. Silently he rose and slipped away.

She did not notice his departure. Jealous and miserable, he took one last look at his ideal and vanished between the rose-bushes, and around the corner of the house.

"We must tell our bodies we *do* love each other." She was in a "semi-present" state of mind where she seemed to be thinking independently of her physical brain. Her lips moved mechanically, inaudibly muttering the words, repeating them over and over.

Now that the time of Pheron's actual coming was drawing near, she found herself struggling again, with the old feeling of wounded pride. She would show him that she had not been pining away for him all this time, nor was she available at his beck and call. She would be cold, haughty and indifferent. And as a refrain to those thoughts, came: "We must tell our bodies we *do* love each other, over and above all obstacles."

Only a foolish dream, replied the physical brain. How he would laugh, if she ever told him of the experience! How anyone would laugh at such childish nonsense! Then she grew ashamed at the way she had cherished words as coming from him. Did not psychologists claim that people dreamed mostly their ardent and subconscious desires? To publish such an experience, then, would surely be giving herself away.

The only thread of hope to which she clung, was the fact that he evidently obtained her address through supernatural means—otherwise, how did he get it?

And while the question formulated itself in her mind, a heavier tread than was ever heard at Point Lawrence House crunched the gravelled path, between the violet banks, that led up to Tascia's garden.

It was four years since she had recognized those footsteps. An inward trembling seized her. Her first impulse was to take flight—to be the last of the family to see him, but before she could act upon the suggestion, she realized that he was already coming straight towards her.

Time for a hasty and nervous pat at her hair, to rebuke a tightening at her throat, and there he was, standing right in front of her.

(*To be continued*)

To the Aspirant

By THE TORCH BEARER

Teach all sides of the truth and not just what appeals to you. The truth never disrupts.

If others see the truth in the statement of your belief and desire to know more, tell them of the guide posts which point the way (books), but do not enter into argument and try to convince others that yours is the only way—all paths lead to Rome.

Relaxation—meditation—concentration are the orders of the day, not combativism.

He who fears to grasp what is within his reach is unworthy of truth.

The duties of the soul are first. Those who are blind cannot lead those who see.

When worldly obligations interfere with the evolution of the soul they must be eliminated. To do so it is unnecessary to be cruel, but one must be firm in demanding his freedom.

Harmony and freedom are the birthright of every soul.

Many think that doing what others wish should come first. This is wrong and an error of the material mind. The first requisite is developing your soul, then giving innocent pleasure where it does not interfere with your growth.

If society and its members do not understand the truth, that does not exempt you, who know. You must decide for yourself whether your duty is towards your soul or to society.

If members suffer because they are blind, you cannot stay to assuage their many false griefs.

He who loves many things more than truth is not worthy of receiving truth.

Justice is the great thing, but it is necessary to look at it from an impersonal standpoint, in order to see what it is.

In the beginning the debts to the many come, but when they are paid and the doors of the Hall of Knowledge are open for entrance, it then resolves itself to the greater justice—that due to the Soul, and through that, to the benefit of humanity at large, instead of the individual.

Human ties, assumed by the Self, assert their claims insistently, but have nothing to do with vibratory forces which are eternal.

Higher Thought

SELF-CONTROL

By EUGENE DEL MAR

The approaches to heaven come from the direction of hell. The positive and constructive are reached by the roads of negation and destruction. The easy avenue to the determination of what anything is is along the line of what it is not.

Self-control has no intimate relation with repression, which is allied with stagnation, paralysis and death. Repression is a symptom of slavery, and denotes lack of self-appreciation. Repression is allied with doubt and fear and cowardice, with passive acceptance and resignation, with admission of inability to meet what the occasion calls for.

Self-control does not denote a constant and uneventful dead level, where one's emotions are held back or are expressed in vibrations of dull gray. There is nothing at all uneventful or dull or gray about self-control, and nothing that suggests uniformity or lack of diversity.

Self-control is not a product of ignorance or selfishness. Ignorance fades away as self-control develops, and selfishness is the great enemy of self-determination. Egotism mars and disfigures all human relations and activities.

Self-control denotes that one has acquired vitality, flexibility, fluidity; the ability to express or repress at will; to change from one activity to another; to transform, transpose and transmute. It represents life, and ever more vitality. It means expression as far as one wishes to express, stopping when one desires to stop, and again expressing as one pleases to do so. It denotes Mastership.

Self-control is allied to faith, courage and active acceptance. It is always coupled with wisdom and altruism, for it is a quality to which they appeal most strongly.

Life is gauged by the degree and quality of its expression. Life's harmonies are manifested with beauty only as contrasting and correlated notes are merged into symphonies. Unchanging lurid tints become as commonplace as do unvarying neutral colors. A dark streak brings out a light background, and a splash of bright color intensifies the darkness that it reveals.

Emotion is the mainspring of life; without love, sympathy, enthusiasm, what is there in life? But the mainspring has its

limit of tension, and it will snap if too tightly contracted. Like the blade of Damascus steel, life fails in its elasticity and responsiveness as it loses temper. Emotion is a friend or an enemy according as one masters it or permits it to enslave him.

To lack self-control is a misfortune, but to be without emotion is a calamity. To be a slave of that which one may make a slave to him is the condition that always precedes mastery; but the lack of an essential to mastery is to be deplored. Passions, emotions, feelings, nerves—these afford tests and opportunities, and they are the instruments whereby one attains to mastery.

Self-control is one thing and control of the body is another. The body is not the Self, but merely its instrument. To hold the body stiff and at attention may be a symptom of self-control or it may denote a lack of it. Self-control does not require tension and contraction. Its disposition allies it more closely to serenity, poise and expansion.

Self-control may evidence itself in enthusiasm, exuberance or even wild delirium! But then one is merely playing a role and acting his part; he may change his lines, his costume or his mask at pleasure. He assumes the risk, counts the cost, and pays the price; he starts and finishes as he pleases; he is the master and his servants obey.

The greater one's self-control the less effort is required to accomplish. Self-control dispenses with strenuous physical activities. To make a noise, create an excitement, wield a big stick, or to use violence of any character betokens comparative ignorance, weakness and lack of spiritual understanding.

Self-control appeals more to the inner powers than to the outer physical activities. Self-control renders one independent of outer circumstances, in placing reliance upon the God within. It indicates dominion over its emotional and intellectual instruments, and deliberately and of free choice uses either the mailed fist or the velvet glove as the one or the other is deemed more advisable.

Self-control is not evidenced in a dominating, commanding or imperious disposition or activity. Only the weak need assume an attitude of strength. The strong soul has soft and easy ways, gracious and winning manners. One's face and form, attitude and posture, atmosphere and aura, movement and poise, speech and silence—each and all are revelations of his strength or weakness, and of his degree of self-control.

Fundamentally self-control includes and measures all control. One never gets away from or beyond the Self—that is, his

universe—and when the Self is in control the universe is at his disposition. When one is able to hold his mental and physical powers at poise, in his spiritual grasp, he has converted himself into a powerful magnet to attract to him whatever his wisdom may suggest.

With self-control supplication becomes unnecessary, begging undignified and even conscious demand may be dispensed with. One knows what he requires, and his mere vital functioning places a compulsion on circumstances that may not be denied. He draws to him what he requires, because he has the stronger pull. It is not difficult for that which he attracts to come to him, for he has made for it an easy line of least resistance.

Suppose one desires to go by rail from New York to Chicago. He would board the train and, under the guidance and control of the engineer, the engine would take him along prescribed lines, at a determined rate, in settled directions, with fixed stoppings and relays, and according to a prearranged program, would carry him safely to his destination.

But if the engineer permitted outer circumstances constantly to change his plans, if he choked his engine with too much fuel or starved it of the needed energy, or if he took no notice of signals or agreed conventions, how long would the engine stand the strain and where would the passenger get off?

His safety is measured by his self-control, his freedom is dependent upon his conformity to the laws of his Being, and unless he obeys the rules of the game of life inevitably he will make a sorry mess of it.

There is a Universal Key-Board and one has but to touch the right button in order to secure whatever he desires. He must first learn the rules of the game, and then he must touch the right button. Ah! there's the rub—the right button! If he wants "pleasure" he touches not "pain," if he wishes "happiness" he avoids "misery," if he desires "health" he keeps away from "disease." But there are so very many buttons, and such infinite ranges of connections and relations, that, after all, the game is as deeply profound as it is exceeding simple.

The key to the problem is self-control—control of the body by the emotions, of the emotions by the mind, and of all by the Self. Then reality assumes predetermined form, the invisible takes on visibility, complexity resolves itself into simplicity, and, as required, the right button presents itself for pushing and at the opportune time. Then the universal strands of energy and power are at the disposition of balance and poise, and one becomes a citizen of the Universe—a spiritual center of divine power!

Theosophical Talks

By ASEKA

Seeking the Truth

The late lamented Felix (or was it Festus?), Governor of Cæsarea, is reported to have asked Paul the Apostle: "What is Truth?"

Paul claimed to be a "master-builder" (an Initiate), a messenger sent to the Gentiles whose eyes were to be opened to the Light of the "unknown God"; claimed to be one who spoke "words of truth and soberness"; one who spoke in the name, and by the authority of, his Master—the Lord.

He said so himself, and, surely, he ought to know!

It is within the bounds of possibility that Felix (perhaps it was Festus) knew a trifle more about Paul than the latter suspected. It is just possible that Felix had been informed of other claims made by Paul, as for instance, when the apostle of "truth" delivered an address *in Hebrew* to a crowd of Jews, and in which he asserted that he was *a Jew*—one of themselves; whereas now that he was on trial, he claimed to be *a Roman born*, claiming also the rights of a Roman! (How like our present-day American (?) pro-Germans being caught with the goods!)

Paul was so voluble in his defense, so indignant at the treatment he had experienced at the hands of his captors, so insistent in his claim of being a pure gold, twenty-four carat hall-marked chunk of truthfulness, we cannot help having a lurking suspicion that Felix—knowing old bird—felt that the gentleman did "protest too much."

Roman governors had ample opportunities for learning a lot regarding human nature, and we may take it that friend Felix was not lacking in the essentials of the politician. Judging from history, there were no flies on Felix, and probably he knew as much of human nature as the next man, otherwise he would not have been a governor of a Roman province; he would have worn out the tail of his toga sitting on the palace steps waiting for a job.

Examining the matter with our ordinary, everyday eyesight—for our Buddhic sight unfortunately has not yet been developed—we surmise that Felix, eyeing Paul through half-closed eyes, asked in a weary voice edged with sarcasm, "What is Truth?"

For some years there had been an overabundance of prophets, preachers, messiahs and their adherents; the woods

were full of them. When sheep-shearing time came round, and it looked as if Joshua or Jonas would have to quit going to school and lend a hand with the flocks of a neighboring farmer, so as to help pay for his keep at home, the aforesaid Joshua (or Jonas), having a deep-rooted antipathy for manual labor, with a half-baked brain full of traditional lore of his nation's former greatness, and vague snatches of the prophecies of its future grandeur, would balk at the thought of hard work and start off "on his own" to save the world. At about that period of the world's history, one could hardly throw a stone without hitting some ragged youth caked up to the eyes with dried dirt, who stumped the country roads, proclaiming himself as the long-sought, long-expected messiah.

Felix must have had a number of these enthusiastic fanatics come under his observation during his official tenure in Palestine, so we can forgive him the weary, cynical tone of his voice asking the question: "What is Truth?"

Today we have in our midst many descendants of Felix, all asking the same question: "What is Truth?" Also, unfortunately for the questioners, there are not a few "Pauls," each claiming to be *the* one and only dyed-in-the-wool messenger, *the* messenger, *the* master-builder, *the* Initiate, *the* one having authority, *the* one and only deliverer of the message of Truth.

Which is somewhat embarrassing to the seeker.

Probably Felix had heard of the quarrels and bickerings of Paul and Peter, and their claims to "leadership;" had heard, probably, of the joyous derision of the pagan multitude which had something new and piquant with which to amuse itself, and while away the time discussing the differences and claims of these two worthies. Butchering the "Cause" to make a Roman holiday!

Ah! but that was long ago; so long ago. *Autres temps, autres mœurs.* Sad to say, no!

Today the difficulties of the searcher after Truth are, notwithstanding the mass of literature printed, apparently as great as in the "old days." The adherents of this or that "Paul" loudly denounce the rival Paul, at the same time declaring that their own particular "Paul" is misunderstood and vilified; that the teachings of their particular leader, messenger and master-builder—the Initiate—are misrepresented and distorted.

Sad to relate, such is the position today.

Rival claimants and their adherents, all *preaching* Brotherhood, but—as seekers of Truth we must be honest—not *living*

it; passing each other with ill-concealed scornful derision on their curled lips, or else with a self-satisfied "holier-than-thou" expression on their faces, as though they would say: "You poor deluded simp! We have the real thing, you only the imitation!"

Now, while it may be agreed that *absolute* TRUTH cannot be cognized on this physical plane of woe and sorrow, yet it is possible—nay, probable—that each and every one of these "Pauls" has if only a glimmer of the Truth, seen as in a glass, darkly, but nevertheless a bit of Truth, however small. Each bit of Truth, however little, is of value to the sincere truth-seeker—every little bit helps—so would it not be better and more to the purpose of furthering the Cause of TRUTH if, instead of wasting time, energy and paper in recriminations, a common ground were sought on which all factions could meet in harmony to adjust their differences; to work together so as to give their fellow-seekers the benefit of the bits of Truth these various "Pauls" claim to possess?

The object of the *true* occultist, the *true* theosophist, the *true* seeker, the *true* man, is TRUTH. The seeker may or may not be tagged with a label. He may call himself a theosophist, occultist, or what not; the label is merely a distinction without a difference—in the case of the *true* seeker.

The foregoing reflections have been induced by the many and varied protests which have come to us from time to time, complaining of antagonism toward this or that "Paul's" teachings.

This particular section of AZOTH holds no brief for any particular Teaching, Society or Cult. It is not wedded to the opinions, theories, teachings or guesses of any particular "Paul," not even to those of our own particular self!

We are like a miner seeking gold, not caring where we find what we seek (Truth), whether in the common clay of ignorance, in the shifting sands of untruth, the deep waters of deceit, or the solid rocks of theological obtuseness and obstinacy; we seek the one thing only—the golden TRUTH.

So those who subscribe to the motto, "There is no religion higher than truth," be they Besantites, anti-Besantites, Old Catholics, middle-aged and new Catholics, Judgeites, anti-Judgeites, etc., should acclaim our attitude, and also welcome our endeavor to dig out the valuable nuggets of truth lying hidden beneath the soil of error, false opinions, foolish notions, pet theories, false claims and say-sos.

To that end we propose to examine the various teachings and claims of these latter-day "Pauls," so that by clearing away the

useless accretions we may disclose the nuggets of pure gold, if there are any to be discovered.

If these seekers are really seeking TRUTH, and not merely looking for guesses and theories that will fit in with their preconceived ideas; looking for Truth and the God of things as they are, instead of the false conception wandering round the vacuity they are pleased to term their "brain,"; anxiously and sincerely striving to lay hold of Reality to make it a living force in their lives, instead of being content with a spineless, blind belief in something promulgated by someone with more gall than gift, more nerve than knowledge, more impudence than information, and accepted because this particular "Paul" has such nice whiskers, or that "Paul" has such soulful eyes and lachrymose accents; if they are really seeking TRUTH, they will approach the inquiry in the same spirit the student of mathematics approaches his problem, viz., without bias for or against any teacher. We are not so much concerned with the teacher as with the teaching, a factor we should keep strictly and ever before us, otherwise prejudice enters into the matter, and when that happens we cannot possibly approach any teaching whatsoever with the unbiased attitude which should be the hall-mark of the true truth-seeker.

H. P. Blavatsky once wrote that she would not believe a Dhyani Chohan if his statement did not appeal to her reason!

All bias either for or against any teacher or teaching should be utterly put away from the seeker's mind, for TRUTH does not depend on what we wish it to be, or what we would prefer it to be, but on what it IS. Therefore, the student of occultism is warned by his teacher to be ready at all times to give up any or all of his preconceived ideas regarding Truth; *he must become as a little child.*

Those pregnant words of H. P. Blavatsky, "A clean life, an open mind, a pure heart and an eager intellect," as being absolutely necessary to the seeker and would-be finder of Truth, are as true today as when she uttered them.

If you have not an "open mind" please do not read further; this is for people who wish to think for themselves.

Our inquiry will start in the next number of AZOTH.

Psychical Research

HYPNOTIC MEDIUMSHIP

A Remarkable Experiment

By LYMAN E. STOWE

During the years 1896-1906, inclusive, a Society of Investigators and Research used my carpet rooms for a lecture hall. We waded deep into every branch and phase of the Occult. I had two of the finest hypnotic subjects I ever saw—Harry N. and Otis O.—two young men 18 years of age. Their powers differed somewhat. Harry was the better clairvoyant of the two; Otis was best in physical demonstrations.

It was at one of these investigators' meetings that one of the strangest Occult events of my life happened; in fact, the whole week had been marked as favorable to such phenomena. The planets were mostly in air signs, to which I attribute the easy working of the Occult forces. The gatherings brought many interested thinkers together, and we learned much relative to hypnotism and spiritualism. As the two young men were of such distinct types, naturally spirits or manifestations of corresponding variety were evoked. An illustration will make this clear.

I could place Harry in the torrid zone, picking tropical fruit, perspiring at every pore and throwing off his outer garments, while Otis would be in the frigid zone, sitting on a block of ice, shivering and putting on the garments Harry threw off. Otis' hand would actually become so cold it was uncomfortable to hold, though the temperature of the room was normal to the rest of us. Neither of the boys could induce the strange conditions of their own volition; the phenomena only occurred when they were under the hypnotic spell.

We had a week of unusual manifestations, and the spirits proved they loved a joke as well as mortals. They proved they could write in a book while it was carried in a pocket, and could take our chess men off the board and bring them back while we were using substitutes. On one occasion, in broad daylight, at my request, a ten-inch lamp-shade reposing on a shelf too high for any person to reach from the floor was lifted off from its lamp and thrown some distance from its resting place where it had been unmolested for many months. This was witnessed by numbers of people.

One of the strange tricks performed by Otis O. was to drop

at full length on a rug prepared for him and lie there any given number of minutes to the second; he made no mistakes. It was impossible for any other person who tried it to get any where near the exact time. When I asked Otis how he got the time so correctly he replied: "I have a watch before me all of the time." I inquired, "Whose watch?" "My watch," said he. "You do not wear a watch," said I. "No," said he, "but I have a watch before me all the time." Now, whose watch did he have? Or is it possible an imaginary hypnotic watch is as reliable as any other?

At our meetings some of the Society wished a spiritual seance, but we had no medium; so some one suggested that I use the hypnotic subjects as mediums and try to get spirit communications through them. I did so, with the following results:

Harry I placed at my left and Otis at my right. There were eighteen people present altogether. I said to Harry: "Harry, I want you to bring some spirit here." "How am I going to bring spirits?" he asked. "You had a cousin Clara who died about a year ago, did you not? Well, think of her hard and call her to you, and then ask her to bring some spirits."

In a few moments Harry began talking to some one, and when I asked to whom he was talking he said: "I am talking to Clara." Soon he began to weep. Said I: "Harry, what are you crying about?" "Clara is blaming me because I was not at her funeral, and I could not help myself; I was out of town." Harry had told me of this before.

Now, instead of addressing Harry, my subject, as an operator should, I addressed "Clara," the spirit, and said: "Clara, you ought not to say anything to make Harry cry; you should say something to make him laugh." Immediately Harry began laughing. I asked: "Harry, Harry, what are you laughing at? "Oh," said he, "it is something between Clara and me, but I shall not tell you." Nor could I persuade him to tell me, notwithstanding it is supposed and generally believed that a hypnotic subject must obey the operator and no one else. Here was my subject, however, ignoring me, his master, and obeying a spirit I could not even see.

"Well, said I, "Harry, tell Clara to bring some spirits." Harry replied: "Here's a man who wants to talk." "Describe him," said I. He did so, and I asked if any person recognized him; all declared they did not. I then said: "Ask him his name." Turning to me, Harry said: "His name is James Fisher, and he wants to talk with Mr. Stowe." I addressed the invisible Mr. Fisher, and said: "If this is the James Fisher who was a school-mate of my older brother, and who, at a spiritual seance at my

mother's home a great many years ago, said, 'When I pass over, if I can come back to any of you, I certainly will,' let him give one loud rap on the table for each year since he passed out." In just a moment or two ten loud raps came on a table which none of us could reach without rising from our seats, and it required considerable deep study on my part to determine whether the stated number of years was correct, but I verified it exactly.

The club here entered into a discussion whether or not a spirit could come back at will, or must await conditions. I suggested that we ask "Mr. Fisher." But, when I asked Harry to speak to Mr. Fisher, he replied: "No; Mr. Fisher is busy talking, and I will not interrupt him." "Harry," said I, "Mr. Fisher is here to see me, and will answer you at once." My effort was in vain; I could not get Harry to interrupt Mr. Fisher, notwithstanding a hypnotic subject is supposed to obey his commander or operator.

I had paid no attention to Otis, but the latter began talking, and I supposed he was addressing some of the club members, until I asked: "Otis, to whom are you talking?" "I am talking to Mr. Fisher," he replied. "Did you not hear me tell Harry I wished to speak to Mr. Fisher?" "No," said Otis; "where is Harry?" "Harry sits on my left," I replied. I then turned to Harry and asked: "Harry, do you not see Otis here?" "No," Harry replied; "where is Otis?" I then said: "Harry, here is Otis on my right. Otis, here is Harry on my left." At once, each replied: "Why, hello, Ote; when did you come here?" "Hello, Harry; when did you come here?" These young men had come together and talked the matter over prior to being hypnotized; yet here were at least three worlds within touch of each other, and neither could see the other's world. This would seem to indicate that all life is a condition of mind.

AN UNUSUAL EXHIBITION OF TELEPATHY

BY MICHAEL WHITTY

Telepathy, the projection of a mental image by one and the reception of it by another, is so generally accepted by science, is so recognized among the facts of psychology that particular instances of demonstration have become merely an opportunity to observe the phenomenon at first hand. It is very rare, however, to find a person with the ability to get the mental picture projected so clearly and so unerringly as is the case with a young man who uses the professional name of Syko and who is under the management of the well-known Professor Zancig.

Mr. Zancig and Syko called at this office a short time ago and demonstrated to the writer their powers of sending and receiving and the performance was remarkable. Without a sign or suggestion, beyond the signal words "Are you ready?" which were used regularly, the boy with his back turned to us, read correctly passages from a book picked up haphazard and chosen by the writer; he reproduced hieroglyphics and symbols drawn for him which the writer is quite sure were strange to both Mr. Zancig and Syko; and then, going into an adjoining room, this boy read off correctly the numbers and key letter of several one and five dollar bills which the writer took from his wallet, and also described the likenesses on them and read the signatures attached. Mr. Zancig did not even hold these but merely concentrated upon them.

Professor Zancig tells an interesting story of how he and Madame Zancig were strongly attracted to this youth. When touring England, demonstrating Madame's telepathic power, they came across the parents of this boy who was then an infant. Madame Zancig, having no children of her own, was anxious to adopt the child, but the parents would not consent. Four years later they again met, the boy recognized Madame Zancig and a strong attachment sprang up between them. Later the family came to America, they again met, and the mother reluctantly consented to the development of the boy's powers.

Madame Zancig passed away in 1915 and Mr. Zancig thinks that she left with this boy the power she had to receive the thoughts and messages from her husband's mind. In view of the celerity and accuracy of his mind reading it is conceivable that Madame Zancig aids in the matter in some way.

Astrology

EIGHTH HOUSE INFLUENCES

By E. G. BRADFORD

The following, quoted from the New York *Tribune*, is similar in substance to the news item that appeared in the press the early part of last November:

For twenty years it has been a tradition in the Marine Corps that Sergeant Major John Henry Quick, of the 6th Regiment, bears a charmed life. Sixteen months' service in France has strengthened this belief. Quick reached this city yesterday, his twenty-eight years in the Marine Corps entitling him to retirement.

It was at Guantanamo, in 1898, Quick first achieved his reputation. The Marines landed on the Cuban coast and Quick stood upon the breastworks, clearly outlined to the foe, and signalled directions to the gunboats, while 3,000 Spaniards tried in vain to hit him.

In the Philippines he fell down a steep cliff into a river, but was rescued by a passing native, hardly bruised. At Vera Cruz he led the landing party, planting the Stars and Stripes on the battlements, while hundreds of Mexican snipers tried in vain to shoot him down.

Three times in France comrades on either side of him have been killed or wounded by shells or bullets, but Quick has always emerged unscathed.

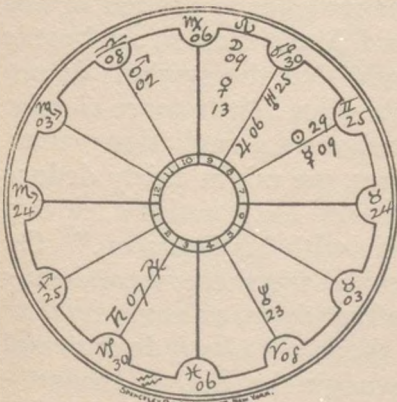
At Bouresches, near Chateau Thierry, June 6th, a courier brought back word to Quick, who was in charge of the supply depot, that ammunition was needed at the front. The sergeant major loaded a truck and drove it himself through the heaviest artillery and machine gun fire to the front. For this he was cited and awarded the Distinguished Service Cross. He already wore a Congressional medal of honor for his Guantanamo exploit.

Quick, who is forty-eight, was born in

Charlestown, W. Va., near Harper's Ferry, and his father, Landon Quick, saw the Marines of his day march John Brown to his execution.

If there is truth in astrology, one reasons, such remarkable escapes as these from wounds and death must have been pre-figured in some way in the chart of birth. Sergeant Major Quick, according to information obtained from his father, was born June 21, 1871, at some time between ten and eleven in the morning. I therefore erected the map for 10:30 a. m.

In a nativity of this kind we would not be surprised to find warlike Mars, the dominant planet, and so it is. Mars is not



only lord of the ascending sign, but makes more aspects than any other planet, and is highly elevated in the tenth angle of renown. Observe also that of the two signs ruled by Mars it is the watery Scorpio that rises on the eastern horizon. Sagittarius, which fills the larger part of the First House, adds its quota to the spirit of adventure. The zodiacal sign Leo, often associated with Governmental service, occupies practically all of the Ninth House of long voyages, and the circumnavigating Moon from therein sends a favoring ray to the martial orb. Finally, counting up the planets, we find that the majority of them are distributed in cardinal and positive signs, and all but two are above the earth. All of which fits rather aptly the profession, etc., of our Sergeant Major of Marines—the vocation he was instinctively attracted to and sought out in the years of his youth. Thus far, at least, the points noted seem to stamp the figure as veridical.

Bearing in mind, however, the tenor of the newspaper clipping, our interest centers in the Eighth House of the horoscope—the so-called House of Death.

Do the testimonies to be found there favor immunity from casualties or do they not?

When we discover that one of the malefics is posited in this particular House, and that Saturn and Mars also direct hostile rays there, it would seem at first thought that the symbols do not fit the facts. But let us analyze the situation a little more closely.

If the Eighth House of any chart showed no afflictions whatever, on the contrary favorable auguries, we might fairly deduce that no imminent dangers would attend that native's career. Such a man would not be likely to "die with his boots on." On the other hand, if in our hypothetical chart there were heavy afflictions and no good testimonies to offset them, an early fatality might reasonably be inferred. But if there were *both* detrimental and fortunate influences focussing through the Eighth House—the latter somewhat predominating, it would not be illogical to interpret this evidence as portending great crises of danger together with amazing escapes therefrom.

Fate, in fact, seems to have connived to thrust this man into the very jaws of death, and then, in the flicker of an eyelid as it were, to snatch him away unharmed.

I incline to this view of the matter, though frankly admitting that it looks little better than a fifty-fifty proposition; and without the actual history of events before us it would require very shrewd judgment on the part of the astrologer to read the stellar script aright.

On the credit side of the Eighth house account we can enumerate the merciful Jupiter in the sign of his exaltation. But although Jupiter in Cancer is essentially strong, and gains some support from a weak conjunction with the Sun, we cannot in this instance expect too much from his protecting power in view of the fact that he is hampered by the opposition of Saturn and the square of Mars. Uranus contributes an element of unexpectedness and suddenness, and being in quartile aspect will have to go to the debit side of the account. Of the three planets tenanting the Eighth there remains to be mentioned the life-giver, the Sun. He is by all odds the most conspicuous here. For one thing, if we admit the force of the statement that the Lord of Life is out of his proper environment in the House of Death, his mere presence in the Eighth is usually of somewhat sinister import. The *Message of the Stars* says of those having the Sun in this position: "Such persons are often threatened by death and sometimes have many hairbreadth escapes." But the Sun, while not happily placed, nor free from affliction by Mars, has a preponderance of good aspects. He is close to the cusp of the Eighth, gets some help from Jupiter, and is in fortunate relation with the providential Neptune. Thus the significant factor in this problem of frustrated threat to life and limb seems to be the Sun with the opportune assistance of the Mystery Planet and the Great Benefic.

READING OF ARMISTICE MAP

By ERNEST WYKES

The map of the armistice while it marks the cessation of the fighting in the Great War, indicates only for the period between the end of fighting and the actual peace signing, not what we may expect in the way of peace terms. What is indicated for each separate nation in a material way requires a map for the seat of government of each for the time of signing, so that the mundane angular aspects of planets and cusps of houses may be noted.

For countries within 15° of the longitude of Greenwich, which includes Britain, France, Belgium, Germany, Austria, Italy, seductive, obscure, visionary, socialistic activity is strongly marked by the position of Neptune near the 10th cusp opposed by the Moon near the 4th. The Moon in the 4th house in Aquarius, considered alone, is a slightly good augury for the final outcome, though both Moon and Neptune are seriously afflicted otherwise. Britain, France and nations near their longitude are assisted however by a steadying aspect to the ascendant from Saturn which

will prevent rash, hasty action and Mars and Uranus also cast beneficent rays thereto. Further east from that point however the Moon loses its influence on the final outcome and Mars and Uranus their good influence on the general welfare of the people, Saturn also diminishing its steadying effect, while Neptune still exerting its baleful action in lessening the honor and standing of the nations by duplicity and craft also begins to come into adverse aspect with the ascendant (representing the mass of the people) an indication that Germany, Austria and countries farther east will by no means be settled to an orderly mode of life during the period of the armistice. Russia not being a signatory to the armistice may not be so much affected, but the adverse Neptune Moon influence reaches a climax about the longitude of east of Moscow and that of Uranus and Saturn about East Siberia—these latter with some mitigations otherwise however.

So far as the United States is concerned by these planets, the bitter opposition to the president's program is clearly indicated by Saturn at the first cusp opposed by Uranus on the 7th, both square the 10th (representing the president) and 10th also opposed by Sun and Venus on 4th.

Jupiter from the common peoples sign and 11th house and elevated is in good aspect to the 10th cusp, but being retrograde points to lack of complete success and the position of Mars adds to this testimony, while favorable aspects of Saturn and Uranus to the cusp having most to do with treaties and similar matters will induce original and unexpected presentation and turns to the events and a persistence and thoroughness that will powerfully and beneficially affect the outcome.

Little success can be looked for along financial lines as the 2nd cusp has serious afflictions with all except the United States, and much dissimulation and trickery will be utilized.

Taken as a whole the United States does not seem likely to emerge from the period in as good esteem and respect as she has enjoyed, the aspects implying this with the exception of that of Jupiter to the 10th cusp, being about on a par with the German map and like theirs springing from internal conditions largely. The presence of the Sun on the 4th cusp is proof of the democratic attitude of our president though the square to Uranus tends to autocratic methods. As a people we gain through law, financial and naval matters while the other allies gain in general advancement, reform and stability, while the Central and more eastern powers continue chaotic during the period.

The Pi-King Tao Department

BY ZEOLIA J. BOYILE

EDITOR'S NOTE.—Miss Boyile 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. As the application for readings now in hand will take at least a year to give them all in Azoth, Miss Boyile will send a reading direct to those who wish it at once for 50 cents to cover typing paper, postage, etc. This reading will be somewhat more elaborate than those appearing here. Address c/o Azoth.

J. B.—February 5th.

Should be very skillful in any work undertaken, whether with the hands or brains. Excellent teacher; this would probably be one of the most successful occupations. Also fine literary talent as well as artistic. Would also be successful in lines connected with printing or libraries. Best when in authority over others. Probably has a temper and may be contrary. Inclined to be dictatorial and might cause trouble in the home by this means. Inclined to fear disgrace or, rather, to regard low position as disgrace. Practical mind, good business head; likes to invest money, but cautious in doing so unless when in a desire to act contrary to the advice of others happens to be uppermost. Versatile mind as well as practical one. Should write well and acquire languages with ease. Can learn anything with great facility. Faithful in marriage; obliging. Vowel in name of mother may cause many things to slip away; this may at times be your own fault and at others occur through absolutely uncontrollable circumstances.

M. S. M. S.—September 5th.

Very versatile; can learn anything with ease upon which the interest is centered. Particularly good in lines connected with speaking or writing or acquiring foreign languages. Impulsive, bright, quick, active. Musical and artistic talent and good voice; perhaps better in the high and deep registers than on the middle notes. Talent for acting or as nurse or physician. Hopeful; would rarely be driven to despair. Original ways of doing things. Careful in detail, excellent draughtsman. First name would give success in any line connected with food. Second name would be good for investments in land which should always be near water and low-lying. Surname might make excellent choir leader. Clear-headed and at times impulsive, but in general will prefer to think matters over before deciding. Vowels of the last and middle names will give determination. Married name will add originality in thought and action, good executive ability, and tend to protect against fires and explosions.

D. H.—August 27th

Strong tendency to speculation in this name which will usually be successful. This is so strong that it might easily turn to gambling. Among the members of the family bearing this name there have probably been some with this trait. Though usually, as just said, successful

on the market, there is also danger of having things slip away. This may be sometimes your own fault, but may often be the result of circumstances over which you have no control whatever; in this particular name this might mean financial loss. Both names probably bring much travel, especially by water, and the surname will give success in ship-building, or in any line connected with ships, shipping or water. Both names are especially good for exporting and importing. Probably very fond of pretty shoes, and would also do well in this line. Does not like to say "no" and probably spends money freely; may even be extravagantly, especially for speculation or other investments and for travel. Quick brain, may have headaches.

R. A. S.—December 5th.

Great love of study and desire to teach. Very versatile and should be particularly good in anything connected with writing or speaking. Probably can acquire languages with ease. Very determined and at times decides a matter quickly, but in most cases prefers taking time to think things over. Impulsive. Intuition and has power to concentrate, but is inclined to be contrary. May be rather fond of showing off. Excellent teacher but too dictatorial, and by this means may cause trouble in the home life. Tends to separation. Literary talent and probably love of music and good voice. The middle name was not given, but the initial will add originality, cleverness at repartee and intuition. Would make good engineer (civil). Strong imagination and great wish to reform.

A. W.—March 1st.

Could be artist or writer and will be apt to be brought into connection with printing or libraries. Would also have talent in mechanical lines. Should be very psychic, may have presentiments and prophetic dreams. Very determined in overcoming obstacles. Nervous, probably excitable. Has a temper. Great desire to change the existing order of things whatever they may happen to be at the moment. Original in thought and action, clever, quick at repartee, good powers of concentration. Impulsive. Likes to invest money but cautious about doing so. Desire to save money and become independent. Very sensitive, may be touchy. May suffer from nervous headaches. May give away money from impulse at times, then have economical spells.

M. B.—April 8th.

Very friendly; probably inclined to be talkative one moment and very quiet and thoughtful the next. Quick brains, absorbs knowledge without knowing how it is done. Can impart knowledge in the same manner without apparent effort. Should be artistic in dress and dress designing. Good leader; executive ability. May be brought into connection with fires or explosions, but will be almost certain to come through without particular injury. Should have much travel; does not like to be still. Literary talent; can write interesting letters. Will go one's way alone without particular advice, and generally come out all right. Would make excellent physician because of a strong desire to take care of all helplessness. Nickname will cause you to spend money. Nickname will cause you to spend money freely and tell home truths or speak too plainly.

The Caldron

THE HUMAN MAGNET

As Eugene Del Mar's article in January AZOTH is such a palpable attempt to set up a correspondence between the iron magnet and *his* conception of the human magnet, I can't resist the desire to clarify it a bit—although a thing as “clear as mud” is hard to clarify.

There are many qualities manifested by the magnet which I am not familiar enough with to explain clearly, but, roughly speaking, magnets and their qualities may be classified in two categories, viz., permanent and impermanent magnets.

Let us consider the latter class first. To procure an impermanent magnet the following process is adopted: Either a soft iron bar or a bundle of soft iron wire is wound like a spool with insulated copper wire. When a current of electricity is passed through this winding, the iron bar—or core—manifests the property of magnetism, but upon the cessation of the current, the magnetism ceases instantly. The ability of an impermanent magnet to become quickly magnetized or demagnetized, depends upon the softness of the iron. Its strength is more or less due to the quality of the current used, and its saturation point is limited by the inherent capacity of the iron core.

In correspondence to this classification of impermanent magnets, Christian Science, Higher Thought, Spiritualism and many modernisms and ologies will naturally fall, for they are of “soft iron” philosophically and can take but scant “tempering.” Under the stimulus of high-sounding words and phrases they appear to manifest considerable magnetism, but they quickly become dormant when this stimulus is cut off. It can be readily seen that a devotee of any of these systems, to become a good magnet, must be soft. Yet these impermanent human magnets have their place in evolution. There is always the chance for the desire to become permanent magnets awakening in them or even they may be able to stimulate that desire in some groping personality.

The permanent magnet, on the contrary, is made from a bar of the finest quality of tungsten steel, heated almost to the fusing point and chilled to the highest degree of temper. It is magnetized by a similar method to the former, although much more skill is required for the operation. Upon the removal of the windings its magnetism has become permanent (relatively) if properly used, and if when not in use, the two poles are connected by a “pole-piece.” Its strength and saturation point are also due to its inherent quality, but this inherence is due to the addition of tungsten, refinement in the crucible, intensity of the heat and chill to which it has been subjected and its consequent degree of temper.

Here we find a close analogy to the moral processes which go to the making of an Initiate or even of a true student on the Path of Wisdom. He becomes aware that in the crucible of evolutionary experience he must refine his materials—spiritual, mental and material—that his Consciousness must be brought almost to the fusing point with God by the fire of his aspirations and his spiritual quality—temper—must be set by the chill of his at times, seemingly hopeless struggles, his many trials and downfalls, in his attempts to attain to Mastership and by that much to lift Humanity with him. Yet with all the permanency he

seems to have attained, he knows that his energies must be put to proper uses in the acquisition and dissemination of True Knowledge, using the "pole-piece" of Silence of Thought, of Word and Action, when expenditure of his energy is not required. He knows full well that at all times his forces must be conserved and not wasted in chasing after the glittering attractions of the many isms and ologies, lest his "magnetism" dissipate itself altogether.

And what of the tungsten added to the iron to make a perfect steel? Even so is the Higher Self added to the Ego—a part of it yet not of it—a mystery truly but one that every seeker after Permanency must solve for himself.

THE INFANT.

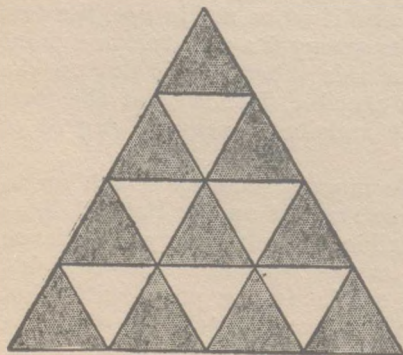
EDITOR AZOTH:

Dear Sir:

I was just about to emerge from my obscurity, bent upon a mission of protest when I read the excellent paper by *Amru* upon Mental Attitude, etc., which almost took the words from my pen, so to speak, in several particulars.

Having my own theory of Number, and that having been extracted, *in toto*, from historical and archaeological sources, I have much sympathy but very little credence in the attributions of this, that and the other "occult" sense to numbers which are not warranted by certain cold facts.

The Hebrew and Greek Cabalistic schemes are founded upon the number and letter sequences as the *Hebrews and Greeks knew them*, not on an Anglo-Saxon Alphabet or a "one" to "twenty-six" numerical sequence. Unless the original premises are strictly adhered to, the modern "Occultist" has no right to my mind, to claim the *Kabbalah*, which never knew C, F, J, Y and W or two decimal place numbers, save additional zeros to any one letter. Of course F is a variant of "Vau" and interchanges with "O," "U" and "V;" "J" is a variant of "I" and "W" is double "V" and represents the long "O" or *Omega*, while "Y" derives from "Upsilon," being called in other languages "the Greek E" (*Egrec, Egriega*). I am not personally satisfied with many statements that attributions are "occult" significances, without other authority than the writer's *ipse dixit*. On this delicate ground, we might all of us write less and prove more as we run along.



is *Jod* and *Vv* "Spirit" and "Matter" as "10 and 6." The two *Ha's* are the ten digits differentiated into 1, 3, 5, 7, 9, "positive" male numbers and 0, 2, 4, 6, 8

I have also a cordial and fraternal personal quarrel with the attribution of the feminine gender to *Ha* instead of *Vv*. I spell advisedly because *Jod-Ha-Vv-Ha* ($10+70+4+5+1+6+6+5+1$) equals 108. The Hindu span of human life based on a Zodiacal computation. One of the keys to the *Tetragrammaton* is found in the Tetractys of Pythagoras, in which $1+2+3+4$ are shown to make a "positive" up-pointing, fire-spirit, triangle of 10, while there are six negative down pointing. Water-matter triangles rendered existent in consequence. This

"negative" female numbers. These are *Purusha* and *Prakriti*, which are now given their *nonary* (3×3) complements $18+36+54+72+90=270$ (9 months of 30 days each, human gestation) and $27+45+63+81=216$, the *cube of "Six"* as well as the sum of the cubes of "3," "4" and "5." This Cube of Six is the *Magna Mater* the *Kubele Cybele*, *Demeter*, *Ceres*. Virgo and all the other goddesses of fertility. Virgo is the *Sixth* sign.

The Egyptians from this formulated their philosophy of "ASAR" (162) "IShAH" (216) and "ChR" (108) are Osiris, Isis and Horus or 162-216-270 (the three sides of a triangle of 3, 4 and 5 times 54 respectively) while it will be seen that the *Tetractys* is also bounded by $3+4+5$.

The Hebrews called "10" ($4+6$) 46 "ADM" the whole "16" "Eve" or "HVVH" and the two "5s" "Cain" (Animal gestation) and "Abel" (Vegetal fertility) the latter being annually slain.

These details are only given to show that it is as easy to give a real reason as to shut off argument by the use of the term "occult significance," which means *nothing* to the uninstructed.



The Pythagorean Petrax as the "fire" on an ancient Persian altar. From a coin.

I think also that if Brother Paul Case will spell his "Binah"—"BNH," or "57," as the complement of "JVH" or "21," he will find the total 78, the supreme Tarot Number, divided into two cubes, 1 to $6=21$, 7 to $12=57$. This "78" is the true name of God "Was, Is and Shall Be" (HJH HVVH VJHJH) permuted from three "JHVVH's" and is also a 3-4-5.

All *Kabbalah* is "Hermetic philosophy," "the Wisdom of Nebo," "the Mystery of Isis," and is inseparable from these three numbers, 3-4-5, *Gemini*, *Cancer*, *Leo*; "Mercury, Moon, Sun;" "Mercury, Salt, Sulphur.

A comparison of the respective deductions of the "Kabbalistic" values of numbers by Mr. Case and Miss Boyile will amply point this argument.

Dear Azoth:

I wish you a Happy New Year and many of them. I congratulate you on Volume IV, No. 1—with the few following criticisms:

The Cosmic School covered a lot—of pages, but having read it carefully, I would like to ask, what is it all about?

On Parade. The wonderful cadence of those marching feet still rings in my ears—bum! bum! bum! bum! bum!

The Master is a masterpiece and should be illuminated upon a card, to be hung up in every student's study.

Sleep. "There is no Death."—A Physiological Fact, needs considerably more Psychical Research.

The Devil. Hardly worth translating or a devil of a poor translation.

After having carefully read H. S. Whitcomb's intensely interesting article on Psycho-Analysis, I feel sure that as an instance of mental disorders, *Hermes Trismegistus II.* comes under all four classes: Obsession, Possession, Violated Concepts and Functional Disorder—and then some.

The Infant.

Reviews

The Seven Purposes. An Experience in Psychic Phenomena. By Margaret Cameron. 314 pp. \$2.00. Harper & Brothers, N. Y.

In the somewhat large number of books purporting to give messages, instruction, etc., from "living dead persons" now being published and for which there is evidently a good demand, the majority have little intrinsic worth. They are interesting to those looking for assurance that the dead have not died, and some of them are of value in the evidence they give of the identity of the dead person communicating, and so contradictory of the subconscious mind theory which has been so hard worked in attempted explanation of this phenomena.

This particular transcription of the writing of a number of disembodied persons is one of the exceptions, as what these "spirits" have to say, the philosophy they teach, is interesting in itself, and not only worthy of thought but demands very careful thought at that.

The first and third portions of the book are given to messages more or less personal to friends or relatives in which are many little proofs of identity of the communicants.

The second part is comprised of twelve "lessons" which the reviewer considers without exception the best thing that has yet been given us from the other world. A clear, pragmatic philosophy which can be easily grasped and followed by the simplest minds. It might be called *The Philosophy of Purpose*. As a guide to conduct and an urge to progress as well as a warning of the dangers surrounding us, it is quite unique in its terseness, simplicity and apparent truth.

It is to be hoped that the publishers will give us these twelve lessons in separate and cheap form. In the interests of better thinking and better living they are invaluable.

According to this philosophy there are Seven Purposes, all the resultant of the Great Purpose called "The Force Beyond Perfection." These are Progress, Light, Justice, Truth, Production, Healing, Building; "equally great save Progress which moves them all." These have their other or opposite aspect in Malice, Envy, Doubt, Falsehood, Ignorance, Cupidity, Fear—all destructive as the others are constructive.

"Eternal purpose is perfect justice, perfect fearlessness, perfect understanding, perfect honesty, perfect sympathy, perfect unity, and eternal growth, which is progress perfectly expressed." "All men are fusions of many purposes moved by many forces, answering to many calls. Each responds to the call of his dominant purpose, which flows and fluctuates with his life's struggles."

"Purpose manifests itself in man inevitably in action. His purpose is not what he believes, not what he desires, but what he is and does."

"Let each man learn his purpose and serve forcefully where his development has placed him. Only thus can he progress." "The world fears purpose that is free and fearless. All the forces of humanity are turned against freedom. The Church imposes its creed, the class imposes its caste, the profession imposes its etiquette, the moralist imposes his fear, the libertine imposes his folly."—"Each man who assumes a purpose not his own, a force that is his own deserts him."

It is this slavery which is pointed out as possibly destructive of

the world's future, and the Bolsheviks of the world are pilloried as follows: "Because free speech has been debauched to fell purpose, free men distrust it. Men, forces of disintegration, but possessed of glib tongues, have played bell wether to the multitude. Priests of purpose whose counsel was inspired by the Eternal have been thrust aside and stoned. Better were it for the immortal man to follow his purpose to death and mortal oblivion than to lose his force to the bell wether."

"A light breaks in the East—Russia, given as a sacrifice to the brotherhood of men. A light not of star or dawn but of sacrificial fire."

True brotherhood is shown to be freedom with unity of purpose. "Freedom to strive is the one right inherent in existence. . . . And he who binds or limits his brother's purpose binds himself now and hereafter."

"Brotherhood to one class is a defensive organization for protection. Brotherhood to another class is an offensive organization for pillage. Brotherhood to another class is an organized attempt to preserve the unfit. Brotherhood to another class is a dream or unorganized following of untried theories. None of these know that all men are brothers."

What is said of Church and State rings with the clear notes of truth—"Church and State alike urge morality for personal ends and recommend personal punishments. There is no morality. There is only purpose, constructive or destructive. There is no punishment. There is only consequence." "Church and State urge unity and yield none. Tolerance, freedom, fearlessness, light—these are almost strangers to temple or court." "'Onward Christian Soldiers' is a plea for progress, but it has become a recessional, not a marching song." "Men have made their justice vassal to tradition, and their brotherhood fief to gain." "Church, State, profession, trade, guild or society commands: Thou shalt not think."

In their freshness, in their luminosity, in their inspiration, these lessons are a delight and a wonder. It would be a pity to quote further, as the whole must be read to be appreciated. This is not a book but a gold mine of the purest spirit gold—may ail extract its precious metal.

Michael Whitty.

The Philosophy of War. By Harriette Augusta Curtiss and F. Homer Curtiss. Paper bound, 116 pp. 25 cents. The Curtiss Publishing Book Co., Philadelphia.

This purports to present the attitude of the Order of Christian Mystics toward not only the present war but wars in general, and includes a call to join in sending up a united prayer for the success of the Allied cause, and especially for America. It takes the position that discords between nations but reflect the inharmonies of the individuals comprising them; that permanent international peace can come only when individuals generally have peace in their hearts; that wars in the past have had their beneficent purposes exactly as have the experiences of individuals but are no longer necessary, and that the present war was, and is, an inevitable episode of the adjustment attendant upon the closing of the present race cycle. Many ideas are suggested and a spiritual understanding is evinced that imparts great interest to this booklet.

E. D.

Spiritual Reconstruction. Dodd, Mead & Co., New York City. 168 pp. \$1.00.

The cover information discloses that this volume is "by the author of 'Christ in You,' which has had a very large sale in England," though the present work is impersonal. To the Spiritualist the series of statements will at once appear as communications from a discarnate mind; the Theosophist would probably classify them as Akashic or wisdom from the Supreme Intelligence; the New Thought School may find much within them to confirm its views, while Orthodox Christianity will take comfort from the statement that "Your life is hid with Christ in God." Even Christian Scientists will applaud the questions: "As partakers of His (Christ's) divine nature, are you healing the sick? Are you giving sight to the blind? Are you giving any evidence to the world of ignorance and pain that you are co-workers with God?" Thus the author will command respectful reading from a wide constituency. Our impression is that the statements are of psychic origin. They are certainly of fine spiritual calibre. The first words of the opening chapter indicate that a "high spirit" is speaking: "Your plane is undergoing great purification. . . . We know that you are being set free, that the old limitations have passed away forever. . . . Some of the finest and purest have left your plane to work with us here for your uplifting and purification." This is the terminology of Spiritualism. We get a hint of the cosmos in the following "Since thought was previous to manifestation, you must get back to thought for fresh manifestation. . . . When you (the musician) produce a note, there appears a form, surrounded and inter-penetrated by color. Here is a clue to life movements, creative forces. At Thy Word, the worlds were created." Emphasis is laid upon Love as the great purifier. "Make room for Love, that it may cleanse and purify the thoughts." "Every love thought kills a thought of hate." The writer contends for the freedom of expression: "Each one of you has his or her own message to give to the world from the spirit. . . . You will find if you speak the true word that however diverse the messages there is one root idea to them all, one word only. . . . Let your love flow out to the loveless and desolate." The kingship of Thought is thus stated: "The underlying, invisible cause or principle is absolute Thought. . . . You may lose your outer personality a thousand times, but the Thought, the real YOU, persists and takes many vestures." Here is comfort for reincarnationists. The book is manifestly the expression of a devout spirit who was once orthodox, but is sensing the wideness of the Infinite. It is so well-meaning that we hesitate to criticize it by the standards. The reader must judge for himself.

T. R.

Why I Am an O. C.—Phobe. By H. N. Stokes. 14 pp. Published by The Divine Life Press, 614 Oakwood Boulevard, Chicago, Ill.

This is a pamphlet by the well-known editor of the O. E. Library Critic on the subject of the Old Catholic Church and the Theosophical Society. It is a strong statement of the writer's position as an opponent of the Old Catholic movement in the Theosophical Society, and should be carefully read by all Theosophists, whether belonging to the Besant Society or not. It can be obtained free by sending a one-cent stamp to the publishers. Amru.