

*The Occult Magazine of America*

# AZOTH

THE IDEA OF KARMA

By REV. HOLDEN E. SAMPSON

THE DIVINE BREATH

By MIRIAM MILNER FRENCH

WHAT RELATION HAS NATURE AND FINITE  
SPIRIT TO UNIVERSAL SPIRIT

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MAYAN ASSIGNMENT OF ANIMALS TO  
PARTS OF THE BODY

By GEORGE W. WIGGS

A PERSIAN MYSTIC'S GLIMPSE OF  
ILLUMINATION

By FREEDOON C. BIRDI

A SPIRIT PHOTOGRAPH

By S. A. AYKROYD

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## TO OUR READERS

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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.

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A Monthly Magazine

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

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Eugene Del Mar, Higher Thought  
Howard Underhill, Astrology  
Herman S. Whitcomb, Occultism  
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## Editorials

### *Spiritualism and Theosophy*

Once upon a time, long ago, Madame Blavatsky threw a bomb into the spiritualistic ranks by declaring that the materializations of Brother John or Sister Ann, Father or Mother, Aunt or Grandma as the case might be, were but spirit tricks and fakes, the vivifying of empty shells by elementals, etc., and that such loved relatives had not gone to a perpetual "summerland" of eternal bliss but would again take on "coats of skin" to live again in town and country, palace and hovel, and joy and suffer, love and hate, work and play much as they had done before.

The spiritualists rose up in wrath against such blasphemy of their pet theories and there has been ever since a well-defined hostility between the followers of the two cults. Mr. A. P. Sinnett, the well-known author and vice-president of the Theosophical Society, has been attempting to heal the breach of late, but seems to have made rather a mess of it. He declares that "Imperator," the famous guide of Mr. Stainton Moses (M. A. Oxon) was himself one of the Theosophical Masters who was giving Mr. Moses an intentionally diluted Theosophy, not too strong for Spiritualists to swallow.

The editor of The International Psychic Gazette, London, in the December issue of that journal, in an amusing, if somewhat cynical article takes advantage of the opening Mr. Sinnett

gives him to expose to a just ridicule many of the vagaries of some Theosophists as well as the actions and later writings of some of the leaders in the movement.

It seems a pity that these two classes of earnest and sincere people do not seek to understand each other and try to discover the harmony of ideas which undoubtedly exists, rather than emphasize unessential distinctions, and labor under false impressions or preconceived ideas of each other's beliefs.

The "holier than thou" attitude of the average Theosophist to the poor, unenlightened, credulous Spiritualist is naturally an intense irritant to the latter, just as the scorn and denial of the Theosophic doctrines and general ignorant criticism of them by the Spiritualist is to the former.

Anyone who is really familiar with both schools will realize that each has much to give to the other and that there is a wide area of common ground on which they might unitedly stand. Both believe in the immortality of the soul; both believe that communication with those who have crossed the Great Divide is a fact; both agree as to the truth of a progressive growth in the spirit world; both admit the phenomena of the seance room to be based on fact.

Instead of shying at the spiritistic phenomena as so dangerous, experimentation by Theosophists would produce much corroborative evidence of their doctrines as well as a modification of their ideas, while a study of the theosophic philosophy by the Spiritualists would give them some very probable and satisfying explanations of the phenomena as well as valuable information to guide them in their work.

One of the principal lines of cleavage is the doctrine of reincarnation, which was anathema to all Spiritualists of the early days and is still so to many, the main argument being that the spirits themselves deny its truth. If the theosophic doctrines had been understood, it might have dawned upon the minds of the Spiritualists of that time, that becoming a "spirit" did not infer the attainment of an omniscient wisdom, but that the inhabitant of the "better land" knew but little more of such things than when on earth—a much needed lesson which would have prevented a great deal of trouble and evil. As it is now, there are large numbers of Spiritualists who have accepted the fact of reincarnation, and many are the spirit messages asserting its truth.

On the other hand the early Theosophists classed all spirit communion as astral trickery and personation by elemental, non-

human beings who used the cast off astral shell of the deceased person who had progressed heavenward. This is still the belief of many, but in view of the facts and real experiences of the seance room and psychical investigation, is proved to be largely erroneous and is a distinctly false position for anyone searching for truth to hold.

Spiritualism and Theosophy are really but branches of the one science, two parts of one whole, each necessary to the other; and it would be a great step forward and an immense impulse spiritward to mankind, if the followers of each would approach the other in a fraternal, impartial spirit of give-and-take inspired only to know the truth even at the cost of the shattering of long cherished beliefs.

If this could be done, both would benefit much—the world more!

### *The Rehabilitation of Astrology*

The ancient esoteric aspect of astronomy, the cosmic symbolism of Divine Wisdom, the arcane science whose devotees were priests, kings, magi and the wisest of men, is slowly coming into its rightful, dignified place again after an obscuration under the veil of ignorant cock-sure materialism and exploitation by fakers and cheats of a credulous and gullible people.

Those who have been in any way connected with occult matters have been aware of a great awakening of interest in the old science. The number of educated men and women who in the last decade have taken up the study is surprising. We are informed that the sale of "Raphael's Ephemeris" reaches about 100,000 in the United States and Canada alone. It is within our knowledge that professors of astrology are even consulted by the secret service and the police and that thousands of business men never make an important move without consulting some astrological oracle. When we consider that this is in despite of the obloquy in which astrology has generally been held by reason of the fraudulent tricksters angling for the nimble quarter—the bad effect upon public opinion of self-styled professors of the art rushing into print with startling prophecies based on insufficient knowledge and immature judgment, the extraordinary interest now being shown by intelligent persons must be based on something firmer than a fad, and that investigation must have shown "something in it."

Some of our large newspapers with their editorial fingers on the pulse of public interest have been giving space to astrologic

predictions, etc., for several years, but the latest and most advanced adherent is the New York *Herald*, which is now devoting a part of its Sunday magazine to the subject and has enlisted an astrologer on its staff to give short readings and answer questions on the subject.

This growing vogue of astrology inspires us with the hope that once again this profound and fruitful subject will engage the attention of our best minds, who will place it in a prominent place among the branches of science, where it rightfully belongs.

The possibilities of its usefulness, in a practical way, are great; its benefits as a means of medical diagnosis or its usefulness in a choice of vocation or as an indication of mental and moral lines of education for children will alone justify its profound study.

The long suffering votaries of this ancient art will rejoice at its growing popularity and feel that at last they will be justified in the eyes of the world.

---

THEODORE ROOSEVELT—AMERICAN

He is not dead, he only changed the plane  
 From physical, into the land of LIFE,  
 So worn by service in the world the man  
 Laid down the empty shell so spent by strife.  
 He still is here. The body may decay  
 The ears were growing deaf, the eyesight dim.  
 From out the shadow-land to perfect day  
 And perfect life he stepped. Rejoice with him.  
 Physical weakness doth not bind him there  
 Broader his outlook, farther seeing eyes.  
 The truth with new perception he'll declare.  
 He's cross't the threshold of the mysteries.  
 He has not gone. The same White Knight of old  
 His voice still champions the people's cause,  
 He is the SPIRIT of AMERICA,  
 Still helps to make and carry out just laws.

He only asked himself that which he gave,  
 Whether of justice or the gift of life.  
 He did not want the guarding of his sons,  
 He wished them ever foremost in the strife.  
 He is not changed, in every sense the same,  
 Go write him in the nation's halls a MAN.  
 He holds the world to-day in his embrace  
 By the one name he sought—AMERICAN.

DUDLEY DORN.

## The Idea of Karma

By REV. HOLDEN E. SAMPSON

*Author of "Theou-Sophia," "The Bhagavad Gita Interpreted,"  
"The True Mystic," etc.*

### I. WHAT KARMA IS NOT

There is, in these days, a considerable amount of loose thinking in reference to the subject of human predestiny, theosophically termed "Karma." It is an Eastern term imported into our Western terminology by the early exponents of Oriental philosophies and has generally been almost exclusively identified with the school of quasi-Oriental teaching commonly known as "Theosophy." The principles and natural facts understood to be disclosed by the philosophical theories of prenatal and postnatal experience and destiny of man in his reincarnations are not, however, to be confined exclusively to Oriental philosophy or to those presentments of the idea of Karma associated with and emanating from the "theosophical" platform. All true and permanent religion and philosophy, when properly examined, will be found to contain in the sub-basis of their content germs of belief and thought coinciding with the general and fundamental principles of the Karmic concept. In most modern religions and philosophies these "germs" lie buried beneath silt and overgrowth of doctrines and ideas that appeal more to the modern mind. For, in its best clothes of expression, Karma has no attractive appeal to this materialistic and sentimental age. For instance, in the Christian Scriptures, the idea of Karma is both implicitly and explicitly understood; and, under the Pauline terms, "*Predestination*," "*Fore-ordination*," and "*Election*," the student comes to close quarters with the idea of Karma in almost the precise terms of the Oriental idea. But these Scriptural and Christian terms are now practically discarded by Christian theologians and are only associated with the grotesque distortion of their true meaning invented by John Calvin and his successors. Although we breathe thankfulness that the Calvinistic doctrine of predestination is thrown on the scrap heap as a "fond thing vainly invented," and as having been the baleful cause of religious riot of controversy and sectarian hatred; yet the fact remains that the *idea of "predestination"* is still a very strong and redundant truth in the Pauline teaching as well as in the entire Scriptures of the Old and New Testament. It does not appear that it has occurred to any modern theologians that this word, and Paul's strong utter-

ances thereupon, require, and are still waiting for, an explanation that will not share the fate of John Calvin's bold attempt; nor that anyone has yet perceived its exact coincidence with the Oriental idea of Karma.

On the other hand it must be admitted that no word has been more twisted about and misconstrued as regards its fundamental meaning and true implicits than has this word "Karma" from the hands of so many and variant exponents with the consequence that it is almost impossible to use the word in its true meaning from the risk of its being understood in the terms of its many erroneous constructions. It is generally and erroneously understood by theosophical thinkers and others that Karma, firstly, represents the cumulative consequences of actions and experience of past lives and prenatal causes; to be worked out, suffered, expiated or harvested in succeeding lives. That is to imply that there is proceeding, in all men, a continuity of sowings and reapings, for good and ill, carried on to an indefinite—practically an infinite—futura, through a numberless succession of lives;—and, secondly, as representing the accumulated and stored up aggregates of countless life journeys and experiences, of good and evil, pleasure and pain, joy and sorrow, iniquity and holiness, virtues and crimes;—in fine, all circumstances and events, deeds and words, thoughts and influences, vibrations and "atmospheres," incidents and accidents, making up the sum total of life—the "profit and loss account"—from birth to death;—to be continued, like a serial tale, in the next life, and the next, *ad infinitum*.

Current teaching concerning Karma would have us infer that evil and good, misery and joy, pain and pleasure, vice and virtue, crime and honor, failure and success, all the constraints or excesses of human sensualism, together with all the results of evil and good performance of action, are the preordained and inevitable consequences of actions performed in past lives, even of "prehistoric" dates, and falling to each individual, in one life or another, by inexorable law of *recoil*, or sort of "boomerang." And this egregious "law" of the "boomerang," to put it plainly they call "Karma." It even is said, implicitly, and often in most explicit language, that, for a soul to rise to the highest, he must first have sunken to the lowest; that the lowest is, as it were, the "station" at which the soul gets on, to reach the terminal of the highest through all the "way-stations" of evil that he passes along the route; that the lowest is as much a part of the cosmical system and programme of evolution as the highest is its final destination;



that no man can attain perfection, "Nirvana," "Deva"-hood or perfect regeneration, who has not, in past lives, reincarnation after reincarnation, waded through the filths of degeneracy, known every kind of depravity, passed through the whole gamut of terrestrial misery, and learned experientially every phase of the lowest, in order that he may qualify for experience and intelligence of the highest? According to this idea, in order for a man to be "good," he must have learned experientially what it is to have, in past lives, been "bad"; or to be "virtuous," he must previously have gone the lengths of "vice"; or to become a "saint," he must have had precedent courses of life as a "sinner." Such is the misconceived law of compensation as implied by so much common talk on the subject of Karma, whereby "sin," "vice," "corruption," "evil" in all its manifold forms are posited as part of the great cosmical organization and machinery for the evolution of "supermen" and "gods." It is no wonder that, under such atrocious concepts, so popular in this age of credulity and emotional sentiment, souls must needs live out an interminable number of lives in order to graduate in all these elementary schools of experience. "Nature" and "God" indeed cut a poor figure in the light of such speculation. One often hears good and apparently intelligent people who have absorbed this doctrine exclaim fervently concerning some poor unfortunate mortal, "What a terrible Karma he has brought with him in this reincarnation!"—or, of a good and fortunate person,—"What a beautiful Karma such an one has made for himself in his past reincarnation!"—or, "How beautiful will that person's Karma be in his next reincarnation!"—etc. And one reads learned articles and literary statements concerning the supposed return to life of past historical personages such as Napoleon, Attila, Pontius Pilate, Cleopatra, the Virgin Mary, Pythagoras, etc., etc., *ad lib.*; and characterizing the kind of Karmic life theirs will be, or even are, in their rebirth, or their present reincarnation. Certainly such lines of thought may be fascinating fields of speculation and imagination, based on false premises and foolish theories concerning Karma; but they all are symptomatic of a "mad world," and evidences of how madness may appear in and assume the academic garb of apparent intelligence and scientific reasoning. Far better the old Calvinistic doctrine of "predestination" than these pseudo-philosophical fallacies and delusions of some theosophical conceptions of Karma!

Now, I suggest that all this common talk, this wise and otherwise theorization and speculation upon Karma is indicative

of a total ignorance in these exponents of the elementary meaning of the term and true bearing of Karma upon human lives; that they are fundamentally in error and grossly self-deceived in their entire conception of the law of Karma. It is not so much the *Untruth* that is so deplorable; but it is the ignorance and blindness to the *Truth* concerning Karma, the obliquity of vision, that fails to see the infinite greatness and solemnity of this law and of its implicits and significances; that are disastrous to all sentience as to the infinite ends to which Karma points. This is the lamentable feature of the present-day teaching of Karma, which fails of appreciation even in the most intelligent circles of theosophical thinkers (for surely theosophists *are* intelligent?). If only people rightly comprehend the true fundamental principles of the doctrine of Karma, they would be led to recognize many truths concerning the path of human destiny and predestiny now veiled from their sight. They will see that neither evil things, nor good things, in life are to be ascribed to Karma, neither are they inevitably predestined, nor are they associated with, or caused by, Karma, nor by any other concept of predestiny or fatalistic causation. They will comprehend that it is not by any man's Karma, or on account of his pre-existent lives, that in this life he is "born blind," an idiot, predisposed to homicide, speculation or crime, a drunkard; or that his lives should fall in pleasant places, or the reverse; that he becomes an archbishop, is "born in the purple"; is a clown, a beggar, a harlot, or a "wise man," or any other kind of a person. Karma, be it stated in the true cosmical and divine sense of its meaning, does not predicate any such theories. Whereas Karma is every man's destiny and the most momentous factor of human existence.

(*To be continued.*)

Next article: WHAT KARMA IS.

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Columbus was told the Earth was flat; that the Sun going down at night in a flare of flame dropped into Hell to renew its warmth for the day to come.

Columbus was warned that should he sail on, he and his Santa Maria would plunge off the edge into perdition. Columbus sure of His Idea, sure of himself, sailed; prow pointed for Hell. He found a new world. That's how God rewards the brave. He takes away Hell and gives them Heaven.

## The Divine Breath

By MIRIAM MILNER FRENCH

*"Time was not, for it lay asleep in the infinite bosom of duration . . . and the Universe was immersed in the Absolute, to be out-breathed by that which is, and yet is not."* (the 'Great Breath' itself.)  
—Stanzas of Dzyan.

*"And the Lord, God, formed man of the dust of the ground and breathed into his nostrils the breath of Life, and man became a living soul."*—Genesis II, 7.

There is no life without breath. Breath is motion and without motion there is no life. We are told in the Secret Doctrine that the "appearance and disappearance of the universe is pictured as an outbreathing and inbreathing of the 'Great Breath' . . . and that when this 'Great Breath' is projected, it is called the Divine Breath and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a thought, as it were, that becomes Kosmos." Whether thinking consciously or unconsciously, we all know that we must breathe to live, and that when we cease to breathe, dissolution commences. There are comparatively few, however, who think further or go more deeply into this marvelous theme.

The importance of the intelligent control of the "Great Breath" is fully understood by students of the Eastern world, and the few in Western world who give the subject any attention are familiar with the term Yoga Breathing. But as students become inquisitive regarding breathing exercises and all that it means, they are told of the grave dangers incurred by the ignorant use of the breath, which is perfectly true, but why remain longer in ignorance or use it ignorantly when it is of such immeasurable value? They are also told it is an esoteric subject and that all exoteric students had much better avoid it. Just as in some Theosophical societies the *Secret Doctrine* is placed in the darkest corner of the top shelf of its library and an inquiring learner and seeker after greater knowledge is told this work is merely a reference book, or else too dangerous for him, which is usually an incentive for him to delve immediately into its mysteries and dangers, so this subject of the breath and its wonderful powers fascinate him in the same manner and he is determined to find out for himself all he can grasp. Therefore it is advisable that he be informed as far as practicable regarding the subject and not tell him it is something which must not be spoken of.

The time has arrived when those who refuse to allow others to think for them are going to find out what is dangerous and what is not. It seems essential then that they should be told a few facts about the breath and the results from its judicious use.

The first form of Yoga breathing upon which all other exercises are based is what is called the alternate breathing; that is, to inhale through one nostril, and exhale through the other, and *vice versa*. This is the natural breath. There is nothing artificial about it. The babe does this when it draws its first breaths, though it is not universally known. It has been discovered that every human being inhales and exhales a certain length of time—perhaps up towards sixty minutes—through the right nostril and then without being conscious of it, commences to breathe through the left for the same period of time. We have also been told that the right side of our body is positive or the sun (solar) side, and the left is the negative or moon (lunar) side, and that by inhaling through the right nostril, a positive electric current sweeps down the right side of our spine, and with every breath through the left nostril, a negative electric current flows down the left side. It follows then that our lungs are charged with a certain quantity of positive and negative currents of electricity and our health consequently is determined by the balance and rhythmic flow of these streams of life force.

*Prana* is the name given this force which fills all space as does *Akasha* (Ether) and with which our bodies are charged through our breathing. These etheric forces are spoken of as *Tattvas* because there is no equivalent English word which fully expresses them. (H. P. B. says: "*Tattvas* are both substance and force, or atomic matter and the spirit that ensouls it.") In *Nature's Finer Forces* Rama Prasad tells us that "*Prana* is that state of *tattvic* matter which surrounds the sun in which move the earth and other planets. It is the next state above terrestrial matter. As the earth moves round her own axis and round the sun twofold centers are developed in the terrestrial *Prana*. When it is subjected to the direct influence of the sun in the day time it sends forth positive life currents from the east to the west. During the night, the same place sends forth negative currents. During the six months of summer the currents run from north to south, and during the winter months the negative currents go the other way. Therefore with every month, week, day and hour this current completes an epitome of the greater course." The northern current runs during the day of man from east to west, during the night from west to east. The direction of the other

currents are respectively opposite, so there are practically only two directions, eastern and western." He further says: "Along the northern runs the positive and the southern the negative. In the northern center develops the brain; in the southern the heart. The column along which the positive matter gathers runs between these foci where the eastern and western (right and left; positive and negative; solar and lunar) divisions of the column join. This column is the medulla oblongata, and the central line is the spinal cord."

There are "five vital airs" or *Tattvas* surrounding us everywhere and filling our bodies and are called as follows: 1. *Akasha* (ether-sound); 2. *Vayu* (air-touch); 3. *Tejas* (fire-sight); 4. *Apas* (water-taste); 5. *Prithivi* (earth-smell). "*Akasha*," the first *Tattva*, mingles with each and all the others, but we can easily see that where there is a preponderance of either of these forces or "vital airs" inharmony, disease and death result. Also one can realize how important is this science of breath; this in-breathing and outbreathing of the "Great Divine Breath," and that it should be thoroughly understood by all who value perfect health physically, mentally and spiritually. One can further see that to have this absolute harmony an even balance of the positive and negative currents must be maintained. A complete mastery of the sun-breath and the moon-breath would result in perfect growth on all three planes. However, in this as along all occult roads, the path is "razor edged," and to swerve from the right course means destruction on the left-hand road. But by the true student unselfishly seeking to increase his knowledge and unfold his latent God-given powers for greater usefulness, this vast and marvelous subject should be studied thoroughly and understandingly. He can then become what he will by earnest faithful study and attention to the "breath of life."

"A knowledge more secret than the science of breath, wealth more useful than the science of breath, a friend more true than the science of breath has never been seen or heard of. This science of the rise of breath, the hidden of hidden, the revealer of the true God, is a pearl on the head of the wise. This knowledge is the subtle of subtle; it is easily understood; it causes the belief of truth; it excites wonder in the world of unbelievers; it is the support among them that believe. It is the highest of all sciences; it is the flame for illuminating the mansion of the soul." Student, "Know Thyself by Thyself." He who masters this science has found the Philosopher's Stone.

## What Relation Have Nature and Finite Spirit to Universal Spirit

By H. C. HODGES

First, they must not be confounded one with the other, for with universal spirit knowing and willing are one, thus the universal spirit is essentially creator and created of all; that is, the universe being a reflection, so to speak, of universal or infinite spirit. All stages of creative progress were realized from eternity, but any given phase or stage of existence exhibits progress or a struggle towards the more perfect realization. Thus the inorganic gives place to the organic, to animal, to savage, then to man or human and the final link of this progressive scale is from man to spirit.

### ETERNAL PROGRESS

Spirit possesses the capacity of eternal progress, and through self-activity the spirit, as soul, can make eternal and temporal reflections of universal spirit. The highest reflection of infinite spirit cannot be confined to one epoch of time or to one planet in the universe. It is necessarily the goal of all creation and must have been realized from all eternity. Thus the vast number of souls coming into physical expression and attaining to immortal existence is perpetual and ever has been. Herein lies the great mystery of universal spirit. Though one and perfect, it is universal, and demands from all eternal recognition of itself. Thus the creative activity of universal spirit has the effect of continually producing independent immortal beings who continually become more independent and self-active as well as self-conscious the more they recognize the universal spirit in their own lives. This constitutes self-activity, which involves elimination of self, a giving up of selfishness. The highest ideal is to realize knowledge and live in perfect harmony with the infinite spirit, by which love and wisdom are manifested.

### PERFECT FREEDOM

Freedom is of perfection, and the highest ideal when realized will be freedom in the highest sense of being. There is a divine principle inherent in the soul of every immortal being which is in reality a part of universal spirit. It is the inter-relation and the inter-action of the infinite and the finite spirit. We have already learned that the divine spirit exists in man, but it is not individualized in him—that is, that the intellectual principle in man was the ultimate of individualization in him and is not capacitated for

perceiving the divine or universal spirit, and this principle is a thinking rather than a feeling or knowing principle. It is necessary to realize first of all that divine truths can only be perceived by being felt, and this perception must then come through the soul, as the truths of this sphere to be perceived must be felt; in fact, they must be incorporated into and become a part of the inmost consciousness of man; they must ultimately in the soul to be felt. So long as the soul is in bondage it cannot be free from its exterior relations; it is only from its interior that the soul can be the author of its own expression. In the comprehension of the great universal life the individual must recognize in the light of reason a first principle, a first cause whose centre is all-where; however, as it is the nature of the intellect to individualize all thought that man has ever conceived of, he naturally looks upon the infinite, or universal spirit, as an image of man himself, with bodily parts, an ideal too gross for consideration; as universal spirit being purely subjective, is omnipotent and omnipresent and could not possess objective form as objective could not be omnipotent, omnipresent, and universal. To predicate the intellect of the infinite is to individualize it which is finite and could not be universal. To affirm the divine or the infinite is the true way to know universal spirit, which, as the first principle, must ever be considered in its three parts—that is, life, mind, and will. At this point we will discover that the first principle is that which is self-determined; for in the beginning was thought, and thought involves externity; that is, the action of self for self. The thought has its germ in self-consciousness. It is only in the first principle as being that we find an idea that does not presuppose something else upon which it depends; thus the thought has found the adequate idea, the self-determined ego, that which abides and does not pass away, which is the soul. It is in the distinction of mind and intellect that this thought comes within the comprehension. Mind possesses a relativity of feeling as it is the most interior, while the intellect is more external.

#### LOVE, THE SUPREME POWER

Then, again, mind possesses a prior constitution, is of eternity, while the intellect has a posterior constitution, time. This great distinction must be kept in mind. Thus the inmost is essentially love. Thus in speaking of universal spirit, we had best think of it as love and from love emanates wisdom. Thus in considering the finite relation of knowledge as derived through feeling, we can best accept it as an outflow of love and wisdom. All exterior or scientific truths come under the sphere of intellect and

must come under the jurisdiction of reason; but when we come to the interior or esoteric truths, reason is silent, and interior perception or innate consciousness speaks and ever presents a higher truth; for man under these conditions is then inter-related through the sphere of love and wisdom direct with universal spirit.

SPIRIT, THE ANIMATING FORCE

“The spirit is in everything. In the mineral it is bound in the rocks and stones; in the metal it is the sound; in the flower, the scent and color. You cannot see either sound or scent, but we know they are there in reality. The sound is latent until it obtains contact from without to awaken it. And so with the scent of flowers. We can only perceive its excellence in proportion as our sense of smell is keen. The same spirit is manifest in the music of the birds, and the instinct of the animal, and finally we come to that immortal spirit in humanity, which is daily climbing nearer its own specialized individualization. Then we find that the art of divine magic consists in the ability to perceive the essence of things in the light of nature, and by using the soul powers of the spirit, to produce material things from the unseen universe; and in such operation the above and below must be brought together, and made to act harmoniously. The spirit of nature is a unity, creating and forming everything, and by acting through the instrumentality of mankind, it may produce most wonderful things.

Such processes take place according to a universal law, and we may learn to know ourselves, for we shall know it by the spirit that is within us. If we are to succeed in such a grand work, we must know how to separate spirit and life in nature, and to separate the oversoul within our self, and make it tangible to our vision, and then only will the substance of the soul appear visibly and tangibly, rendered so by the power of spirit. This is the condition that each one must seek to create within his own soul, for it is the power of spirit that moves all things, and even though we may fail to recognize it, we are only dealing with the outside expression of its power. This enables us to comprehend the Godhead, creator in creation, infinite mind in thought, cause in effect, power in strength, the Father in the Son, and everything in sum total, which finally makes us the higher self. We can readily understand that will is spirit in motion, the essence of our being, and in it is the power of creation. It is the mover and builder of all forms in the universe. The average mind can have no conception higher than this spirit, manifested as will. It is universal as the sun's rays, pouring down upon all the planets in the solar system.”





Starting at the top you will have as the symbol for the first day of the month Death, symbolizing the fact that all life springs out of the death of that which is past, the mystery of Putrefaction as Paracelsus called it. This you will observe is located at the apex of the forehead, at the culmination of the organ of human nature or intuition.

Now, move to the right and you have the symbol of the second day of the month, the House symbol, located between the eyes, in the organ of individuality or observation, the house in which is conceived the new life born out of Death.

Next we come to the symbol of the third day of the month, the Water symbol, located in the right eye, or rather in the brain back of the right eye, and hence the inner eye, being on the right side it represents the masculine or positive sight.

The symbol of the fourth day is the Vulture, which is the symbol of putrefaction, seeing that he eats up the carrion that would otherwise contaminate the Air. He is the scavenger, and in this sense represents the mystery of calcination. He is located in the right ear, that is the positive ear.

The fifth day of the month has the Eagle symbol. He is the symbol of the mystery of sublimation, the lifting of the cross from earth to heaven, and is represented as the stream of positive force streaming from the ends of the fingers of the right hand.

The sixth day of the month has the Earthquake symbol. The Mayas worshipped the internal force within the earth as a divinity, and believed that it was this principle in action, and the powers that were subject unto him, that is the Titans of the Greeks, that caused all earthquakes and volcanic eruptions, hence the earthquake will represent the mystery of combustion. This is located in the lower lip.

The seventh day of the month has the Flower symbol. The mystery of flowers is the greatest of all mysteries. Plant a flower in a mass of offal and it will grow more luxurious than anywhere else. It will drink in the light of the sun, the rain and the dew and will transmute that offal into the most gorgeous tints of color and into the most fragrant perfumes, and our finest perfumes are extracted from its petals. Hence, the Flower is the symbol of transmutation through putrefaction. It is located in the breasts, showing that this is the alchemical function of the mammary glands. In the worship of Kulkulkan, the Mayan Quetzalcoatl, fruits and flowers were the only sacrifices permitted on the altar, the fruit being the consummation of that which was promised in the flower, showing that the esoteric devotion of or to Kulkulkan

was simply regeneration through alchemy, the exoteric service being merely a symbol of this. The same, of course, is true of the Toltec and Nahuatl Quetzalcoatl, Kulkulkan being merely the Mayan name of Quetzalcoatl. The milk from the breast is the amrita of immortality, the quintessential elixir distilled through putrefaction.

The Eighth Day of the Month has the WIND symbol. This is one of the three symbols located in the sickle or reaphook located in the belly. The wind forms the handle of the sickle which covers the upper belly, the location of the Egyptian Goddess Sekhet and the seat of the womb. This is the wind or breath of creation, the breath of the mouth of Hat-Har of the Egyptian system.

The Ninth Day of the Month is symbolized by the DEER. It is located in the right foot. In the Egyptian system, the feet are the location of Ptha, the Creator. The right foot is the positive side of Ptha, and this is symbolized by the Deer. In the ancient Mysteries the initiate wore a Deerskin during his initiation. In the Indian Medicine Lodge ceremonies all the Indians are dressed in Buckskin and the ceremonial robe of the High Priest is made of White Buckskin, likewise is this the case with the Medicine Man or the Medicine Woman, who conducts the ceremony of erecting the Medicine Lodge.

The Tenth Day of the Month has the symbol of the RATTLESNAKE, standing on the end of its tail, the erect serpent, standing immediately under the Anus of the man eating his excrement. This of course means that the snake is the symbol of the Anus in its function as evacuator, and likewise that the excrement of the other nine days is consumed by the Tenth Day of the Month. In this symbol is hidden the most profound secret of alchemy. When the serpent has been drawn up the rectum into the bowels, the Great Work has been consummated. This will explain the meaning of the usage of the term "Bowels" in the Bible.

The Eleventh Day of the Month has the symbol of the TIGER, which is located in the left foot, that is the negative force of Ptha. The Tiger is the wild cat of the jungle.

The Twelfth Day of the Month has the symbol of the LIZARD, which is located in the ovaries. The lizard has the Third Eye in the top of his head right under the skin. Does this mean that when men have developed their ovaries the same as they are in the women they have regained the Third Eye? Of course

this refers to the Twelfth Day of the Month as the Ovary of the Month, the formation of the egg.

The Thirteenth Day of the Month has the symbol of GRASS, hence vegetation. It is located in the blade of the sickle which is in the reins or the locality of Libra and blade encloses some of the feminine organs of generation. Does this mean that this is the seat of the vegetative principle in Man, or that this is the Blade that is to cut this off?—

The Fourteenth Day of the Month has the symbol of CANE, and it is located at the point where the handle and the blade of the sickle are united and this is in the navel the Tree of Life. Is the custom of walking with canes a sub-conscious memory of this truth?—

The Fifteenth Day of the Month has the symbol of the MONKEY, and is located in the left hand, the stream of negative force that streams from the points of the fingers of the left hand. To the monkey there are many interpretations that could be given. The Quiche Creation Myth says that the gods first made a race of men from stone, but they could not move. They then made a race from clay but the rains melted them down. Then made the fourth race but they refused to worship the gods, claiming that they themselves were the gods and that there was nothing greater than themselves. This made the gods angry and they cursed these people and their descendants became the monkeys. After this the gods made the Quiches. This may give light as to the meaning of the monkey as degeneracy through irreligion.

The Sixteenth Day of the Month has the symbol of the AIR, and is located in the tongue and hence represents the Voice and speech of the month.

The Seventeenth Day of the Month has the symbol of the FLINT and is located in the Teeth. The flint is the fire-stone, the stone containing the spark which the steel liberates, it is also the stone for arrow heads and the stone of death and means the Dynamic Force of Fire as well as the destructive force of fire. This is the teeth of the month, and it is the energy of the Seventeenth Day of the Month.

The Eighteenth Day of the Month has the symbol of the RABBIT, which is located in the left ear. The Great Hare is the Culture Hare of some of the Indian tribes.

The Nineteenth Day of the Month has the symbol of the DOG, the meaning of which we know to be the Son of the Mother. He is located in the Upper Lip.

The Twentieth Day of the Month has the symbol of the DRAGON, and is located in the left eye. The dragon is the outgrowth of the winged serpent of Yucatan which is the symbol of the Gucumatz and the emblem of the country. It is also the royal emblem of China and Japan. From this we conclude that the Mayas did not look upon the Month merely as a period of Twenty Days but rather looked upon it as a cycle of alchemical transmutation, through which the matter and energies of the earth were passing and each of its days were thought to mark a definite step in this cycle of transmutation. Where can we find white people who have formulated any such concept as this for presenting the Science of Regeneration and Cosmic Salvation?

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## “A Persian Mystic’s Glimpse of Illumination”

RENDERED INTO ENGLISH AND INTERPRETED SPECIALLY FOR AZOTH

By FREDOON C. BIRDI

(1)

O Thou, whose glorious face is the envy of the most beautiful ones! how much so ever I praise thee, still thou art beyond all praises.

Even just a glimpse of illumination fills a man with so much ecstasy and rapture, that he never forgets that thrill, and often it becomes a turning point in his life.

(2)

To find Thy compeer I have searched the whole blue-vaulted sky, scrutinized even the glorious Sun and the resplendent Moon, aye, even dipped into Venus and Jupiter, but all to no purpose—for Thou art incomparable.

Even a moment of the cosmic conscious state is a unique and never-to-be-forgotten experience. It is a sort of ethereal and heavenly condition that cannot be translated into our material sensations and experiences.

(3)

I become Thou, and Thou becomest me, I become soul, and Thou becomest the body, so that none dare say that I am this and Thou art that.

This is the mystic's way of putting the Christ's "I and my father are one," the Buddha's "Divine Unity," the Zarathushtara's "Soul of Nature," when the individual soul unifies itself with the universal, and so is in tune with the Infinite.

(4)

Thou hast dawned upon me so suddenly and unexpectedly that I am almost taken by surprise and overpowered completely, and have lost my heart and soul at Thy feet.

This condition of Divine Illumination often comes when it is least expected, and takes its subject almost off his feet, so that sometimes he falls into a fit of ecstatic laughter and on other occasions he indulges in rapturous wailings.

(5)

I have seen the precious rubies of Badakhshan, and I have handled the priceless pearls of Aden, but Thou! O Beloved! art a unique Jewel, beyond all praise or price.

This cosmic-conscious experience is so different from all that it can't be compared to any. It can only be known and understood when you have gone through it and felt it.

(6)

I a poor and humble wanderer have accidentally stumbled into your city, so, now, for heaven's sake, have pity on me, and give me another of your sweet and benign glances.

One experience of this kind very often convinces a man, and shows him the real difference between Reality and Unreality, Spirit and Matter, Truth and its opposite, and thenceafter he views Life through a clear perspective, and so nothing short of this real experience ever afterwards satisfies him, for now he has learned to give true valuation to things according to their bearing upon the real, universal and eternal ideas.

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#### RUSSIAN PRAYER WHICH IS SUNG DURING THE LENT SERVICES

*Translated from the Ancient Slavonic*

By N. A. BESSARABOFF

Palace Thine I see, O Savior mine, beautified,  
 And have no clothes to enter it.  
 Illumine the vesture of my soul, O Lifegiver,  
 And save me, O Savior mine!

## The Philosophy of Symbolism

### THE FOUR TRINES WITHIN THE GRAND SYMBOL

BY GERTRUDE DE BIELSKA

*American Academy of Astrologians*

(Continued)

Each Trine symbolizes one of the elements, so there are three points of fire, three of water, three of earth and three of air. These find their correspondences in The Grand Symbol through the signs of the Zodiac of similar character. Leo, Aries and Sagittarius occupy the points of fire; Scorpio, Cancer and Pisces the points of water; Taurus, Capricorn and Virgo the points of earth, and Aquarius, Libra and Gemini the points of air. The points of each Trine are one hundred and twenty degrees distant from each other upon the circle and in practical Astrology this "angle" is considered to be the most constructive and beneficent of all angles from which delineation is derived; for it is shown that when two planets are at two points of a Trine the Law of Life as expressed by these two points partakes of their constructiveness and beneficence, and the third point completing the Trine, although no planet may be there, is vitalized by the other two. To get the full significance of these interesting comparisons, one should have a knowledge of the esoteric meanings of the signs of the Zodiac that occupy the points of the Trine, for a very different Law of Life is shown by the fire sign from those of the earth, water or air and each Trine has a special bearing upon the indication of Destiny and Fate of the individual. It is thus we are brought again and again into the "aura" of the "Line of Light" we are following through these correspondences, that greater knowledge and wisdom may be revealed to us.

How beautiful and comforting it should be for us to contemplate that we are co-operating with the Spirit of God in the evolutionary processes of Nature whenever we help any species below us to an impulse upward! This is demonstrated most emphatically in the animal kingdom but it may also be demonstrated among the so-called inanimate realms, for the care of flowers, plants and trees and other things in Nature are stimulated to responsiveness through human care and love. What animal does not respond to love and kindness at the hands of its master? But more is needed if we would raise the ratio of responsiveness and awaken the *Spirit of God* within it to greater

activity. So talk to your animals, give them the stimulus of words, of kindly fluctuations of voice, make them feel companionship, treat them even as you would your children; *educate them* and so be instrumental in raising their consciousness to higher and higher ratios and help the upward trend of the whole animal kingdom. What a blessed privilege is here suggested for the application of human intelligence and love!

Our bodies are geometrically planned and fulfill the law observed in all forms, the Trinity here being "Length, Breadth and Thickness." From the head to the two shoulders is a Trine with the apex at the forehead; inverted, with the apex at the solar plexus this becomes the double Trine or the six pointed Star; the two shoulders and the two hips form a Square; inverse to the solar plexus, a Trine, and to the ankles a triple Square which surrounded by our "aura" forms a Circle or Sphere.

The head is a Sphere and contains every possible angle. From the apex of the forehead to the two eyes or brows is a Trine; from the eyes to the chin, an inverted Trine; from the tip of the nose to the ears, another Trine; the two temples to the two jaw bones a Square; the lobes of the brain form another Square and so on. The upright body with arms extended is the Cross and with the feet separated is the five-pointed Star.

The human body is the most complex and the most beautiful of all symbols. In it we may find every line and form known to exist and in its construction all lines of strength, continuity, mechanical resistance, concentration, opposition, beauty and perfection resolve into curves and stars. It is verily the "Temple of the Holy Ghost!"

As the instrument of the human Soul to perfect God's plan in Man the body reflects the Law of Life made by the Soul and through the infinite variety of God-given opportunities and the diversity of human application, within it is fashioned the type of body for individual expression; so if we want beautiful bodies in our next incarnation we must lead beautiful lives!

The symbols of the Cross, the Square, the Trine and the Circle and its Spheres are the forms that Nature takes in crystallization, in condensation and consolidation of her elements into concreteness. If we analyze fifty or more snowflakes under a microscope we find in each, these beautiful lines interwoven one with the other in Nature's effort to perpetuate herself from liquids to solids. In the grasses and flowers; in the minerals; the rocks, and in the sands of the oceans and deserts and the coarser substances of which the planet is composed; each and all take one or



more of these forms to become form. These facts were undoubtedly known to the Master Minds of past ages who revealed and classified the symbols of the heavens with those of the earth as they found them repeating Nature's methods in the arcs and lines defined within the circle of the Zodiac, the revolutions of the planets and in the body of Man.

In architecture these symbols are grouped in various combinations. The Trine is the symbol of "strength and stability"; the Circle that of "continuity"; the Cross of "mechanical resistance"; the Square "opposition"; and the two Crosses "concentration," and the Sphere is always the symbol of beauty and completeness.

If we examine closely the design of any of the historical monuments of antiquity, such as the pyramids, the ziggurats, the arches, mosques and temples and the more complex statues we are impressed with the marvelous dexterity of combination that characterizes them, and as we come to know the symbolic meanings of their lines and curves we appreciate the knowledge and wisdom they conceal and realize as we have never before, why it is that they have become "models" and so dear to students of architecture and art. In contrast to these are the types of more modern combinations which become less and less complex; but rather seek to emphasize some special type: so the Greeks sought the dignity and simplicity of straight lines; the Romans combined the squares and crosses most effectively; the Renaissance period gave preference to the Trines and in our own time we seek the lines of strength rather than those of beauty, except, perhaps, in some recent instances where there is shown a tendency to return to the more complex. The architecture of a period is a symbolic symposium of its status in civilization, and national characteristics are therefore made apparent through its forms and prevailing combinations.

In art the symbolism is very much the same as in architecture. The Trine is the symbol of "physical stability"; in pictorial composition it is used for perspective and to produce a "climax"; the Cross is the symbol of "opposition" from which the "aesthetic principle is equivalence"; the Circle is the symbol of "continuity"; and with the line of "curvature" gives "variety, beauty and the feeling of motion"; hence "pictures conceived in vertical lines bespeak dignity, solemnity, quietude; pillars, trees of straight shaft, ascending smoke and other vertical forms all voice these and similar emotions. With slightly less force does a series of horizontals affect us and with a kindred emotion.

But when the line slants and ceases to support itself, or becomes curved, movement is suggested and another set of emotions is evoked. The diagonal typifies the quick darting lightning. The vertical curved line is emblematic of the tongue of flame; the horizontal curve a gliding serpent. In the Circle and the ellipse we feel the whirl and fascination of continuity.”\*

The mechanical arts have a use for all these symbols in one way or another. Could man have preserved the spirit of these symbols within his own body and kept alive his knowledge of their intrinsic symbolism together with the divine intention of his own evolution we should not today be groping in darkness along the path that leads to the “Lesser Mysteries,” but we should be revealing the “Lesser Mysteries” through a conscious use of our powers obtained through a higher understanding of the spirit of these symbols in the architecture of our own bodies and the art of living according to the divine plan!

The religions and myths of all nations have secreted much of this esoteric knowledge, but how little has it been applied! And until Man reaches out for it and returns again to that degree of consciousness which will *reveal* it to him the real meaning will be kept in darkness, for as has been said before, Man must search along the same paths that he has searched before if he would find the same gems of wisdom.

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\*Pictorial Composition by H. R. Poore.—A. N. A.

(*To be continued.*)

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#### GODS

If to-day  
I can destroy  
The god I created yesterday,  
That is well.

But if I stand  
With rapt gaze  
Before yesterday's image of perfection,  
Then is my mind  
Like a stagnant pool,  
Sluggish  
And unproductive.

## An Introduction to the Study of the Tarot

By PAUL F. CASE

### CHAPTER VI

Arrange the major trumps from 0 to 5 as follows:

	0	
	1	
3		2
5		4

The Empress will then be in *Binah*, the Emperor in *Chesed*, and the Hierophant in *Geburah*, on the Tree of Life.

As final *He* of the archetypal world, the Empress is a synthesis of 0, 1, and 2. Her yellow hair, bound by a green wreath, repeats the symbolism of the Fool; her uplifted sceptre resembles the Magician's wand; and, like the High Priestess, she is a woman, seated on a cubic stone. As *Yod* of *He*, she is both the reflection and the antithesis of the Fool. He is a youth, standing on a barren height: she is a matron, sitting in the midst of a fertile valley.

She is *Binah*, Understanding, the Sanctifying Intelligence, termed "the foundation of Primordial Wisdom," because Divine Wisdom proceeds from that perfect understanding of Itself and of Its powers through which spirit purifies and completes all its creations. This purifying power is associated with Water (represented by a stream and pool in the background of the picture), and *Binah*, as the "root of Water," corresponds to the Great Sea—Prakriti, Aphrodite, Mare—Mary. She is also the Salt which is the active principle of that Sea.

In Chapter IV I have shown how the word BINH, through its number, 67, which reduces to 13, symbolizes the apparent self-division of Spirit. The opposite aspect of the creative process is indicated by another name for the third Sephirah—AIMA, "the bright pregnant Mother"—which refers to those characteristics of *Binah* emphasized by the symbolism of the Empress. AIMA is 1, 10, 40, 1, or 52—the doubling of 26 (IHVH), and the sum of the values of the letters of the Tetragrammaton spelt in full (IUD-HH-VV-HH: 10, 6, 4; 5, 5; 6, 6; 5, 5). It signifies the multiplication of the Supreme Spirit (IHVH:26) by Wisdom (*Chokmah*:2). Fifty-two is also the value of the word BN, *Ben*, the Son, associated by Kabalists with *Tipherith*, the sixth Sephirah; and the reduction of 52 gives 7, the number of the letter

*Zain*, corresponding to the major trump of the Lovers, which bears the number 6, and represents *Tipherith* by its emblems. In AIMA, the Mother, BN, the Son, is concealed, even as the Son is comprehended, together with the Father (I), and the Mother (H), in BINH. Even so in the number 3, assigned to the Empress, is concealed the number 6, for 6 is the extension of 3.

As the "root of Water" *Binah* corresponds to *Daleth*, because the alchemical symbol of Water, an equilateral triangle pointing downward, was the ancient Semitic character for *Daleth*. Furthermore, the value of *Daleth* is 4, the final reduction of 67, the number of the word BINH. Nor are these the only links between the Sefirah and the letter, for to *Daleth* is attributed the planet Venus, or Aphrodite. The symbol of Venus appears on the heart-shaped shield beside the Empress, and a variation of it is embroidered upon her robe.

The Empress' crown of twelve stars represents the zodiac, the year, and so Time. It corresponds to the girdle of the Fool, which has twelve jewels. It also denotes the *Schemahamphorash*, or seventy-two explanatory names of God, for the stars are six pointed, and  $12 \times 6$  is 72. For Kabalists this should be especially significant.

As creative *He* the Emperor is the antithesis of the Magician. The latter, young, dark-haired and beardless, stands in a garden; the Emperor, white-haired and bearded, sits on a throne of granite, in a desert place. Rugged mountain-peaks tower behind him in the distance. At their base flows a river.

He is *Chesed*, Mercy or Beneficence; but he corresponds particularly to the aspect of *Chesed* termed GDULAH, Majesty. In a sense he is the crown of the Empress, because the number of *Chesed* is 72. Her power is derived from, and subordinate to his, for he is merely another aspect of the same principle represented by the Magician; but because the feminine principle predominates in the creative world, he is to her as *He* to *Yod*.

The name of the Path assigned to *Gedulah* suggests the same thought of passivity. It is the Measuring Intelligence, which "arises like a boundary to receive the emanations of the higher intelligences which are set down to it. Herefrom all spiritual virtues emanate by the way of subtlety, which itself emanates from the Supreme Crown." These phrases of medieval Kabalism convey the same idea of self-impartment that is implied by "Beneficence," and intimate that this free gift of Its powers is part of the very essence of the Primal Will.

In Mr. Waite's Tarot, the symbolism of the Emperor em-

phasizes his correspondence to *He* in the alphabet. Ram's heads, representing Aries, adorn his throne. Another is embroidered on his cape. Straight lines drawn from the apex of his crown to his hands, and from hand to hand, will form the upright triangle of Fire; and Aries is a Fire sign.

Beneath a red robe, like the Magician's, he wears armor. This connects him with Mars, which rules Aries by day, because iron is the metal attributed to Mars. In the major trumps Mars is represented by the Tower, which is 16, or  $4 \times 4$ . Again, the Sun, which is exalted in Aries, is 19 in the major trumps, and the first reduction of 19 is 10, which is the extension of 4. I have no space to explain these correspondences; but I call attention to them so that earnest students may work out the doctrines implied for themselves.

The Emperor's crown has twelve divisions. Five (the number of *He*) are visible. Surmounting it are three small circles, arranged to form an inverted triangle, to remind us that *Chesed* corresponds to the element Water. Note the distinction between *Binah*, the "root of Water," and *Chesed*, to which Water itself is attributed.

In a sense, too, the Emperor reflects the High Priestess, beneath whom he stands on the Tree of Life. His number is the square of hers, and his power is, in one aspect, the duplication of hers. In addition to his red robe and his armor, therefore, he wears another garment, blue, like her robe.

His sceptre is a Tau-cross (see explanation of *Tau* in Chapter III), surmounted by a sun wheel. It denotes the mastery and direction of Fire by the use of an instrument designed to measure Water. He is the same combination of Fire and Water that is implied by the fact that the Emperor symbolizes both *Chesed* and Aries. The sceptre also implies that the Extension of Light in creative activity is according to laws of mathematics. To practical occultists it should, moreover, convey a very definite hint of the means to be employed in directing the Universal Fire. *Verbum sap.*

The Hierophant, "revealer of sacred mysteries," is *Vau* of the creative world—the link between the Emperor and the Empress. He is also the reflection and the antithesis of the High Priestess, who is the archetypal *Vau*.

As 1 plus 4, his number combines those of the Magician and the Emperor. The two kneeling ministers, therefore, have the lilies and roses of the Magician embroidered on their robes; and the Hierophant's position of authority, indicated by his throne,

tiara, and sceptre, reflects the idea of rulership suggested by the Emperor.

The number 5 is also 2 plus 3. The name of the Hierophant is the masculine equivalent of "High Priestess"; he sits in a building, between two pillars; and one of his vestments is blue. His correspondents to the Empress is shown by his white undergarment, by the three bars of his sceptre, and by the white *pallium* which he wears over his red robe. This last is a circle surmounting a vertical line, double the diameter of the circle. The line, therefore, is equal to the two lines forming the cross in the symbol of Venus, of which the *pallium* is really a variant. The sign which the Hierophant makes with his right hand signifies, "Two concealed and Three revealed," or the manifestation of the hidden duad (the High Priestess), through the activity of the triad (the Empress). Again, the extension of 5 is 15; and this reduces to 6, the extension of 3, which, in turn, is the extension of 2. Finally, the number 5 corresponds to the number 2 in the "quaternary numeration" based on the correspondence of numbers to the letters of IHVH, as explained in an earlier chapter.

As a symbol for *Geburah*, Strength or Severity, the Hierophant is the Radical Intelligence which "emanates from the depths of the Primordial Wisdom." That Wisdom is *Chokmah* (the High Priestess), and the Hierophant represents its creative manifestation. By this is he connected with the Great Arcanum of the Pentagram as it is explained in the writings of Eliphas Levi.

His correspondence to *Vau* in the alphabet makes him a symbol of the Triumphant and Eternal Intelligence which is the Path joining *Chokmah* (2: the High Priestess) to *Chesed* (4: the Emperor). He also corresponds to the zodiacal sign Taurus, the first of the Earth triplicity. Taurus is the nocturnal house of Venus (the Empress), and the exaltation of the Moon (the High Priestess).

Consult the data given in preceding chapters for other meanings of this triad of trumps, and devote a little time each day to tracing out the connections. Keep a note-book for each major trump, with main headings like those I have used in explaining the Hebrew alphabet, and other headings for the ideas suggested by the title, number, and symbols of the card.

By following this plan you will quickly accumulate much information, classified in such a way that you can refer to it easily. Remember that, apart from its general doctrine, the Tarot has a special message for you, because it speaks by evoking thought. Record what it tells you in the manner just explained, and you will understand why adepts, for generations, have counted this book of symbols their most cherished possessions.

## The Fundamental Principles of the Pi-King Tao

AND THE CABBALAS OF EGYPT, INDIA AND  
THE HEBREWS

By ZEOLIA J. BOYLE

DEFINITIONS OF NUMBERS

(Continued)

23, or the letter W.

Fond of Perfume and Plants for perfumes, or those having curative properties. Love of gardens and country life. Versatile mind, clever in speech and writing or in acquiring language. Learns anything easily. Believes strongly in law and order, oppression and difficulty; represents tearing down, particularly tearing down the house. It therefore brings many unfortunate occurrences. Natural gift for astronomical studies. Successful architects; astronomers. Liver the most sensitive portion.

Hebrew Cabbala:

Watery productions of the earth; love of plants, especially those necessary for curing maladies. Natural hardihood, and daring; honorable actions. Favor of persons in authority.

Lowest Form: Love of money; resistance; opposition.

Chinese Tao and Yi-king:

Overthrowing or being overthrown. Astronomy. Taciturn. Must not be spasmodic; if he has faith in a thing all will agree except very few. Seek to strengthen those below them to secure place and stability of their own position. Living in retirement. Be sparing of your talk and possess yourself.

24, or the letter X.

Generally fortunate in worldly matters. Brought into connection with those in high or influential position. Danger of falls, especially from a horse. Also of illnesses which prevent the use of the legs. Quiet, sincere; one who does not worry greatly, believing that all will be right in the end. Fond of peace. Does not like noise of any kind. Loves music; generally a nice voice of middle register. Artistic talent.

Should not ride horseback, climb, nor go near the edge of high cliffs, nor have much to do with high windows. Danger of injuries to the back. Should also guard the heart.

## Hebrew Cabbala:

Confers the association of persons of high position and gives success through women of influence. Truthful, sincere.

Lowest Form: Discord, quarrels, separation. Exiles, fugitives, prisoners.

## Chinese Tao and Yi-king:

Does not stand firm. Tends to conceit. Shutting the gates of passes so travelling princes or merchants cannot pursue their occupations. Evil consequent on being all astray because course is not proper to that of a ruler. Trouble from indulgence. Later indicates free course and movements. Movement directed by natural order, or in accordance with order. No one to distress him in his exits and entrances.

25, and the letter Y.

Gives prophetic dreams or strong intuition which amounts at times to having presentiments, or second sight. Dominates occult science, wisdom, and talent for penetrating mysteries. Sincerity; will fight crime. Determination, reserve; love of nature. Safe on water; can become expert swimmers. Successful in anything connected with water. The sum of Annette is 25, which puts Annette Kellerman under this number. Spleen most easily affected.

## Hebrew Cabbala:

For discovering the truth of hidden things. Wisdom. Occult science. Revelations in dreams. High office under protection; success through contact; power acquired by experience; the fruits of action. Messenger.

Lowest Form: Developing occult powers for harmful purposes. Worry, confusion.

## Chinese Tao and Yi-king:

Imaging the mysterious. Sincere. Reaps without having ploughed. Troubles arising from renewed attempts after a thing is finished. Progress but danger of error. Motive power and strength. Causes his family to forget their poverty. Shares with inferiors. His wish is to return to the solitude of his own mind. Minister of communication.

26, and the letter Z

Repression and therefore a repressed nature; frequently repressed by circumstances as well. It gives, however, as an offset, confidence in self—not egoism—and the power and ability to control others, even, very often, when in a state of violent excitement. This trait may never come to the surface except in emergencies,



and the owner may never know that he or she possesses it until occasion arises for its use.

This number is also excellent for secret service work, or in diplomatic departments. Good writers; energetic; clever speakers; fond of mysteries. In the lower walks of life make successful locksmiths and clock makers. In the underworld make excellent burglars. Stomach usually most delicate part.

Hebrew Cabbala:

Influences for politics; diplomats; agents of secret expeditions. Confidence, security, honor, good faith.

Lowest Form: Traitors, conspirators; treachery.

Chinese Tao and Yi-king:

Concealed enlightenment. External things. What comes from without. May be good or evil. External advantages or external disadvantages. Quietude and gravity. Accumulation of virtue. Power to keep the strongest in restraint. Strength and solidity. Calmly sits with deliberate mind. If too light will lose his vassals; if too passionate will lose his throne. Stores up words and deeds of former men to subserve this accumulation of virtue.

27

Sometimes gives presentiments. Desires to civilize and nourish, therefore successful in teaching or in business connected with food. It is also a very literary number and its owners often become distinguished in this line.

Genital organs and possibility of digestive troubles.

Hebrew Cabbala:

Order, discipline; good arrangement; authority, command; creative intellect; useful works. Dominates propagation of light and civilization. Loves peace, justice, science and art; distinguished in literature.

Lowest Form: Ignorance, intolerance.

Chinese Tao and Yi-king:

Denotes nourishing one's body and mind, one's self or others. Dexterity in using. Skillful at saving men and things without displaying how it is done. Maintains watchfulness over words and is temperate in eating and drinking. Function of skill. Good travellers; good speakers. Applied enlightenment. The bad respect people's wealth. Very spiritual though his knowledge is greatly confused. Examinations, promotions, etc.

28

Sometimes brought into connection with fires or explo-

sions, but nearly always comes out safely. Good for getting money and for health. Simplicity, good judgment, originality, inventive ability, with. Critical, artistic, especially good in designing. Successful leaders, usually become the head of a business. Watch the head and lungs.

Hebrew Cabbala:

Protects against fires, explosions, falling walls. Dominates health; simplicity, good judgment. Great dislike to loud, sudden or discordant noises.

Lowest Form: Quarrels; evil associations; discord.

Chinese Tao and Yi-king:

Satisfaction and flexibility. Success. Man's strength in female feebleness. Take unwrought material and make it into vessels. Stands up alone and has no fear. Becomes head officer. Evil from boldness but no blame. Covering the body dead or alive. Called to employment. Fond of disgrace or startling unconventionality.

29.

Natural reformer. Sometimes very religious, very nervous, and especially particular about certain things. Generous, often extravagant. Rather suspicious of people, or a little distrustful or afraid of them. Fearful of many things. Danger in connection with water; should be very cautious in regard to it; also keep away from heights. Watch the nerves and brain. Successful in business lines. Strong tendency to immorality and dissipation.

Hebrew Cabbala:

Indecision, doubt, hesitation, anxiety. Virtue and zeal in propagating the truth. Success, gain, advantage.

Lowest Form: Fanaticism, hypocrisy.

Chinese Tao and Yi-king:

All is peril to him and unrest. Covets riches; covets power; may be said to be in a state of disease. Indoors apprehension of thieves; outdoors afraid of being injured. Indoors have many chambers and partitions; outdoors dare not go alone. In a state of constant alarm. Taking no action. Non-assertion. Should he desire to get the kingdom for himself he will not succeed. Practices business of instruction. Misses proper course. Action and advance, achievement. Dangerous heights should not be ascended. (This number does not always bring these extremes, but will do so if not held under control.)

## 30.

Patience and hope. Its owners rarely despair even under great stress. Sees over large spaces mentally and for this reason better in handling large affairs than small ones; for the same reason inclined to exaggerate. Especially good at writing plays, or operas, or in any theatrical line. Very fond of theatres and music. Fine actors. Usually a very fine voice. Apt to be baritone or contralto. Docility. Splendid physicians, surgeons or nurses. Fond of children and animals. Successful in connection with canals and irrigations. Guard the throat.

Hebrew Cabbala:

Against chagrin and despair; and for having patience. Dominates chemistry, medicine, surgery. Distinguished for anatomy and medicine.

Lowest Form: Infidelity, treachery, disloyalty.

Chinese Tao and Yi-king:

Perfects and transforms all. Free and successful course. Docility. Fond of fencing and swords. Skillful commander; strikes a decisive blow and stops. Cultivates brilliant virtues and diffuses them over the four quarters. Resolute but not boastful, nor haughty, nor arrogant, nor violent.

## 31.

Liking for astronomy, mathematics, geometry. Successful nurses, singers, actors or in mechanical lines. Excellent lawyers. Tends to early marriage. Love for flowers and plants of all kinds. Excitement will upset the circulation of the blood.

Hebrew Cabbala:

Dominates vegetation and agriculture. Loves astronomy, mathematics, geometry. Excellent lawyer.

Lowest Form: Avarice, usury; legal proceedings.

Chinese Tao and Yi-king:

He who enjoys the slaughter of men will not attain his will in the empire. Uses arms only on compulsion. Calm and repose are what he prizes. Keeps himself free from pre-occupation; open to receive the influence of other's mind on what is beyond himself. Unsettled in his movements. Aim is trivial. Talks with loquacious mouth. Husband and wife. Union, mutually influencing, moving and responding to each other, thereby forming union. Heaven and earth exert their influences, and there ensues the transformation and production of all things. Marriage.

## Occult Story

### THE EYE OF ID

By LAURELL E. SMALL

(Continued)

He paused for a moment to admire the picture—Tascia dressed in creamy white, as he loved her best, with the contrasting splash of red and green upon her lap—Tascia in sweet confusion, being caught unawares, made a picture any connoisseur would be proud to frame and give a place of honor in his collection.

He stood still, expecting her to rise and come to meet him—he hoped, with a glad welcome; but all her presence of mind had fled. The polite indifference she rehearsed did not come to her rescue, and the hot blood in her cheeks rivalled the roses on her lap, now falling at her feet. She was angry and ashamed to be caught, as it were, unprepared.

Stepping forward, he picked up the roses which had fallen to the ground. He searched the depths of her eyes as he handed them to her.

“Have you no welcome for me, Tascia?” he asked.

With down-cast eyes, she toyed with the flowers, finding no words with which to answer him. Her inmost heart sang a glad song of welcome, but the demon of perversity held her prisoner within herself. Inwardly, she marvelled at her own stubbornness.

“May I sit down?” he ventured.

The question reminded her that she was hardly civil, and certainly not hospitable.

“Yes, do,” she replied, in great confusion. Then added: “If you will excuse me, I will go and call Martha!”

“Hang Martha!” he exclaimed ungallantly, catching her hand and pulling her back, as she was in the act of hurrying off.

“I did not come to see Martha,” he told her. “I came to see you. Tascia, have you no welcome for me? Have I been mistaken, then? I thought——”

“You thought what?” she questioned eagerly, a ray of hope animating her face. What if he, too, had the same astral experience? But—impossible!—She dismissed the suggestion as ridiculous.

“Judging by your le——”

“Bobsy!—B-a-w-b-s!” Martha’s strident voice sliced the air

between them, her thin form immediately following cut off further conversation. Her sharp eyes probed every shadowy spot as though she expected to find the object of her search hiding, like an elfin thing, beneath a leaf.

Tascia was not destined to know, at that moment, by what Pheron judged, or *what* he judged. To her, Martha's appearance relieved an awkward situation for both of them.

Tascia wanted to run away and hide—to think, and pull herself together. Things had happened so swiftly around her that she was in a maze. What she really felt was the undercurrent of occult forces at work—the angels at the loom were busy at a pattern, but she had not the wisdom to comprehend objectively, or to yield gracefully to encompassing developments.

Instead, she was, emotionally, like a frightened rabbit, darting hither and yon, palpitating and terror stricken, "hiding" in full sight of its pursuers, when in reality, those very pursuers are bearing in their hands, carrots, lettuce and other delicacies dear to the heart of a rabbit.

Martha took it for granted that she would find Robert hovering somewhere within Tascia's aura, she certainly did not dream that their expected guest had already arrived.

"Isn't Bobsy with you, Tascia? Thanks to you his manners are lawless. He is always sitting on his ears when I call him." Belligerently, for Martha, she approached, fully expecting to find the culprit hiding on the other side of Tascia.

"Martha, dear, we have a visitor," warned Tascia.

Martha was exceedingly surprised to find Pheron with Tascia, instead of Robert. She literally pounced upon him, smacking him loudly on either cheek. Pheron, taken by surprise, and totally bewildered by the sudden attack, returned the hearty greeting with a spirit of thankfulness that, at least, someone was glad to see him. How he wished it was Tascia bestowing such lavishments upon him.

Tascia, on the other hand, was enviously wondering why it was left for Martha to act in person the way she felt in spirit. Also, Martha's sudden display of emotion was a revelation to her.

"I am so flustered at seeing you," she apologized, "that I don't know what I am doing. Come into the house and meet Beatrice. You will not know her after four years. She is quite a beautiful young lady now."

Before Tascia could realize it she had whisked him away. Tascia remained behind, and for fully five minutes after they left her, she did not stir. Martha's clever stroke, offering him temptation in the form of Beatrice, did not fail of its purpose.

It left Tascia thinking that maybe, she ought to thaw out a bit. It is a well-known fact that a man in need of consolation will often do exactly what a woman would out of pique, and that is, resort to the solace of substitution. She wanted Robert, then, more than anyone else in the world. His very presence would have been comforting, but he did not appear, and she was in no mood to set out on her usual mission of "finding" him for Martha. Instead, she sat there trying to piece together the events of the night before, and Pheron's sudden appearance in the morning. Then it was as if a voice—a voice without sound, it seemed—whispered, not in her ear, but inside of her head, Pheron's words in the Temple of Id: "We must tell our bodies that we do love each other."

Yes, she thought, it is the body that harbors pride and resentment, stores up old "injuries," and nurses ancient grudges. It is the body that needs be taught the lesson of love—the Soul is *all love*, being in itself the essence of universal attraction. In the past her Soul had *truly* loved him; but it was the body which sought to monopolize *his* love for the gratification of personal vanity. It is the body which craves attention, service, flattery, compliments, and constant homage at its false shrine. The true lover—the Soul, is satisfied in bestowing all these, never seeking or speculating upon returns.

The *personal* Tascia got a glimpse into the mysteries of love—a dawning of its divine phase glowed rich and rosy upon the morning of her understanding. "Tell our bodies we do love each other." It needs be told—that body which would fain absorb all the Soul's outpouring of love into *itself*.

It was not until an hour or so after supper that Tascia found herself alone with Pheron again. The supper had passed off pleasantly, with but one cause for alarm—Robert was still absent and could not be found. Martha was tremendously upset over this new twist to his habit of disappearing, but Tascia tried to quiet her fears, saying that, as he was not at all the average child, he was quite able to take care of himself, was probably "roaming the gloaming" at his fancy, and would surely come rushing home when his stomach announced eating time.

Pheron supported her argument with comments upon the small boy's vulnerability, saying it was his appetite, and that hunger would drive him home soon enough, in spite of all his "mooning tendencies."

Down in her heart, however, Tascia was the one most uneasy about Robert, but she successfully concealed it, so as not to spoil the meal for Pheron. Otherwise, the repast, which sur-

prised her by its unusual luxuriousness, was all that could be desired. Thanks to Martha's efforts, the strained feeling between Tascia and Pheron was hardly noticeable and Beatrice, as usual the comedienne of the family, said so many clever and funny things, that they never had a dull minute, and Pheron was entirely at home.

But now that she found herself alone with him again, Tascia felt the old feeling of wounded pride—of past "neglect," returning, and wedging a distance between them. The *square* part of her, that is, the objective woman who would delight in spurning a man just for the pleasure it afforded her to see him grovelling at her feet, resented the fact that Pheron never grovelled. There was always an unostentatious dignity about him—a gentle firmness, which would make her feminine spite seem small, and for which, though she fiercely resented, she silently worshipped him.

Moonlight in Tascia's garden—the last word in enchantment, a magic spot in which to evoke the spirit of buried Eros from his grave in the human heart.

Old embers are easily relit, and Martha, anxious to fan the "spark," urged Beatrice to play in her most alluring manner, her favorite: "A Little Love, A Little Kiss." The love-laden strains stealing out into the garden, blending with the moonlight and the scent of roses, produced the desired effect; and more so, since Beatrice infused into this labor of love all the romance of her young heart; the song became the cry of her own spirit—the music its essence—an invocation to Tascia's happiness coming from her, even as the soul of her own unborn dreams, realizing there in the garden for the two who loved.

To Tascia it seemed an age that they sat in silence. Then Pheron spoke:

"Tascia, I have had some peculiar experiences lately, especially since mother died. I have not mentioned them to anyone, fearing they would suspect my sanity. I am going to tell them, frankly, to you, and let you be the judge. Only trust me, that every word I tell you is the truth."

He paused to study the effect of his words in Tascia's face. She was non-committal, but her heart leaped high with hopes she dared not formulate even to herself.

Encouraged by her serious silence, he went on:

"About a week or two before mother died, I had a most amazing dream one night—the first of many of such. I dreamed—and it was so real—so vivid—that even now I cannot decide whether it *really* happened, or whether I dreamed it—that a little

boy came into my room and touched me lightly on the shoulder, saying:

"Come with me and see things as they are. Come! And all that puzzles you now, will be made clear!"

I arose from my bed and followed him. We seemed to traverse a long labyrinthine underground passage, and through it entered an ancient Temple."

Tascia closed her eyes.

"The Temple of Id." The words escaped her in a faint whisper.

Vice-like fingers seemed to be clutching at her solar plexus. What was Pheron saying? He had never seen Robert, to her knowledge, yet he had visited Robert's Temple—seen Robert's Id.

"How do you know the name of the Temple?" Pheron asked in amazement.

"Go on, Pheron, go on!" she gasped. "Tell me *everything*; don't leave out a single word."

"First tell me, Tascia, how you came to know the name of my dream Temple?"

"Oh, please go on," she begged; "I will tell you after."

"Very well," he said and continued. "The boy led me in front of the Idol, which he said was 'Id'; he told me to kneel before it and watch the 'Eye,' which was a large jewel set in the centre of the forehead. He explained that when the light flashed in the Eye I should state just what I wished to know. In due time there was a blinding flash, after which the Eye glowed a sullen blue. The question I propounded was: 'Why did fate take you from me, and why should my own mother have stood between myself and happiness?'"

The minute I asked the question, the scene changed and I was no longer in the Temple, but seemed to be living in an entirely different age of the world. I was a king, and happily wedded to a beautiful queen, whose favorite slave and faithful attendant was named Maranthe. We had a son, the young prince Rabor, and were in expectation of another addition to the Royal Family, when the wicked old queen of a neighboring empire, took it into her head to declare war against us. She being old, childless, unloved and unwed, had set her baleful eyes upon me to espouse her. Having summoned me to her Kingdom several times, without avail, I diplomatically evading the issue in the person of an ambassador, she declared war, offering a tempting reward to any of her warriors who would deliver me to her alive.



Seeking to avert the terrible calamity of war for my faithful subjects, I decided upon a personal conference with the regal old cat, to try and pacify her. Everything was arranged, and in spite of the tears and pleadings of my Queen to remain at home, I set out on the appointed day, with train and body guard, across the border into the enemy's territory. When we arrived, after several day's journey, at our destination, we were received with due ceremony and every show of friendliness.

At this conference the aged Queen stated to me her desire to leave an heir to the throne; that she favored a union with me, as advantageous to us both, from every standpoint, as we could then be joint rulers over the two kingdoms. She displayed for my benefit her jewels, priceless and innumerable, and all the other snares of her Kingdom, adding, for further enticement the information that I would be her very first husband.

In vain I tried to explain to the amorous old tyrant, that I was already wed, the father of a child and expecting another. She offered to settle vast estates upon my Queen and her children, if I would be amenable to her proposition. Indignantly I refused, preferring war to a grim finish, than to heap such indignities upon my wife.

But when I tried to leave her accursed country, we were set upon—my attendants all foully murdered and I taken captive, bound hand and foot and imprisoned in the palace of the virago, in chains. We went on a friendly mission and as such were unarmed and defenceless before her assassins. I will drop a merciful curtain upon the scene of the tortures to which she submitted me; only suffice it to say that I was unwavering in my love and fidelity to my beautiful Queen. When she found that torturing was of no avail, she made dire threats against my wife, seeking to frighten me into submission.

*(To be continued.)*

## To the Aspirant

By THE TORCH BEARER

Know ye not that weariness of spirit comes from ever assuming the same role?

Ye have naught to do with the self of yesterday.

Build thee more stately mansions, the mighty towers of which reach up to infinity.

Obliterate the past and gaze only upon the future,—the path to which leads onward and upward through groves of spice and sweet-smelling herbs.—Roses nod their greeting and violets caress the air with their perfume.

Softest moss is placed upon the path to protect the feet of those who seek it as their way of life.

The stones are found only by those who are pushed upon the path—and thus take not sufficient time to select the spot upon which to place their foot.

See ye not the moss?

Why then tread upon the stones!

If perchance ye have placed your feet upon the wrong path and the stones are sharp, *look up* and *out* and find the moss-laden one and by that come unto your home,—where peace abideth and love waiteth!

Healing couches of balsam are spread for your coming.

Come then and abide in peace!

The stones placed upon the path cause the feet to bleed—and the cross seems heavy to bear—and the thorns of anxiety press deep—while the cup of ingratitude seems filled to the brim!

But that is *seeming*, not fact.

For now the feet have been bathed and healed with the oil of understanding;—and they tread a path of softest moss;—and the cross is seen to be a wand of light which points the way for those who follow,—and a wreath of roses, from which all thorns have been plucked, rests lightly upon the brow, while brimming over is the cup of everlasting life—the essence of which is Love.

### A DEMAND

We demand to be filled with the Divine Life Light and raised above all discordant forces.

## Higher Thought

### INDIVIDUAL CONSCIOUSNESS

By EUGENE DEL MAR

The vast majority of mankind are immersed in the worm-of-the-dust consciousness, regarding themselves as the victims of heredity and environment. This conception has been crystallized in their thought by a philosophy of life craftily devised by those who would dominate them from a higher consciousness. Mankind has been kept in ignorance because, in that condition, it can the more readily be governed in the interest of autocratic masters. This conception has been fostered under the cloak of religion, and has been interpreted into the "Word of God," which must not be disputed.

With the worm-in-the-dust consciousness in possession, one is convinced of his own weakness and impotence. He knows that he is good for nothing except to be a slave of a master, to accept with submission whatever happens to come his way, and to be willing to beg, borrow or steal in order that he may maintain a mere existence. He enjoys being a miserable creature and kisses the foot that crushes him.

Of comparatively late years, a new power has come into the world. Millions of people, each of whom was fully conscious of his weakness as a separate strand, came to realize that a million strands each of which might snap at the slightest tension, could be woven together into a cable that would stand a tremendous strain. And then mass-consciousness came into existence! Labor unions, trade associations and the like have since sprung up in every direction, and the despair of vast multitudes has been converted into hope and expectation.

The great body of workers have benefitted greatly from their mass consciousness. They have secured shorter hours, better pay, safer working conditions and many advantages that previously they had never enjoyed. Their physical conditions have been improved, and time and opportunity gained to their general advantage. The mass consciousness of the employes was a necessary weapon with which to meet the class consciousness of the employers. Mass force was pitted against class force, resulting in a better balance of forces, and a more equitable division of the combined results of "capital and labor."

The labor organizations and mass consciousness admittedly are confessions of individual weakness. Each member of the

union feels that his safety lies in numbers, and that the strength of the union depends upon the proportion of available labor that it includes. Personally, each member is still a worm-of-the-dust, and he depends upon the power of the mass to change existing laws, circumstances and environment in his favor. He participates in the results of this mass power exactly as all others do who are in the union, and because of his identity with it.

When there arises in one's consciousness an understanding of his power—irrespective of mass help or hindrance—to convert obstacles into opportunities, to transform failure into success, to guide and direct his own life, by himself and for himself, he has entered into the individual consciousness, and he is no longer content with dependence upon mob, mass or class. He has risen out of the sea of mass turbulence into the open air of individual responsibility. He has come to realize the power of thought, and he has ceased to be dependent upon the mass, from which he has made his declaration of independence.

In gathering his forces to a focus, he has converted himself into a powerful magnet, with ability to attract to himself that which he desires. He has entered a higher plane of consciousness, bearing the relation to his former condition somewhat akin to that between human intuition and animal instinct. Now he must think for himself, and in return there comes to him the reward of his own thinking. He has separated himself from the mass. He has allied himself with the Higher Thought.

He has entered a new realm of consciousness, with which it is necessary for him to become acclimated. He breathes a more rarified atmosphere, and at first he is apt to catch his breath. As yet, he has not changed his motives, his purposes or his ideals; he has merely taken on a new point of view, to which he is far from being adjusted completely. He notes the great material returns that have been secured by many who have been residing in this realm, and he seeks new methods whereby to satisfy the old desires.

Individual consciousness first interprets itself on the animal plane, selfishly. Its first and primary needs are physical and material, and the individual invokes the power of thought for these ends. Food, clothing, shelter or position has been insufficient or unsatisfactory, and his new powers are concentrated on securing for himself that which formerly he lacked. He is thinking of himself alone, and cares not from whence his supply comes nor how his appropriation of it may affect others.

He concentrates on what he wishes and it comes; he visual-

izes his wants and they manifest! As yet he is merely using his new-found powers to gratify his own animal appetites. Yes; but how tremendous an advance from his previous admission of personal slavery and subserviency! What a transformation from the worm-of-the-dust or the mass consciousness! What a splendid position to assume! Yes; and how far more glorious it is to graduate from it! For there are far higher planes of consciousness, and not a few have attained to them.

Thought is the power that moves the world. Thought creates! It does not make something out of nothing; but ever and always old forms are disappearing into the unseen, from which new forms are as constantly emerging. Thought makes visible the invisible; it gives form to that which, to the human eye, was previously formless. All energy, all power, all life is invisible; only its manifestations in form may be seen by one's so-called physical senses.

Thought makes the mold into which reality pours and is given form. The thought-mold is invisible and the substance which fills it is invisible; but—quick, presto, change!—and form emerges. Oxygen and hydrogen are invisible gases; they combine and—lo and behold—water, the elixir of life. Man creates to the extent that he understands the laws of mind, and to the degree of his wisdom in manipulating the power of thought.

All known planes of existence are but way-stations to higher realms. The law of existence is eternal progress. Individual consciousness has many aspects, commencing with a personal assertiveness that is in striking contrast to its previous self-depreciation and complete dependence on others. It first uses its new instruments as weapons of offense and defense. But the law of compensation decrees that the higher the plane of living the quicker do results follow causes, and the clearer becomes the relation between action and reaction.

In time, it is borne in on the individual that there is something higher and grander than this aspect of individual consciousness; that it does not induce harmony and happiness; that it insures neither health of body nor peace of mind; that it fails to elevate character or satisfy the cravings of the soul. There comes a time when this phase of individual consciousness spells failure instead of success, and becomes an effective bar to one's spiritual progress. The material and intellectual have ceased to satisfy, and the vision is directed to that which is real, permanent and abiding.

And then a glorious transmutation takes place, and one en-

ters the realm of God consciousness—the realization of the God within. There is no loss in this; there is only gain. The physical and mental powers are enhanced and intensified; and one's ability to secure his physical and material desires are vastly increased. One now possesses greater power to acquire what he wants, and secures deeper satisfaction from that which he creates and attracts to himself.

With God consciousness he has secured a wider vision, he realizes the Fatherhood of God and the Brotherhood of Man, he thinks in terms of inclusiveness instead of separateness, his relations are now with the Universal, he uses no weapons of offense or defense, he becomes a partner of the Divine; he gives to the Universal freely and wisely, and to the full measure and overflowing the Universal reacts harmoniously and abundantly.

Each plane of consciousness is best in its time and place; each answers its purpose of preparation for a higher one. No one may miss any of the steps introductory to the plane he now occupies, from which in turn he must graduate. It is probable that mass consciousness will long remain predominant, but each day individual consciousness is making great numbers of converts. While God-consciousness is reserved for the comparative few, so great are its powers, that the influence of its tens of thousands will be profound throughout the confines of human existence.

One who lives in the individual consciousness is but a fraction of an individual, after all. No man may live by himself or to himself. He may exist that way, and he may die that way; but he cannot live that way. The individual consciousness pervades the intellectual realm and dominates by personal will power. God consciousness is on the deeper mental plane, and rules by virtue of spiritual power and the Universal Will. Individual consciousness dominates resistance, meets and overcomes its enemies; while God consciousness harmonizes and finds only friendly co-operation.

This is the Era of the Brotherhood of Man! The League of Nations! God grant that our President shall receive generous support in his glorious endeavors to this end! The League of Nations is not merely in the air, but the invisible ethers are taking their ordained places in the invisible mold, from which soon the League will emerge in manifested form.

The League of Nations will be the world model to which man may look, and wherein he shall read man's universal decree of the Fatherhood of God and the Brotherhood of Man. Looking at it, he will seek to emulate the idea in lesser form, so that there may be

awakened generally in the minds of men that consciousness which alone will serve to make permanent the greater ideal.

This is the Age of the League Idea! The Higher Thought first represents individual consciousness and later God consciousness; and, as these develop, the Higher Thought people are coming together more and more closely into Centres, Associations, Alliances and Leagues. The same tendency may be observed of all other progressive lines of thought.

The time has come when the progressive minds in all fields should not only come together within their own particular line of thought or activity, but should take to heart the fact that there is now in progress One Great World Movement, the wondrous possibilities of which will become apparent only as each and all of its aspects—Religious, Economic, Scientific, Philosophic, Social, etc.—are brought together in a luminous and all-embracing League of Humanity.

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#### HEART OF THE WORLD

Heart of the world, you are warm to-day,  
 We have said, "you laugh with those who laugh,  
 But when they weep you turn away;  
 But to-day your inner spark is aflame,  
 Lit by the Holy Fire of Pain.

And you have grown full of Mercy sweet,  
 Gentle and tender to your core;  
 You harken now when your children weep,  
 And you sacrifice in love your all,  
 To answer to their every call.

You have learned that to love, gives life anew,  
 That Service is the Path of God,  
 That tears are often heaven's own dew;  
 Wide and deep has your impulse been  
 O! let not your altar fires grow dim.

Heart of the world! you would set men free,  
 And your love will win where guns but fail,  
 Never before did you clearly see,  
 But Sorrow has shown you the better way;  
 Heart of the world! you are warm to-day.

LOUISE R. WAITE.

## Theosophical Talks

By ASEKA

SEARCHING FOR TRUTH

In this examination of the claims of the various "teachers," "initiates," "messengers," etc., of the Ancient Wisdom, which we proposed last month, it would seem best to take those now before the public and work back to what seems to be the fountain-head.

Such procedure (instead of starting at the beginning and coming up to our present day) will serve to clear the road of any false claimants—if there be any—and their erroneous teachings, and so, by lopping off these useless and dangerous accretions, enable the teaching to stand out (so far as it is possible) clearly as a guide for the seeker.

At the present time two teachers stand out prominently from the others: Mrs. Annie Besant and Dr. Rudolf Steiner.

As Dr. Steiner's work along these lines is not so well known as that of Mrs. Besant's, his audience is smaller than hers, but as his books bear the stamp of a thoughtful, scientific man, they appeal to a type of mind that Mrs. Besant's oratorical style may not touch or interest. The air of scientific exactitude; the very reticence; the ponderous phrasing of the sentences (due possibly to their being translated from the German) seem to add weight to his utterances and hold the attention of the cold, unemotional investigator.

Just before hell was let loose in Europe, Dr. Steiner's books and teachings were beginning to make headway in this country. It is most probable that *now* his teaching will again be brought to public notice and more prominently than before. For which there is a reason, which I shall give later on.

As the vital part of Dr. Steiner's teaching is very subtle (perhaps, *subtile* would be nearer the mark), being managed with consummate art and deftness, with a particular appeal to those seekers who are growing out of the swaddling clothes of the "Church," we shall first examine the teachings promulgated by him.

The clue to Dr. Steiner's position and aim is indicated by the title of one of his books, "Christianity as Mystical Fact, and the Mysteries of Antiquity," which is, as implied by the title, an attempt to harmonize Christianity with the Ancient Wisdom.

In the preface the author states his position thus: "In it



the attempt is made, not merely to represent historically the mystical content of Christianity, but to describe the origin of Christianity from the standpoint of mystical contemplation. . . . It is intended to emphasize the peculiar character of the essence of Christianity through the knowledge of its evolution, but not to extinguish it." (2nd Ed.)

He cannot but touch on the Buddha and his work. He does so in this fashion: "The Buddha legend is no more a biography in the ordinary sense than the Gospels are meant to be a biography in the ordinary sense of the Christ Jesus. . . . The source of the two accounts is to be found in the mystery traditions and not in outer physical history." Note that by this clever method he avoids all controversy regarding the historicity of "Christ Jesus." All arguments relating to the proofs demanded by sceptics, writers of profane history, and those who deny the inerrability of the Gospels, as to the existence of "Christ Jesus," and the truth of the Gospels as *history*, are by this means immediately put out of court.

Again, after comparing the "Buddha legend" with the biography of "Christ Jesus" and noting the parallelisms, he says: "But the life of Jesus contains more than that of Buddha. Buddha's ends with the Transfiguration; (1) the momentous part of the life of Jesus begins after the Transfiguration . . . Buddha, at the moment of the Transfiguration, flows into the blissful life of the Universal Spirit. *Christ Jesus awakens the Universal Spirit once more, (2) but in a human form, in present existence . . . (3) Buddha demonstrated by his life that man is the Logos, and that he returns to the Logos, to the light, when his earthly part dies. (4) In Jesus, the Logos himself became a person. In him, the Word was made Flesh.*"

Let us examine these statements.

Taking the first, marked (1), Steiner in making this assertion is perfectly safe for the simple reason that we know of no one who is in the position of being able to prove it wrong; so he makes the statement and lets it go at that. But note this fact: this is the unproveable premise on which he builds his teaching. He demands blind belief, at the very start, of an arbitrary statement which neither he nor anyone else can prove! Hardly a safe method for anybody entering the Unknown. It were better to work up from what we already know, or are fairly sure of, than to take an *assumption* as a starting point.

He admits that Buddha "flows into the blissful life of the Universal Spirit," but . . . Jesus not only goes farther, but (2)

awakens the Universal Spirit . . . in a human form—his own. Apparently, the Universal Spirit had been quiescent, taking a rest, before this happened. It seems too, that the 'Universal' Spirit did not permeate human forms ere this event took place.

The reader—if he has any sense—carefully analyzing (3) might probably ask how is it possible for a man to *return* to the Logos when he is the Logos? How can Buddha *return* to that which he already *is*?

Here I cannot help but digress for a moment to remark how amazing it is that any man should write such palpable rubbish, which, presented to a child of average intelligence, would excite its laughter, and be rejected as being absurd. Yet, call the stuff "occult," clothe it in heavy, orotund phraseology, and people—otherwise considered sane—will fall for it, accept it as a revelation from on high and form classes and societies to "study" it! No wonder the ordinary "man-in-the-street" thinks students of the occult have screws loose in their upper storey!

Taking the sentence marked (4): In this he comes out flat-footed as the wolf in sheep's clothing; the Jesuit garbed in the borrowed garments of the occultist pretending to be a representative of the Ancient Wisdom. He admits the greatness of Buddha so that he may disarm suspicion of his ulterior motive, which is to prove that "Christ Jesus" was greater, was unique, for "In him, the Word was made Flesh." Also, Steiner sets out to show that "this immediate reality is to embrace all future generations in a living bond of union, and as a *church* is mystically to extend from race to race." (p. 144.)

To the question that arises in the reader's mind as to what "church" he means, he says in the next paragraph: "It is in this sense that the words of St. Augustine are to be understood, 'I should not believe the Gospels unless the authority of the Catholic Church induced me to do so.' *Thus the Gospels do not contain within themselves testimony to their truth, but they are to be believed because they are founded on the personality of Jesus, and because the Church from that personality mysteriously draws the power to make the truth of the Gospels manifest. The Mysteries handed down traditionally the means of arriving at truth; the Christian community itself propagates the truth.*"

One need not go any further to know what Dr. Rudolf Steiner stands for, or what his teaching is supposed to teach.

He holds a brief for the Roman Catholic Church, the heads of which, having realized that they cannot stem the ever-rising, oncoming tide of truth-seeking along the lines of New Thought,

Christian Science, Theosophy, etc., do the next best thing, viz.: pretend that they have favored it all along, and are helping to spread the occult teachings; but—in *their own way*, and—*according to the ideas and schemes of "Mother Church."*

About a quarter of a century ago Mr. St. George Mivart was excommunicated for writing in favor of "Evolution." Now, they actually teach "evolution" in the Roman Catholic colleges, and assert that the "Church" has always taught it!

So with the Ancient Wisdom. Not so very long ago the "Church" was hounding the occultists off the face of the earth; now that the Roman Catholic hierarchy find it impossible to intimidate seekers along those lines, they fall back on their old-time method of "camouflage," and are publishing their own particular brand of "occult" teaching. But . . . "the habit doth not make the monk." This is but one of their schemes to side-track the teaching of the Ancient Wisdom to the masses; as we go along in our inquiry, we shall run across one or two others.

Mrs. Besant accused Dr. Steiner of being a Jesuit, or of having been trained as a Jesuit. One has only to read carefully this one book of his to find out whether her accusation was deserved or not.

In the last quotation the statement, "the Christian community itself propagates the truth," simply reiterates the position claimed by the Roman Catholic Church, which is: The Church does not get its authority from the Gospels, but from Christ; which further means that the Church is *the* authority,—apart from the Gospels or any other scriptures. If, in any case the Gospels were shown to be forgeries or otherwise unreliable, the position of the Roman Church would not be affected in the least. All the scriptures could be wiped off the face of the map, but, by this clever scheme of "Mother Church" the authority of the Roman Church would be the same.

*And this fact should always be kept in view.*

Here are a couple of more quotations: "If the Christian Mystic goes through this experience by initiation, he at the same time beholds *the historical event which took place on Golgotha.*"

Which "historical event" most occultists, including H. P. Blavatsky, assert never took place! The only "golgotha" known to occultists being a certain tract or space in the skull (golgotha) of every human being.

The way Dr. Steiner jockeys with his own statements is enough to make one marvel that such tommy-rot should find people foolish enough to waste time "studying" them. Frinstance

(p. 148): "For none of these writings (the Gospels) are meant to be mere historical tradition in the ordinary sense of the word. *They do not profess to give a historical biography.*" Compare that with the statement above regarding Golgotha, also with the following (p. 151): "We may therefore assume that, in general, *facts related in the Gospels* are not to be taken as *only historical*, or as if they were only to hold in the physical world. . . ."

Again (p. 166): "Let us take *literally* what Jesus is in St. John's Gospel." . . . Page 212: "The union of the soul . . . is at the same time union with the *historical Christ*. . . . The Christian Mystic seeks to behold divinity within him, but at the same time he looks up to the historical Christ as his physical eyes do to the sun."

Talk of blowing hot and cold with the same breath! But the Jesuit is, and always has been, an adept at this sort of thing.

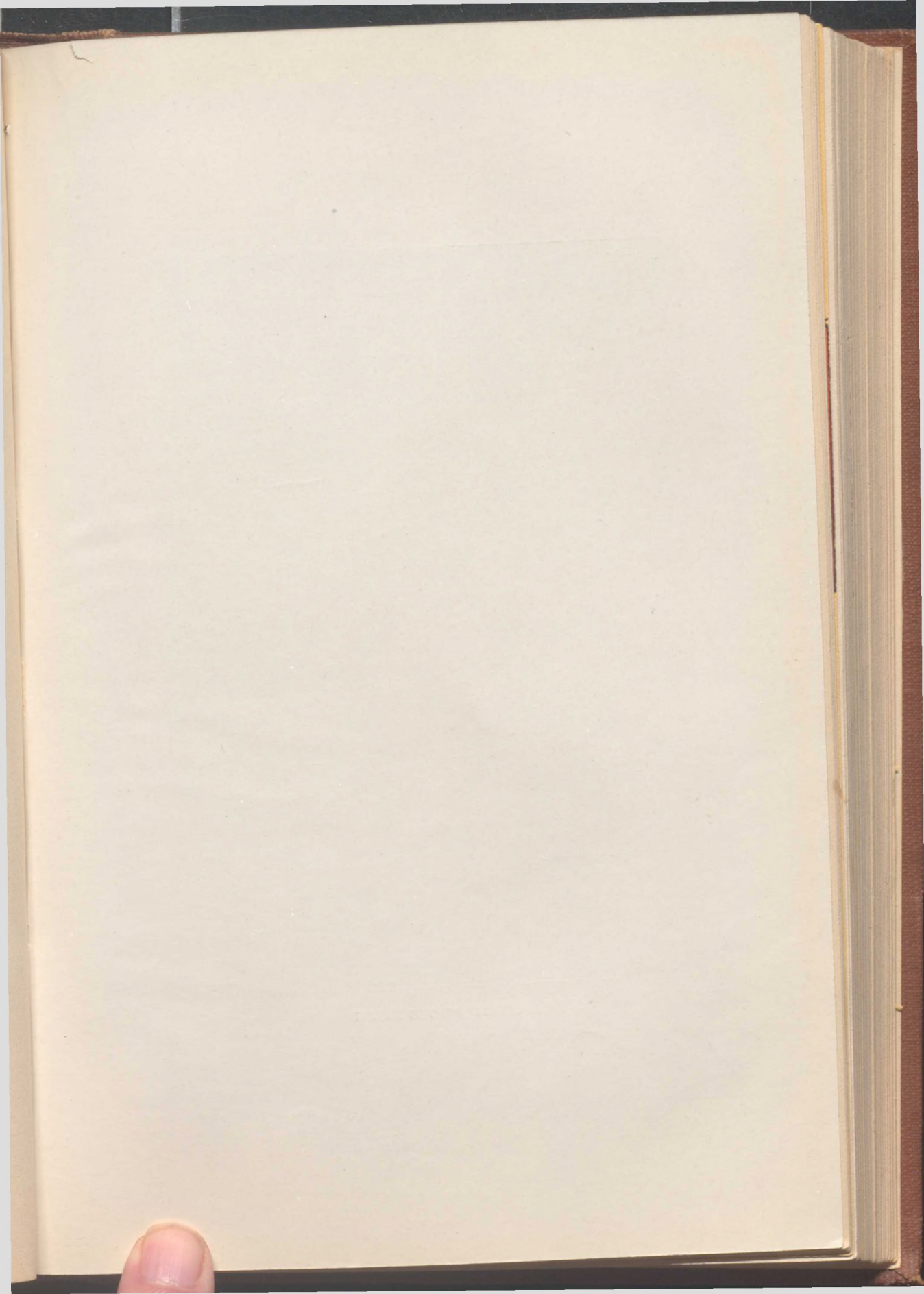
"The Cross of Golgotha gathers together in one fact the whole cult of the Mysteries of antiquity. We find the cross first in the ancient cosmogonies." He might have added that in those ancient cosmogonies the cross stood for *light, liberation, glory*; whereas it remained for the "Christian" to make the cross a symbol of *suffering! slavery and death!*

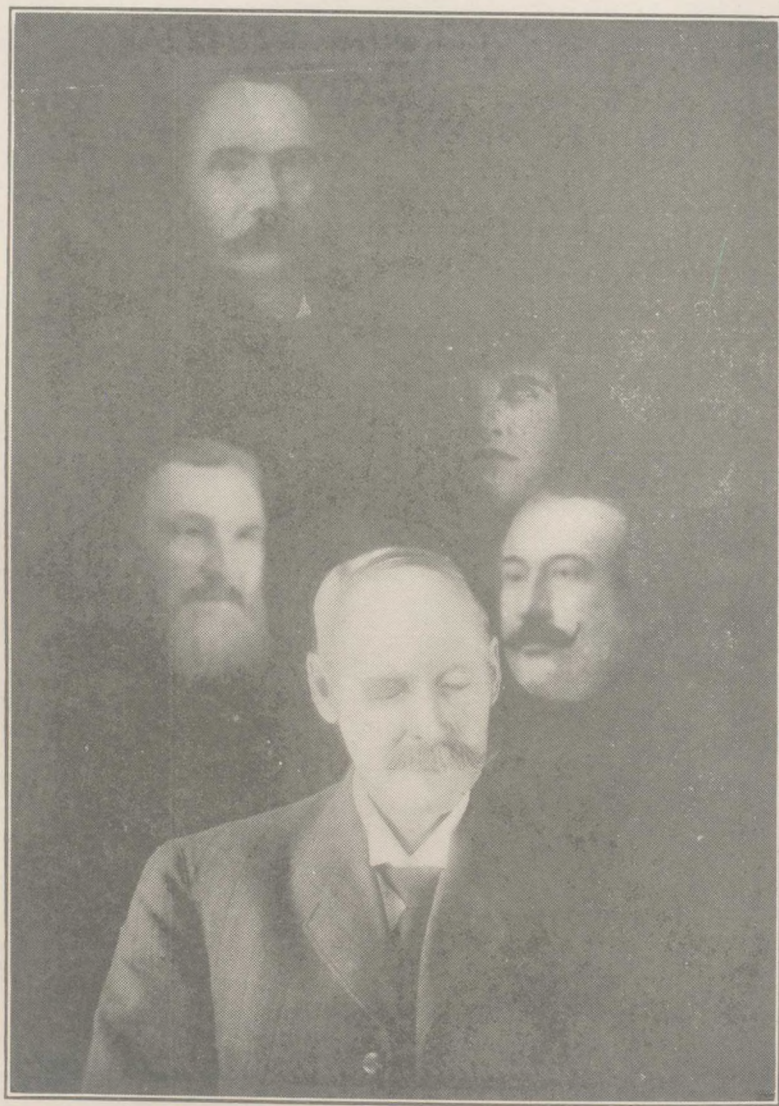
(To be continued.)

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"Thou great eternal Infinite,  
 Thou great unbounded whole,  
 Thy body is the universe,  
 Thy Spirit is its soul.  
 If Thou dust fill immensity,  
 If Thou art all in all,  
 If Thou wert here before I was,  
 I am not here at all.  
 How can I live outside of Thee,  
 Dost Thou fill earth and air?  
 Surely there's no place for me,  
 Outside of everywhere,  
 If Thou art God, and Thou dost fill immensity of space,  
 Then I am of God—think as you will or else  
 I have no place,  
 Or if I have no place at all,  
 Or if I am not here,  
 Banished—I surely cannot be,  
 For then I'd be somewhere,  
 Then I must be a part of God,  
 Even though I am small,  
 And if I'm not a part of Him,  
 There is no God at all."

ANONYMOUS—By Permission.





A SPIRIT PHOTOGRAPH

## Psychical Research

### A SPIRIT PHOTOGRAPH

By S. A. AYKROYD

In August, 1917, my wife and I spent three days at Lily Dale, N. Y. We had been sitting in private circles at home for several years and when we visited the various mediums at Lily Dale the spirits seemed to be very enthusiastic in their greetings.

During this trip I sat for a "Spirit Photograph," and got one which was not at once convincing; but after some time when we looked up some old photographs we had, we thought we could see resemblances between these photographs and two of the faces on the picture.

The photograph, which is reproduced here, was taken by Mr. N—— at his cottage on an open verandah in the sunlight. The face of the old gentleman I recognize as that of my father-in-law, James J. Wemp, who died February 1, 1899, at Kingston, Ont. The female face I know to be that of "Anna," an old friend and sweetheart of my school days. The other two faces I have no means of verifying. The one at the top, mediums say, is my brother who died in infancy, before I was born. It bears a striking resemblance to a younger brother of mine.

The gentleman to the right is said to be a great uncle, James Aykroyd, England. This I don't know. I have a photo of my father-in-law and the face in the picture is almost a replica of it. The wig and the whiskers are identical. The left eye has a little squint, while the right eye is more open and rounder, exactly as in the photo of him.

An interesting fact in connection with the female face is an "independent slate writing" message I received shortly after I sat for the photograph. I have it on the slate yet.

"I have tried so hard to come on your picture and I do hope that you will know me. With a sweet kiss to you, Anna."

This I take to be a genuine "independent slate-writing message." I had given no name nor in any way asked for anyone. It was purely voluntary. The handwriting, the sentiment and the signature all point to "Anna" as the author of it.

Here are two recognizable faces, and they are not copies of any known photographs in existence. It is morally certain Mr. N—— had none, so the question of fraud, in this case at any rate, is eliminated.

## A OUIJA BOARD EXPERIENCE

By A BORN SCEPTIC

Miles and Hall are seated in wooden chairs holding the board on their knees. Brow places a knife on the board and asks what it is. Penknife is spelled out,—Miles is mediumistic, Hall perhaps a trifle, Brow not at all. Brow stands back of Miles and holds up a white handkerchief and asks what he is holding up? "Hands." May it be that the white color in the bright gas light cannot easily be perceived? Brow takes a book and places it on the board and asks what it is? "Book!" He takes up the book, goes behind Miles, holds up a larger book and asks what he is holding? "Silver!" The back of the book has a good deal of gilding on it and a strong gas light is shining upon it. May it be that this reflection suggested silver? Brow takes up another smaller book, holds it so that no lettering shows and asks what it is. Pointer spells "Eightvo," and Brow supposes that it will stop there, as the book is an octavo, but it continues "Lumes," and Miles says Brow is holding up eight volumes. Brow says he expected it to stop at 0, but Miles says it came into his mind that it was referring to volumes. May it not be that—as Miles had that in his mind, he is responsible for spelling it out?

Again, Brow says, "Let me go behind Miles and hold up several articles and you tell how many I am holding up." Brow stands back of Miles and folds his hands back of himself and asks how many things he is holding up. The pointer goes down to cipher.

Miles has lost a son in the army. He and his boy used to be very chummy. Since his death Miles has got in touch with him, and Fred tells him he is with him a good deal. Miles finds that he can write automatically. Brow asks to sit in place of Hall—with Miles—and does so. Miles says to Hall in a whisper, "I will ask Fred where he is standing, and I think he will say, 'Back of Brow.'" That is what he did say. Miles suggested that we ask how many pictures there were in the room. Brow suggested that we say pictures hanging on the wall.

The answer came eight. We looked around and counted eight, but a door stood half way open, and back of it were three pictures which Brow could not see from where he sat, and if Fred was back of Brow he could not see them. That would look as if Fred could not see through the door, but that he did see the other eight pictures.



## Astrology

### SOME HINTS ON ASTROLOGICAL DELINEATION

By WYX

The astrological student does not pursue his investigations very far before he finds that the textbook rules, while they are remarkably accurate in some instances and apply in many others, cannot invariably be used as specific indications. He finds in fact that considerable modification must be made either in his delineation of the map or in the native's character before they will agree! Like all other devotees who pin an unwavering, unreasoning faith to any human system, whether it be art, religion or philosophy, we astrological aspirants have in our earlier days of zeal and confidence in the "written word" been led into statements—and often a series of statements!—that we later found were ludicrously unfounded and inapplicable. Some of us out of our experiences fell into the habit of extolling our "hits" and omitting or minimizing mention of our "misses"; others into a more guarded, more general and more flexible mode of expression; others blundered fanatically along, trying to silence opposition by announcement of our "authority" quoted from; while others set to work to try to discover if a real, orderly, working correlation of all the mass of analytical fragments scattered through our textbooks could be made. The writer happened to be one of the latter class and while he still delineates a map in well guarded, carefully chosen phraseology, has developed a method that leads to much more uniformly accurate portrayal of the native and his course through life.

The hints which will be given in these articles will contain no elaborate perfected system of astrological delineation, but will be found of some assistance to the beginner and perhaps to some who began some time since, in synthesizing the character indicated by a chart, by somewhat coordinating and systematizing the voluminous analytical astrological matter we possess. Some of these ideas have been borrowed—and the original owner long forgotten—some have been laboriously arrived at by the slow process of deduction from astrological statistical data, others are obvious conclusions and some are the results of study of the laws of secondary causation. Considering the vast amount of material our textbooks present and the ever-varying modifications of individual maps, some hints by the way and a few concrete illustrations to show their application is the most that can be expected from magazine articles, but they will be worth consideration and

trial by the student who has found that "ready-made" delineations in astrology fit mostly like the Irishman's big shirt,—only where it touches.

Our astrological textbooks are monuments of analysis and in general accurate. They are, however, universally lacking in adequate instruction in synthesizing and correlating the information given. Now as in building a car, the engine is assembled as one unit, the running gear as another and the tonneau as another and the whole united as a complete vehicle, so in astrological delineation, we can assemble the various parts into natural groups and finally combine these groups into a whole, approximating the idea of its Designer.

For convenience and because it is the logical method the astrological parts may be assembled into: determination of the character of man himself at this point of evolution, considered apart from his physical and outer material or world environment: also into what he is to use as instruments and materials of action and reaction, for further unfolding of the inner being and then what these two will cause to eventuate under a given set of circumstances or more technically what directions will bring to pass, given such a character and conditions.

No one who has intelligence enough to study astrology, whether he is a student of the esoteric systems of philosophy or not, will deny that there is within us something superior to and a user of such instruments as the brain, hand, eye and the other organs—that something which by its distinctive qualities differentiates each from all others and tends to a line of action of a quite consistent, uniform style by each. We will call this character, as we do not here refer to the divine inner spark of Being of the esoteric schools, but of the separate self at this particular point of evolution.

In reading the horoscope it is necessary that a thorough understanding of this dominating, guiding part of the nativity be first gained, as the physical body and the outer environment, while *reflecting* this character are really but temporary tools or instruments. It is true that a character sometimes accommodates itself more or less to the instrument in a way that seems to reverse the mastership—just as we often see mechanics, good and poor, who have distorted their bodies to some extent by posture habits while using the tools of their trade. Still even the mechanic, if he so wills, retains mastership of the tools, notwithstanding their seeming slight domination, and just so with the character; though either may have to use poor tools and materials not well suited

for the finest appearance and most desired results, no matter how skilled he may be.

Now the real man, the character, is shown by the planetary positions in the zodiac and interplanetary aspects or angles and has no reference to the mundane house positions or cusps or aspects to them. The mundane cusps and planetary angles thereto must be considered as the indicators of the tools and materials the character will work with and upon in this particular period of time or incarnation. This distinction must be kept in mind clearly in studying a nativity, as practice will show, after investigation. We are most of us so accustomed to think of ourselves as being this body plus a soul, that the above method will raise objections in the minds of many at first, but familiarity with it and a more diligent study of the textbook analyses in connection with further hints will show not only the rationale but the necessity for this distinction. It will reveal more clearly why some with really fine characters achieve no "greatness"—for greatness is often a part of the *glamor* of our world-stage, with no more reality behind it than behind some of our actors who "do" a "great" part on their little platform—and why others become "prominent" while having but few inherently fine traits.

In beginning the study of a horoscope, after setting aside mentally for the present the house positions, examine carefully the signs planets are in, following the textbooks supplemented by your own observations. It is very important to understand the nature of the signs and planets thoroughly and how the planets are modified in expression in the various signs, for these modifications mark the essential differences between individuals. A student has not advanced far in his observations before he finds, for instance, that Moon in Cancer gives a different turn to the lunar indications than Moon in Virgo, regardless of similarity of house position and aspects. When he has well digested this part of the map, including aspects it is good practice to ask how an individual of these combined characteristics would act (presumably) under a given combination of circumstances; would he be courageous or fearful, clear visioned or dull eyed, philosophical and discriminative or impulsive and emotional and so on. In this part of the study the student of course applies the reference of Aries to the head, Leo to the heart, etc., as meaning more particularly the vital energy governing those parts rather than the physical expression. For instance Moon in Cancer, well aspected, according to the textbooks shows a good digestion and that of course lays the foundation of a strong well nourished body if the assimilative

functions (Virgo) are also in accord. Applied to the plane of character "good digestion" of those foods which sustain the inner man would make him strong to endure the shocks and burden of the outer world and the location by house position later on would show what special phase of life would be aided by such basis qualities. In the ninth house for instance among other things it would indicate a legal mind that would calmly "digest" evidence, law, courts and jury, unhindered by prejudices and therefore by thorough preparation, would in the general nature of the universal laws, bring success to a career so far as legal ability was concerned, except as modified by other conditions in the map. Reference will be made later to well known horoscopes as examples. The main point at present it to try to gain a composite view of the whole character apart from its mundane "fate."

*(To be continued.)*

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COMMENTS ON CHART OF ARMISTICE, SIGNED  
NOVEMBER 11, 1918, 5 A. M., PARIS, FRANCE

By A. E. MARSLAND, Pres. O.E.S.

*(For Chart See December Number.)*

This is a remarkable Chart showing much effort towards peace, but, I fear, a contrary result.

The Allies are represented by the First House with Venus conjunct Sun therein trining Jupiter in the Ninth House. This shows much festivity and entertaining, banquets and conferences of kings and rulers. (See newspaper reports.) But Venus is in her detriment and combust; the Sun is also afflicted, which shows that beneath all this apparent joy there is a dangerous fire smouldering.

The German element is represented by the Seventh House, whose Lord Mars, although in a Cadent House and apparently defeated and impotent is nevertheless seeking to make a combination with a powerful ally signified by Saturn in Leo, elevated in the Tenth House. This being a strong Angular House and the aspect a Trine. He will probably succeed. This, if true, is a dangerous situation to be noted.

Jupiter, of all the planets is best favored, being in his exaltation in the Ninth House, in trine to Sun and Venus, thus doing all in his power striving religiously, scientifically and philosophically to establish a lasting order of things for good; but being Cadent and Retrograde, missing it. Jupiter is probably personi-

fied by the Heads of the Nations of the United States and the Allies.

The most elevated of all the planets is Neptune in the Mid-Heaven, whence he presages the coming of a Great Leader and Reformer who shall uphold the banner of the New Order of things; he foretells wondrous changes, destructive at first and afterwards reconstructive, to take place.

None of the planets being in earthy signs, there is a lack of practical basis and the Armistice might almost be said to have no substantial foundation. Viewed as the means to a *Contract* the relations between the Lords of the Second and Tenth Houses show that no agreement will be reached; nor will either money or credit be gained by any of those concerned. Its close is likely to be followed by lawless outrages.

The END or result of the ARMISTICE is represented by the MOON in the Fourth House. The Moon is separating from the Opposition of Neptune and going to the Square of Venus and Semi-square of Mars which she reaches at about the same time, the 13th of February, when unexpected events of an unpleasant and iconoclastic nature may be expected.

Further dates to be noted are October 24, 1919 (signified by Moon conjunct Uranus), and March, 1920 (signified by Moon opposition Saturn). Both of these dates are calamitous, the first showing corruption of the question and a quick death (perhaps by storm, cataclysm or earthquake) and the second date to be marked by some drastic calamity leading to great mortality.

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### THOSE YESTERDAYS!

BY GRETA BRYAR

You are standing out in the mystic light,  
 That I, by the light of spirit, may see;  
 You are going back to those yesterdays,  
 Where none other may come—save you and me!  
 We two who abode in that holy place;  
 Never another so holy shall be!  
 Can I go back by the road you will take?  
 Which way does it lie—by land or by sea?  
 Which ever it be it is straight and true;  
 I want to go back to those yesterdays—  
 I want to go back to you!

## The Hi-King Tao Department

BY ZEOLIA J. BOYLE

EDITOR'S NOTE.—Miss Boyle will give a short reading in *Azoth* of the name of any subscriber free. The necessary data is : Mother's maiden name. Full name (if a woman, married name also, if any). Day and month of birth. As the application for readings now in hand will take at least a year to give them all in *Azoth*, Miss Boyle 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*.

F. P. R.—July 1st.

Excellent organizer, clever in secret service work, in literary lines or as an engineer. Very determined in overcoming difficulties, and probably a good many to overcome. Nervous but will never lose one's head; the greater the emergency the clearer will be the mind and the greater the control over those about. *After* the danger is over, there might be a condition of nervous excitement bordering on hysteria. Probably rather serious and quiet, keeping the nervousness all inside until, under some very unusual strain, it might cause a sort of volcanic outbreak. Whenever the feelings are very strongly touched, whether for good or bad, will talk of anything *except* the particular thing affecting one most at the moment. Generous with money, may be extravagant, and at times may tell the truth too bluntly. Tends to a difference of opinion from relatives or friends, and by this means lead to a breaking of ties. Probably too determined and may have a tendency to deceit. Splendid executive ability.

E. A. N.—August 7th.

Probably rather free with money, perhaps too much so. Does not like to say no. May have considerable travel. Very friendly and *may* inherit property or be left a legacy. When in a difficult position, if you decide the matter for yourself and act on your own initiative, will generally come out all right. Determination in overcoming difficulties. Keep everything inside when the feelings are strongly affected by any event. Ready speaker. Good executive ability. Quick brain. Probable love for study or learning. Nervous. Does not like to be still. Love of country or outdoor life. May be fond of sports and athletics of various kinds. Married name adds to the nervousness and impulsive and tends to psychic qualities giving prophetic dreams or presentiments, First name is not particularly fortunate for the home. Its tendency is to bring about unfortunate conditions in this direction and cause many changes of residence.

F. K.—August 29th.

Very nervous; tendency to hold people off mentally or be rather suspicious of them. May not like anyone to enter one's room. May at one moment not like to act on one's own responsibility and the next be rather *too* bold in doing so. Free with money and may offend at times by making too blunt remarks or telling home truths too plainly, yet able to fit one's self readily into almost any circumstances for the

moment, no matter how unpleasant these may be. Should have a good voice, talent for music and probably great love for it as well as for art. Generally hopeful. Tendency to have things slip away, which in this name may be caused, at times at least, by the over-timorousness or over-boldness already mentioned. Original ideas and power of concentration. Investments in low-lying land near water would probably be successful.

A. C. A.—December 9th.

Should have a very nice voice and probably very sensitive ear. May have much musical talent, also talent for acting and as physician. Must be rather careful because there is a strong leaning toward divorce or separation. Should have excellent business ability. Maiden name causes one to hate to say no and makes one very generous with money. Should also bring much travel. Would probably succeed in lines connected with shipping, ships or commerce. Both maiden name and surname tend to have things slip away; money in particular. Mother's name adds determination in conquering difficulties and frequently gives a city and a country home. Talent for architecture. Married name produces good executive ability and talent for artistic dressing. Generally protected against fires, explosions and falling walls.

N. C. B.—January 9th. (Mother's name given in this case, but the *maiden* surname forgotten.)

Very nervous and impulsive. May have spells of being very talkative and spells of being very quiet and thoughtful. Very free with money and does not like to say no. Should have good voice and musical talent. Desire to protect all helplessness; excellent mother. Talent as physician or nurse. Probably very gentle. Strong intuition, may be psychic and have presentiments. Tendency to divorce or separation and other domestic difficulties. May have many things slip away, especially money or the home. Married name produces scattering of money and at times making too blunt remarks, thereby often unintentionally offending. This name also gives psychic tendencies and possibly presentiments, and would probably succeed in electrical lines.

K. F.—November 19th, New York.

Excellent leader. Original ways of doing things and of thinking. When a certain course in any matter is once decided upon, will be quite independent of other people's opinions on the subject. Should be popular and have many friends but can get along very well alone. This feeling of independence and the fact that you are very critical may stand in the way of marriage. Do not like to say no. Generous with money and should have considerable travel. Strong power of concentration and much intuition. Nervous. May make too blunt remarks or tell home truths at times, thereby offending. Should have good memory and long life; must, however, be careful of the lungs, as there is possible danger in this direction. Would be unusually successful in connection with ships, shipping, commerce, exporting and importing. Also successful in making investments in land near water. Sensitive, but clear-headed, quick brain.

## The Caldron

DEAR MR. WHITTY:

In reply to Mr. Higgins in the February issue I wish to begin by quoting one of the opening remarks: "Having my own theory of Number."

The true scientist *never* has any theories. To be a genuine scientist he must begin by eliminating *absolutely* and *forever* the personal pronoun. He must be a seeker for truth with *no theories* of *his own* in any form whatever, and I quite agree with the writer that it would be much better if we all wrote less and proved more as we run along.

I am the daughter of the late Dr. Charles Barry Boyle, who was an authority on geometry, chemistry, optics, astronomy, etc., as well as in several other departments of science. He was of the same family as the famous philosopher Robert Boyle.

My father made the only model of the Moon which has ever been produced; its most minute measurements are so exceedingly accurate that they verify absolutely on all official photographs of our satellite. Copies of this model are in use in Columbia University, Princeton, The College of The City of New York, Hunter's College, etc. One copy is an exhibit in the geological department of the Museum of Natural History at Seventy-seventh Street and Central Park West.

Under my father's training I was taught from infancy never to offer a decided statement upon any subject, unless it could be proven by cold solid facts.

The *facts* I am offering in The Fundamental Principles of The Yi-King Tao as so cold as to be actually icy.

*All* vibration comes from exactly the same source—God, or Nature—whether it is a letter of the Hebrew alphabet, or the English alphabet, or a sound entirely *outside* any earthly alphabet. God did not create the Hebrew alphabet and then stop work. He created SOUND, or Vibration, without regard to what combinations of vibrations would be utilized as a language by the Hebrews, or Armenian or Chinese or any other people; and, as I remarked in a previous letter, Force No. 1 will act as Force No. 1, in Hebrew precisely the same as in English whether we call it A or Aleph or merely I.

Further I strenuously object to the use of the word *occult* in this connection. The practical Hebrew Cabbala is *not* occult. It consists of the cold facts of Physics. The Yi-King is *not* occult. *It*, also, consists of the icy cold facts of Physics and Geometry; the Tao like the others also consists of these same icy cold facts.

As stated in the December number the definitions given in The Fundamental Principles will be carried to Force 64, as this completes the Yi-King kouas; but in later works these definitions will be extended—Cabbala definitions to 72, and Tao definitions to 81,—with the *letters* of *all* existing alphabets found left behind.

Your correspondent having confined his studies to their application to geometry has yet to learn their marvels in their action on human life. Accurate diagnosis of disease being merely one among many. He should also realize that the Hebrew Cabbala was still in its cradle when the hair of the Yi-King and Tao was already white with age. Sincerely yours,

Z. J. BOYLE.



## Reviews

**Insight. A Record of Psychic Experience.** By Emma Crow Cushman. Christopher Publishing House, Boston. 357 pp. \$2.00 net.

This volume, in the language of its Foreword, purports to be "communications received by a small group of persons belonging to the same family from a very lofty spiritual influence who desired to be known as 'Insight,'" claiming to have lived as a poor monk on this earth in the fifteenth century. "Insight," manifestly, retains much of his earthly theological concept of God. He says, in answer to the question, "Is Christ God?" He is as much of God as the finite mind can understand." And to the question, "Is Christ not simply man?" "No; he was God revealed to man." However, "Insight" borders on pantheism when he says: "All in all" means "that God may be in all creation, and all creation in him. It is the surrender of matter to spirit." He, however, still avows the Trinity, but clothes his concept with modification in metaphor: "The Trinity is the three aspects of God which human souls can assimilate, and is not God, for God cannot be apprehended by humanity. The Father is 'Wisdom.' The Son is Love. The Spirit is the taking of that love into the soul." While "Insight" still retains much of his Roman Catholic viewpoint, he has advanced sufficiently to avow the truth of Reincarnation: "Yes, it is a fundamental truth. . . . Do you think seventy years of life on earth is to be repaid with an eternity of happiness? Do you not see that matter has its limitations? Millions and millions are born into the world, but they are not always; indeed, they are never, in this epoch of time, new creations, as there is no new creation of matter to receive them." "Insight" contends, however, that man should by right live much longer than the average of seventy years on earth. In one particular the communicating "monk" has relaxed his orthodoxy measurably. Speaking in answer to the question, "Was the Virgin Mary without sin as she was chosen to be the mother of Christ?"—"No; that is a belief of these late days and we have no warrant for any such thing."

The volume is a series of questions and answers covering many topics, spiritual, cosmogonical, ecclesiastical, material, etc. Answers respecting individual friends of the sitters are given, and the status of St. Paul, John, the Revelator, and many other notables is defined. Much information is given with respect to aspects and processes of healing. Altogether the book, while desultory and disconnected, is intensely interesting and worthy of perusal. It carries an atmosphere of simplicity easily penetrable, and while it contains much that may appeal to scholarship, it is more adapted to the comprehension of the every-day reader.

T. R.

**The Secret Doctrine of the Rosicrucians.** Illustrated with the Secret Rosicrucian Symbols. By Magus Incognito. Advanced Thought Publishing Co., 159 N. State Street, Chicago, Ill.

The first impression produced by this book upon opening it is one of surprise that the author should claim as secret and as peculiarly "Rosicrucian" such symbols as the Circle, the Circle and Point, and, indeed, all of those presented during the course of his thirteen chapters, save that of the Cross and Rose.

To be sure, there are secret, or esoteric readings not generally known, but the great symbols themselves are as old as Humanity and have a universal interpretation which is universally known; therefore it is going rather far to call them "secret," and they are certainly not confined to Rosicrucian lore.

The next surprise is the author's claim that the seven "Aphorisms" with which he heads some of his chapters are also of Rosicrucian origin. These Aphorisms are so palpably the archaic "Stanzas of Dzyan," translated some thirty or more years ago by H. P. Blavatsky and used by her as the foundation of her book, "The Secret Doctrine," that even our author's attempt to recast them fails to conceal their identity and brings upon himself a grave question as to his integrity; the more in that here too he endeavors to monopolize for the Rosicrucian arcana, a body of philosophic propositions and antedeluvian history which must, in the very nature of things, have antedated Rosicrucianism by not less than many thousands of years.

This, his effort and claim, seems to us both futile and without foundation in truth; for Rosicrucianism, by its own say-so, is a comparatively recent output of the Great College of Adepts and Mystics, peculiarly Occidental in its characteristics and mission; and the Rose symbol, by internal evidence of the great and ancient Eastern philosophies, has replaced only in Persia and the Occident the older and even more complete symbol of the Lotus. Witness in the Stanzas of Dzyan: "— the Matripadma (Mother-lotus) had not yet swollen." "— the Mother swells from within without, like the Bud of the Lotus—." And also the Lotus which, in the Vedas, is said to spring from the navel of Vishnu, rising from thence to the surface of the "Ocean of Being," holding Brahmâ secreted amongst its petals.

We ask ourselves *why* this greed on the part of Magus Incognito to appropriate for the Rosicrucian Magi the whole gamut of archaic wisdom and philosophy, even to the extent of palpable theft? Are not the eternal verities virile and vital enough to stand by and for themselves? Is not Rosicrucianism broad and grateful enough to admit with reverence the true sources of its knowledge and power?

We deem both questions may be truly answered in the affirmative; therefore we ask again: "*Why* has Magus Incognito descended to so puerile an effort to exalt Rosicrucianism at all costs; *why* has he perpetrated this irreverence towards the great Sages who preceded those of the Rosicrucian Fraternity?"

In his attempt to readjust the Stanzas of Dzyan to a form more in accord with his own predilections, he has, further, not always improved them. For instance, while it may better meet with his own conception, he destroys much of their accuracy and noble dignity by interpreting in terms of *sex* passages which, by their own internal evidence, are dealing with Divine *polarity*—a *no-sex* state which both precedes and follows the transitory conditions of *sex* phenomena. This latter position is upheld by some of the most astute students and Masters both past and present, of the history of cosmogenesis and anthropogenesis, and while we are not sex haters, we do take exception to any teaching which postulates *sex* in the Logos or would impose "male and female" upon Deity.

Truly, it is cause for regret that the author should have so marred

his work, which, notwithstanding these drawbacks, is well conceived and well executed. His arguments reach the "incontrovertible" with ease and clarity; his definition of such obscure terms as Time, Soul and others of like nature are illuminating even though in a sense borrowed, and they come in the right place and at the right moment. All this, together with his up-to-date references to the latest postulates of science, which are daily coming closer to and clearly demonstrating the accuracy of ancient knowledge, make of his book an extremely valuable addition to the literature upon occult philosophy.

E. D. L.

**Korean Buddhism**, by Frederick Starr, Ph.D., is a delightful little book, but is exactly what the author describes it when he says it is "non-technical." The title is really a misnomer, for it should follow his subheadings rather than his title, and be called, "History of Growth of Buddhism in Korea," or, "Influence of Buddhism on Korean Art." When I first started to read the book, I believed from its title the author would show wherein Korea had digressed from the original Buddhistic teachings and built up its own philosophy and religion, but he fails utterly on this score. His work is divided into three parts. "History of Buddhism in Korea," and this is purely exoteric, merely showing its gradual spread through the country together with many physical features, some of particular geographic interest; "Buddhism—Condition," being generally a description of monasteries, their customs and form of government, and finally, "Korean Buddhism—Art," being a description of the carvings and idols attributed to the influence of Buddhism.

To me the title "A Trip Through Korea," or "Korean Customs, Art and Religion" would have run far closer to exact truth. There is nothing whatever in the book of a strictly philosophic nature, nor any serious attempt at theological analysis, but only a brief description of what any traveler would have seen and observed who had put forth the time and effort spent by Mr. Starr.

The author does state he spent many hours talking to the monks and religious heads of the monasteries, but nowhere does he evidence that such conversations enlightened him in any of the inner truths of Buddhism, but rather only historical truths were elicited.

Withal, the book is charming in that it is of a land of which so little is known, and read rightly it would readily answer the purpose for which it was apparently written. But to one reading the title, seeking some of the older interpretations of an ancient philosophy which its title implies, there is a sense of disappointment and an intuitive conviction that, if after all the time and effort which Mr. Starr has expended in going to Korea and making this trip through that country, and all he has gathered is indicated in this little book, then indeed he has missed a great opportunity.

**I Heard a Voice; or, The Great Exploration.** By A King's Counsel. 272 pp. \$2.50 net. E. P. Dutton & Co., New York.

Messages received by planchette, automatic writing and, later, clairaudience.

The two young daughters of the author were the mediums of communication. An interesting book, not because of the merits of the com-

munications, but the exact contrary. The King's Counsel and his family evidently are very religious in the strictly orthodox sense, and, it is stated, belong to the Church of England (Episcopal). All the letters are of an intensely religious tone, but much more Roman Catholic than Protestant.

There is no doubt that the two girls were the channel for communications from other entities, but a careful examination would lead one to believe that a far less number than are represented were concerned, and that much of the almost platitudinous stuff was written by some Roman Catholic spirit who drew largely on his or her imagination for the supposed dramatis personae and for the stories told. It is by this theory alone that one can account for the gradual increase in the number of supposed spirits who have something to say, the similarity in the way they say it, the certain almost immediate appearance of the person following the mention of his name in a previous communication, and the improbable dialogues between spirits which were written down as they were supposed to have been spoken.

A great deal of this book gives the impression of some playful elementals having a good time with a credulous family who knew nothing of the other world conditions and swallowed everything whole. If only our King's Counsel friend had learned that spirit messages, like mortal writings, must be judged for their intrinsic value, this book would never have been published; but, then, even lawyers do not always have the editorial sense.

Nevertheless, as a study of the dreadful possibilities of spirit communication, the book is of some value to students of the other world conditions.

M. W.

**Prophecies of the Veiled Self.** By Mrs. C. M. Black. Cloth; 48 pp. Published by Perry C. Norton, Chicago.

Will the Veiled Self some day be uncovered completely, or must there ever be "veil upon veil behind?" So wondrous is the mortal and immortal self that one is apt at any time to come face to face with new and startling revelations. Some lives are replete with incidents that are quite beyond ordinary experience and comprehension. The author of this little book is one of those so favored. Curious dreams, visions, premonitions and prophecies seem to abound in her work-a-day life, and they are all interesting and suggestive. Probably her recital will strike a responsive chord in the experiences of many who have not ventured to take the public into their confidence, and to these this little book will be of peculiar and special interest.

E. D.