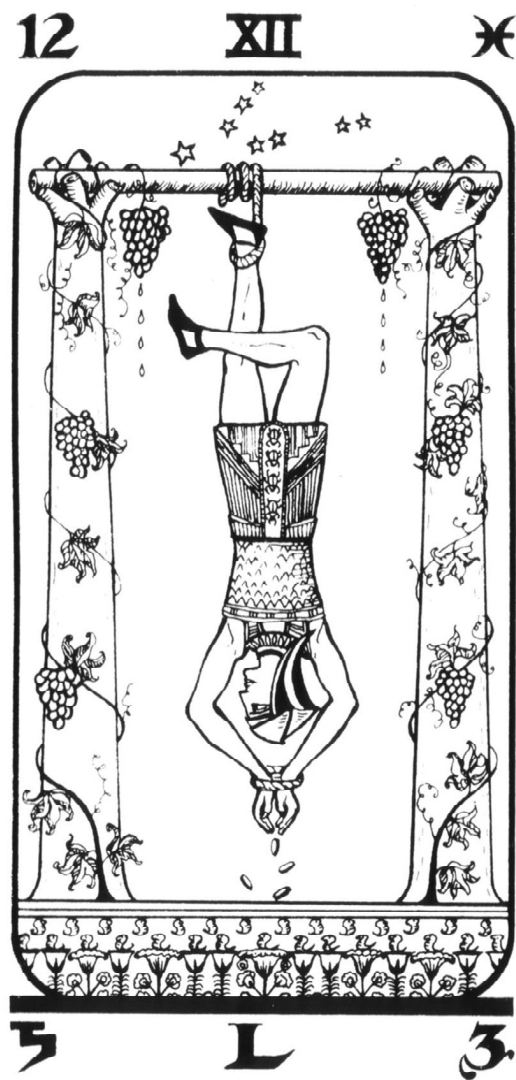









The Enchantress



The Martyr



THE KINGS

8	1 	2
7 	9 	3 
6	5 	4

Chapter 8

Reading Names In Detail

BECAUSE the name John Brown when present in any person's mind always radiates the same component thought vibrations, and always reverberates to the same vibratory key, it is easy to map the influences of this name in a positive and scientific manner. And by substituting the divinatory significance of each numerical factor, it is possible to give a divinatory reading of the name, as such, without reference to any particular person.

But such a divinatory reading is a delineation of the name only, and should not be expected to reveal much concerning the life of any particular John Brown. Quite certain it is that of the thousands and thousands of John Browns throughout the world, their fortunes are markedly varied, and have no such uniformity as would be necessary if all their lives were to be represented by a single set of divinatory symbols.

When we have the astrological birthchart of an individual we possess a positive map of his various important vibratory rates and how they are related to each other. When we have a name and find its key we possess a map of the vibratory qualities of that name. By comparing the two maps we can determine with all the exactitude of positive science how the name will influence the individual.

From the astrological birthchart and the progressed aspects we can plot the invisible influences operative in the life of the individual at any given time, and thus have a positive way of mapping the probable events and the time they will happen, in the individual's life.

But when we do not have the birthchart of the individual by which to determine his various vibratory rates, we have no positive method of determining how a name will affect him, and we possess no positive method of determining either the events of his life or the time they will happen.

But man is not dependent exclusively upon positive methods in the acquisition of knowledge. Reason is positive, but often intuition, which is not positive, yields information even more valuable. The physical senses are positive, but the psychic senses, under certain circumstances, are even more reliable. And while the positive method of gaining information by means of numbers is very valuable, it is not the only method of using numbers to acquire knowledge. Numbers may also be used as divinatory instruments. All systems of numerology are purely methods of divination; and the one now to be presented is no exception. But it is the best system we have been able to find.

In order to have a constantly varying factor which provides a proper basis for the exercise of divination, it is customary to use the name of the individual, but to this name add another distinctive factor which is unique to the individual. This distinctive factor, which has come to be known as the number of the Birth Path, is merely the number which is obtained by adding crosswise the factors of the birth date as commonly expressed numerically.

Thus the number of the Birth Path of Jan. 13, 1872, is 1 (January is 1st month) plus 1 plus 3 plus 1 plus 8 plus 7 plus 2, which gives 23.

The number of the Birth Path of May 8, 1932, is 5 (May is the 5th month) plus 8 plus 1 plus 9 plus 3 plus 2, which gives 28.

The number of the Birth Path of July 4, 1776, is 7 (July is 7th month) plus 4 plus 1 plus 7 plus 7 plus 6, which gives 32.

The number of the Birth Path of December 7, 1941, is 1 plus 2 (December is 12th month) plus 7 plus 1 plus 9 plus 4 plus 1, which gives 25.

The number of the Birth Path of November 2, 1948, is 1 plus 1 (November is 11th month) plus 2 plus 1 plus 9 plus 4 plus 8, which gives 26.

The Birth Path is really the birth date, and therefore it is true that the number of the Birth Path does belong specifically to the individual; for it is a number obtained from the record of his birth; yet it must not be lost sight of that using it thus is not a method depending upon the vibratory influence of thought, but is merely a divinatory method of using the Birth Path, or date of birth, in a particular way.

Then having found the number of the Birth Path, this number is added to the number of the name, the sum giving a Divinatory Number, which affords a chart which should reveal to one whose intuitions are active, the character, the chief events of the life and the conditions surrounding the individual when life ends.

To obtain this chart the Key of the Divinatory Number is found and placed at the beginning of the chart as signifying the chief influence in the character. The Major Arcanum corresponding to this Key of the Divinatory Number is considered in the nature of symbolically representing the birthchart of the person.

Then in the chart this is followed by a Major Arcanum substituted for each letter of the name. That is, each letter of the name, commencing with the first, is considered as a separate influence in the life. It is considered in the nature of an astrological major progression. And the nature of the event which it brings into the life is symbolized by the Major Arcanum corresponding to the letter. The first letter of the name thus represents the influence in the life immediately following birth, the next letter an influence somewhat later, the third letter a period following this, and so on up to the end of the name.

Then the Key of the Decade of the Divinatory Number is found and placed at the end of the chart, after the Major Arcanum representing the last letter of the name. The Major Arcanum corresponding to the Key of the Decade does not so much represent a specific event, as the conditions which surround the person at the close of life. That is, it represents in a divinatory way, that which is signified by the fourth house of a birthchart.

Abraham Lincoln was born Feb. 12, 1809.

A 1 L 12 2 (Feb.)

B 2 I 10 1

R 20 N 14 2

A 1 C 11 1

H 8 O 16 8

A 1 L 12 0

M 13 N 14 9

46 89 23 Birth Path

46 plus 89 plus 23 gives 158 as the Divinatory Number. 1 plus 5 plus 8 gives 14 as the Key of the Divinatory Number.

158 minus 14 gives 144. 144 divided by 9, plus 1, gives 17 as the Key of the Decave.

14 (Key, or Character)—1—2—20—1—8—1—13—12—10—14—11—16—12—14—17 (Condition at end of life).

The numerical chart as given in the line above shows that Abraham Lincoln's character was based upon 14, or Temperance. A much more detailed description of it can be had by substituting the astrological correspondence, Taurus, which shows clearly the deep sympathy and the intense practicality of his nature.

Very early in life he began to develop himself through the application of Will in the expansion of his Intelligence (1).

Science (2) next comes under his scrutiny as a child, and exerted its full influence in his life as he ciphered on the back of a wooden shovel by the firelight.

But there was an Awakening (20) also in his early years, by which his thoughts were turned into higher channels.

And some travel (Mercury influence) which gave full material for his developing Intelligence (1).

This was followed by gaining for himself a reputation for Justice (8); for he came to be known as honest Abe.

Then further application to study and the development of his Intelligence (1); for he began to prepare himself to practice law.

And a Transformation in his affairs due to taking part in a military expedition (Aries) (13).

Then came the first great Sacrifice and sorrow (12) of his life through the loss of his beloved Ann Rutledge.

Followed by a Change of Fortune (10) as he was thrust forward into the political arena.

In which capacity his fairness and Temperance (14) in handling the issues of the day;

Lent to him a Spiritual Force (11) which swept him into the highest office in the land.

And brought to him the responsibility of that great Catastrophe (16), the Civil War.

This was an Expiation (12) of the sin of human slavery; and enabled him to set free these slaves at the Sacrifice of his own and other lives.

Then the war was ended, and he embarked upon a full program of Regeneration (14) for the country, when his own end came.

And while this end came suddenly, and violently, nevertheless, he had accomplished his work. The surroundings of his life at its end (Key of the Decave of the Divinatory Number) is well shown by 17. Truth had prevailed, Faith had been vindicated, and he left behind him a message of Hope that has continued unabated to this day.

George Washington was born Feb. 22, 1732.

		W	6	
		A	1	
		SH	18	2 (Feb.)
G	3	I	10	2
E	5	N	14	2
O	16	G	3	1
R	20	T	22	7
G	3	O	16	3
E	5	N	14	2
<hr/>				
	52		104	19 Birth Path

52 plus 104 plus 19 gives 175 as the Divinatory Number. 1 plus 7 plus 5 gives 13 as the Key of the Divinatory Number.

175 minus 13 gives 162. 162 divided by 9, plus 1, gives 19 as the Key to the Decave.

13 (Key, or Character)—3—5—16—20—3—5—6—1—18—10—14—3—22—16—14—19 (Condition at end of life).

13 (Aries) indicates that Washington was typically a pioneer destined to bring about a Transformation by the use of the sword. A more detailed reading of the character may be had from the sign Aries.

His early life was spent in Action (3) rather than in study.

Then the influence of Law and Religion (5) played their part.

At an early age a commission as midshipman was offered to him, but his mother blocked this, which was a Catastrophe (16) to his ambitions.

The death of his brother brought him an inheritance and an Awakening (20) to new responsibilities.

Then he married (3) Mrs. Curtis, and settled at Mt. Vernon.

His life as a planter brought him into contact with the Law (5) in that he was elected repeatedly to the legislature of Virginia.

Then came a time of Trial and Temptation (6) in regard to Governor Dunmore, in which his position was always that of a radical.

His appointment to Congress in 1774 gave him opportunity for the exercise of his Will, Intelligence and Dexterity (1) for which later he became famous.

In this period, just prior to the Revolutionary War, Deception (18), subterfuge, and secret enemies were encountered on every hand.

And then, with the war, came a decided Change of Fortune (10).

When named commanderinchief of the armed forces of the United Colonies his Temperance (14) caused him to refuse a salary, and to announce that he felt himself unfit for the command.

Then came the Action (3) of War.

But the stupidity, Foolishness (22) and impatience of his supporters during 1775 almost wrecked the enterprise.

It was a Catastrophe (16) when Benedict Arnold and his sympathizers turned against him.

But his persistence and Temperance (14) brought him through, established his fame, and placed him uncontested in the presidential chair.

From this position he later retired to his home at Mt. Vernon, to find the rural life he enjoyed so much, surrounded by his family and friends. Away from the conflicts of political quarrels, with the highest honors his country could bestow, with wealth and the affection of many, his closing years are well represented by the Key of the Decave of the Divinatory Number (19), the number of Happiness.

I believe these two illustrations will quite suffice to indicate the manner in which divination by numbers can be used to give a detailed reading of a name. The number representing the Key of the Divinatory Number should always be taken to represent the character. Then each letter of the name, in its proper sequence, should be taken to represent a period of the life, and the influence of this period can be expanded by using the astrological correspondence of the number.

There is no way, by this system, to know just how long any period lasts. The duration of time is the most difficult thing to determine by any method of divination. The general rule here, however, is to divide the total life—whether short or long—into as many periods as there are letters in the name. Each letter represents one of these periods. If the life is long, it represents a longer period than if the life is short.

Then the Key of the Decave of the Divinatory Number is taken to represent the condition at the end of life, whether this end comes early or late.

And it must not be forgotten that in such divination rigid interpretations are to be avoided. The numbers in such a chart are to be used merely as guides to the intuition; not to limit it. All impressions and intuitions, therefore, should be expressed freely, even when they somewhat contradict the rigid interpretation of the numerical chart.

Arcanum XI. Letter: Egyptian, Caitha; Hebrew, Caph; English, C—K. Number 11. Astrologically, the planet Neptune. Color, changing iridescence. Tone, the music of the spheres. Occult science, divination. Human function, thought transference. Natural remedy, spiritual healing. Element, neptunium.

C11, expresses in the spiritual world, the principle of all force, spiritual and material.

In the intellectual world, moral force.

In the physical world, organic force.

Remember, then, son of earth, that for power one must believe in one's ability. Advance with faith. To become strong, impose silence upon the weakness of the heart. If Arcanum XI should appear in the prophetic signs of thy horoscope thou shouldst study duty, which is the rule of right, and practice justice as if you loved it.

In Divination, Arcanum XI is Force, Spiritual Power, or Fortitude.

Arcanum XI is figured by the image of a young girl who opens and closes without effort, with her hands, the jaws of an angry lion. The maiden wears a crown surmounted by a vase and crowned eagles, and at her brow the sacred serpent.

The vase is symbol of the affections, and the crowned eagles represent force spiritualized. The sacred serpent signifies that she acts in full knowledge of her power, and not blindly. The lion symbolizes force, also the

The Enchantress

	<p>animal desires in man which are subdued by the spiritual nature.</p> <p>The whole ensemble symbolizes the power over violent forces of nature that faith in oneself and an innocent life will give; also the spiritual power that is the natural result of unsullied affections which dominate and rule the animal instincts. It signifies that purity is the touchstone, and that goodness alone is power.</p>
Number	<p>Numerically, 11 indicates the extreme magnetic and feminine forces of nature. It exemplifies the doctrine that evil should not be resisted, but be overcome with good. The finer forces of woman, while not giving the physical strength of man, enable her to govern him by appealing to him interiorly, and thus she molds his efforts through his affectional nature. She enters occultly into his life; and liberating the powers which lie latent in the structure of his genius, enables him to realize the ideals she in her love has formed of him.</p> <p>As composed of 7 and 4, the number 11 symbolizes the power that is realized as a result of the perfect union denoted by 7. As 9 and 2, it represents Wisdom carried into the realms of Occult Science, giving control of the magnetic currents of the astral world. As 6 and 5, it signifies Temptation banished through devotion to Religion. As 10 and 1, it denotes Fortune dominated by Will.</p>
Astrology	<p>Neptune is the octave expression of the planet Venus, signifying spiritual love as distinct from the material love ruled by Venus. Neptune is the planet of psychic manifestation, its prominence in a birthchart being an indication of psychic ability. It exerts little power upon the physical world directly, but by its action upon the imagination of people it becomes singularly potent. Its influence is to spiritualize, and it usually is a prominent planet in the birthchart of all types of genius, denoting that peculiar power so well expressed by Arcanum XI.</p>
Human Function	<p>The peculiarly highstrung and sensitive organism given by the planet Neptune enables its natives to receive mental messages from others. It is capable of great negativeness, giving it capacity for reception, and is sensitive enough to perceive the import of thought vibration. At the same time it has an inward power by which it can send potent thoughtforms to do its will, or through the faculty of imagination impress its messages upon the minds of others. It is like the strings of a cello, sensitive to impinging sounds and readily set vibrating by them, and at the same time powerful to cause vibrations in other instruments. These qualities requisite for thoughttransference are indicated by Arcanum XI.</p>
Alchemy	<p>Arcanum XI represents the energy liberated during the process of transmutation. When the metals join, and the heat of the reverberatory furnace is applied, they flux and reduce to the first matter before the alchemical transformation takes place. And in this process heat, electricity, magnetism, and still finer forces are set free. These forces, so generated, are not violent, and are so subtle that they would go entirely unnoticed by the careless. Nevertheless, they are of great importance in the alchemical process, and especially essential in the completion of the Great Work.</p>
Bible	<p>The most notable reference to the principle pictured by Arcanum XI which occurs in the Bible is the story of Samson. His strength lay in his purity and</p>

his virility; for his mother was commanded while carrying him; Ju. 13: 14; "She may not eat anything that cometh of the vine, neither let her drink wine nor strong drink, nor eat any unclean thing."

Samson slew the lion of Arcanum XI with his hands, and later took honey from its carcass; honey being symbolically the nourishment the spiritual body receives from that creative purity represented by the highest work of the bee. In other words, Samson overcame his animal nature; and the bees, or creative attributes, utilized his virile powers to build up spiritual strength.

So long as Samson was pure his strength was boundless, but when he fell into sin his strength departed. Ju. 16:5; "And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him, and we will give thee, every one of us, ELEVEN hundred pieces of silver."

The three times Samson was bound and easily broke his bondage signifies that the power of purity prevails in physical, astral and spiritual realms. Hair is coincident with the age when sexual virility is attained, and Samson having been unshaved since his birth, indicates his natural ability, due to purity of life, to use his virile forces in a constructive manner. But Delilah was an harlot, and robbed him of his purity, shaved him of his constructive powers, and delivered him into the hands of his enemies, who put out his eyes, or spiritual sight, and the spirit of the Law departed from him.

The Masonic degree known as the Heroine of Jericho is founded upon Arcanum XI. The scarlet line let down by the heroine, and the red handkerchief used in making the sign of the degree, denote feminine power.

The story is that by means of this cord two spies from Israel made their escape from their enemies in Jericho. It is symbolic of woman's creative periods, and signifies the spiritual escape from physical limitations that the higher use of their creative powers will bring to man and woman. They are here alluded to as spies in a foreign land because the physical plane which they occupy is a domain foreign to their spiritual estate.

In magic, Arcanum XI corresponds to thought diffusion. This process, sometimes used maliciously, and sometimes used unconsciously, is a dominant factor in our political life, and is the means by which the somany occult absurdities and religious imbecilities are kept alive and gain a following.

Some strong, selfwilled individual elects himself leader, and formulates some doctrine—political, occult, religious, or whatnot. This doctrine may, or may not, contain much of truth; and it may be an earnest conviction, or merely the means by which the leader hopes to further his own unscrupulous ambitions.

But in any case he attracts to himself other mentalities less dominant than his own, who unite with him in promulgating this doctrine. The combined thoughtforce radiates the thoughtform of the doctrine outward with much force, and it reaches and dominates a number of receptive minds. These, in turn, convinced the doctrine is true, even though they have never subjected it to keen analysis, add their thoughts to the thoughtform group. And in this manner, the dominant power of the thoughtform overpowering reason through emotional energy, a chain is formed extending from the leader as the positive pole, through various links, to the masses as the negative pole.

Every additional person who accepts the doctrine and becomes its proponent makes its power stronger. As a snowball gains in size as it rolls down

Masonry

Magic

hill; so the thoughtpower of such a group of thoughts gains strength with each new adherent.

The viciousness of this thought diffusion process is that it works so subtly. It attacks the unconscious minds of people quite unknown to themselves. The vast thoughtpower gives an emotional trend to the unconscious minds of the people it reaches, and this emotional element is often sufficiently strong to override any tendency to use reason or to bring to bear the critical faculties.

Thought diffusion, minus the chain effect, is the kind of power used by a highpressure salesman to sell a customer something for which the customer has no earthly use. But as employed by statecraft or by priestcraft, with the chain effect, it is used to sell the populace whatever ideas those in authority wish people to accept. And these ideas, all too often, are those that support decaying theological dogmas, those that keep people subservient to their exploiting rulers, or which cause Occidental students to accept, in spite of their logical absurdities, certain mystical follies from the Orient as a part of the real Secret Doctrine.

The real adept never utilizes such methods; and the only image he radiates systematically is his own ideal of himself in greater perfection than he has yet attained; and this ideal he receives through reflection, from his mate.

Initiation

In the soul's initiation Arcanum XI represents the spiritual and psychic powers that are the outcome of the neophyte's occult training.

His training, as well as the general trend of his life, has been to give greater refinement to his body, his thoughts, and his feelings. And as this change, denoted by Arcanum XI takes place, he becomes increasingly more potent to use his spiritual and astral powers; for the power of a force depends upon the plane from which it emanates, and the finer the organism the finer the force which it is capable of receiving and transmitting.

This refinement and training also increase the sensitivity of the psychic senses, enabling him to register and interpret vibrations quite outside the range of perception of the less developed man.

As shown by Arcanum XI, the animal nature must be entirely subdued; but it certainly must not be killed. Man is dependent for energy upon the attributes developed while in the lower kingdoms; but these energies, to be spiritual, must be diverted from animal expression into purely constructive channels. Not the suppression of the animal nature is real purity, but the use of all energy, sexual energy included, in channels which are constructive and aid others instead of merely benefiting self.

This Arcanum does not represent the repression, or destruction of sex; for every energy in existence is dependent for its potency upon polarity, or sex. The power of an electric current depends upon the difference in potential; that is, the difference between the positive pole and the negative pole. And a man or woman to be able to exert any real power must be strongly sexed. The more feminine a woman is, and the more masculine a man is, the more power they possess. The mistake here must not be made, however, of concluding that intellect and will are strictly masculine qualities. Mercury is convertible, and not the exclusive property of either sex. A woman may be an intellectual genius and still be strongly feminine, and a man may have strong tender emotions and still be masculine. But to have great power, as amply demonstrated by the outstanding people of the world's history, the individual must be strongly sexed.

Things have been accomplished by hermaphrodites; that is, by those of

dual sex; but an investigation of such accomplishment discloses that these hermaphrodites were merely the mediumistic and negative instruments through which some other strongly sexed intelligence was able to manifest. The lack of individuality, the lack of character, and the lack of sex, alike give easy access to some dominant force, and encourage the expression of a multiple personality. But it hinders the development of individuality, makes for the disintegrative phases of mediumship, and precludes real soul development. Real power depends upon an energy controlled by the individual, and this energy has great dependence upon sex; but if it is a real power it must be projected from a high plane and only into constructive channels.

By divination the attention of the unconscious mind is directed to obtaining information which is not readily accessible to the objective consciousness through external channels. The psychic senses, thus directed, perceive the information sought. This information then resides in the astral brain like a memory. Then, through the divinatory process, whatever it may be, this memory residing now in the unconscious mind, is brought up into objective consciousness to be utilized in everyday affairs.

Strictly speaking the king, queen and youth of each suit have a numerical value of 10 each; for they represent all of humanity, both men and women, as born under the twelve zodiacal signs.

Man alone, or woman alone, is represented by the number 5; but each king not merely signifies a man of given temperament, but also, when reversed, a woman of that temperament, thus giving two 5s, or 10 for the whole card. Either the king, the queen, or the youth, is numerically 10.

The kings represent the first degree of emanation of each zodiacal triplicity; the queens represent the reaction, or second degree of emanation of each triplicity; and the youths or product of action and reaction, represent the third degree of emanation of each triplicity.

The horsemen, however, do not represent people, but the thoughts of people. Thoughts are ruled by Arcanum I; therefore, each horseman has a numerical value of 1.

The King of Scepters signifies a person ruled by the sign Aries: fiery, headstrong, ambitious, courageous and energetic. Right way up it denotes an Aries man; reversed it indicates an Aries woman. The dominant idea is I AM.

The King of Swords signifies a person ruled by the sign Taurus: reserved, sullen and practical. Right way up it denotes a Taurus man; reversed it indicates a Taurus woman. The dominant idea is I HAVE.

The King of Coins signifies a person ruled by the sign Gemini: intelligent, restless, volatile and fickle. Right way up it denotes a Gemini man; reversed it indicates a Gemini woman. The dominant idea is I THINK.

The King of Cups signifies a person ruled by the sign Cancer: mild, reserved, homeloving and pleasant. Right way up it denotes a Cancer man; reversed it indicates a Cancer woman. The dominant idea is I FEEL.

Arcanum XII. Letter: Egyptian, Luzain; Hebrew, Lamed; English, L. Number, 12. Astrologically, the zodiacal sign Pisces. Color, the darker shades of purple. Tone, low A. Occult science, natural alchemy. Human function, sensing the spiritual aromas. Natural remedy, such herbs as mosses which grow in the water, ferns and seaweed. Mineral, the talismanic gem peridot; and such stones as sand, gravel, pumice and coral.

L—12 expresses in the spiritual world the revealed law.

Occult Science

King Court Cards

The Martyr

In the intellectual world, the precept of duty.

In the physical world, sacrifice.

Remember, then, son of earth, that sacrifice is a divine law from which none is exempt; but expect any ingratitude from men. Always hold thy soul in readiness to render its account to the eternal. If Arcanum XII should appear in the prophetic signs of thy horoscope, a violent death will spread its snares upon the way. But if the world attempts thy earthly life do not die without accepting with resignation this decree of God, and pardon thy cruellest enemies; for whosoever does not forgive here below will be condemned in the next life to eternal solitude.

In Divination, Arcanum XII may be read as Sacrifice or Expiation.

Arcanum XII is figured by a man suspended by one foot from a gallows which is supported by two trees, each having six cut branches. His hands are tied together, forming a downpointing triangle, above which one leg crosses the other in the form of a cross. From the hands gold pieces drop to the earth.

It is the sign of a violent death, coming unexpectedly by accident, or in the expiation of a crime, or accepted voluntarily through heroic devotion to truth and justice.

The twelve cut branches indicate the destruction of the twelve houses of the horoscope, signifying the extinction of life.

The cross above the triangle, a symbol the reverse of that on Arcanum IV, indicates that material forces have gained the ascendancy and subdued the mind.

The coins dropping upon the earth signify wasted effort and the ebbing of the life forces. They also indicate that the efforts of the martyr who loses his life in furthering truth and justice are never lost, but remain on earth after he has passed. Ideals as yet unrealized persist in the astral about the earth until they contact some other person through whom they find suitable and more complete expression.

Number

Numerically, 12 being the second decave of 3, may be represented by Arcanum III expressing on the vibratory level indicated by Arcanum II. That is, union expressing on the negative plane, the result of which is depicted by Arcanum XII.

But it also has another aspect; for union may also be on the plane of science, as denoted by Arcanum II. And thus considered, Arcanum XII indicates that the science of union rests upon sacrifice and devotion; for selfishness is the antithesis of higher union. This thought, however, is perhaps better expressed by adding 3 and 9 to indicate union guided by wisdom; while the adverse significance is more completely denoted by 6 plus 6, indicating trials upon trials. The 8 plus 4 aspect is better; for it reads, justice realized.

Astrology

As the sign Pisces is the last sign of the zodiac, and rules the house of selfundoing, of expiation and crime, as well as sacrifice and disappointment, the astrological correspondence with Arcanum XII is obvious.

Human Function

As a symbol of religious devotion, or for the expiation of sin, it was anciently the custom to offer a sacrifice unto the Lord, or universal law. This taking of life and offering it upon the altar of expiation was to be a sweet savor unto the Lord. But its higher import was the implication of the sacrifice of the animal part of one's nature upon the altar of devotion to cosmic welfare, and

that such sacrifice, through the aspirations which prompt it, nourishes the spiritual nature. Such exalted emotions, in addition to building a spiritual body, cause radiations to emanate from a man similar to those spiritual aromas which can alone be apprehended by the psychic senses.

Because life is short and the processes of the alchemical art take time, the variety of the ingredients which enter into transmutation becomes limited. Some such ingredients, therefore, which, had we more time, might be used successfully must be Sacrificed to the need of other ingredients. Thus are we compelled to exercise choice in their selection. This choice should be made only after careful analysis has revealed the quality of each, the effort at all times being made to retain that which already is far advanced and truly useful. When such a choosing becomes imperative the grosser metal must be Sacrificed that we may retain the more refined.

Alchemy

Arcanum XII pictures Judas after he repented. Math. 27:5; "And he cast down the pieces of silver in the temple, and he went and hanged himself."

Bible

It also symbolizes the fig tree that was cursed for not being fruitful. Mark 11:20; "And in the morning, as they passed by, they saw the fig tree dried up from the roots."

The other aspect of this symbol is that of voluntary sacrifice instead of expiation. This is exemplified in the persecution and violent death of the apostles, and also in the conversion of the rich publican, Zacchaeus. In mythology it is Prometheus undergoing perpetual torment for his immortal theft of the divine fire from heaven with which to benefit humanity.

Arcanum XII is represented by the ritual in the Christian Mark degree where the Grand Ministers execute the Judgment of the Lord and the candidate bewails his fate because his lips are unclean. Before conferring the mark, in some obediences, a live coal is taken from the altar and pressed to the candidate's lips to signify expiation.

Masonry

Arcanum XII symbolizes the certain fate that ever follows those who use magical powers without discrimination. The cross above the triangle signifies that the magician has become the servant of the very elemental forces he sought to master. The practice of magic, unless with wisdom and unselfishness, inevitably leads to tragedy. And those who attempt to use sex in magic to attain selfish power merely fasten upon themselves evil elementaries that often force them to follow the example of Judas Iscariot and commit suicide in their attempt to get free from them.

Magic

The benefic side of the arcanum is this exposition of magical law: "Give all thou hast of breath, of power, or life, in just duty and lawful motive; expire honestly the corrupted or contaminated matter; and you shall instantly be filled with the celestial fire and become refined."

Arcanum XII indicates the neophyte's absolute devotion to the cause of truth and progress. It exemplifies the summons of the Nazarene: "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven; and come, take up thy cross, and follow me." Henceforth the struggling soul takes no thought what it shall gain personally by its efforts, but devotes its energy to assisting in the progressive evolution of creation; sacrificing life itself if necessary in the cause of truth and justice.

Initiation

**Occult
Science**

Natural alchemy embraces those processes which take place slowly in nature, but which man can hasten and utilize for himself if he possesses sufficient knowledge. To this end, therefore, he studies all the transformations that have taken place in the world; physical, biological, mental and religious, that he may perceive just what nature has thus accomplished. Having arrived at a comprehensive knowledge thus of relations of things to each other and to himself, he utilizes this information to bring those transmutations to pass which, in this new wisdom, he now most desires.

**The Horoscope
Spread**

The grand pentagram diagram in Chapter 5, page 77, illustrates the principle that four signs always express the absolute and are explained by the fifth. The magic square diagram at the front of this chapter shows how the five must move in a medium expressed by four signs, thus completing the number of deific manifestation, 9. But when we consider man, we find him the medium through which stellar forces act. So considered, the signs reverse and he is represented by cells 2, 4, 6, 8, and 9 in the magic square diagram on page 118.

Furthermore, we know that everything possessing life is a trinity of positive, negative, and union, so that each of the active cells, 7, 1, 3, 5, shown in Chapter 2 expands into a trine as indicated by the diagram at the front of this booklet. These are the twelve houses of life constituting a horoscope.

To use the diagram as a tarot spread the cards are dealt one by one upon the houses of the horoscope in the order indicated by the numbers in the diagram. The reading is used to foretell the near future of every department of life of the one making the consultation. The card falling upon any house of the chart will reveal the fortune of those things ruled by that house astrologically. The cards should be turned over only as read.

Trine 1—6—11 is the trine of life. 1 relates to personal things and health. 6 is the life of the mind, governing philosophy, publishing, and travel. 11 is the life of posterity, ruling children, love affairs, pleasures, and speculation.

Trine 2—7—12 is the trine of power. 2 is the power to attract honor and authority, ruling business, credit, and reputation. 7 is the power given by environment, governing sickness, servants, and labor. 12 is the power of wealth, ruling cash and personal property.

Trine 3—8—9 is the social trine. 3 is the society of partners, and rules the husband or wife, open enemies, and law suits. 8 is the society of kindred and thoughts, governing brethren, studies, writing, and short journeys. 9 is the society of associates, ruling friends and hopes.

Trine 4—10—5 is the trine of concealed things. 4 is the environment more or less concealed, ruling the home, real estate, and the end of life. 10 is the concealed things of death and fatality, ruling legacies and the partner's money. 5 is the concealed afflictions, governing disappointments, restrictions, and secret enemies.

A good card falling on any house signifies good luck in that department of life, and an evil card on a house signifies evil luck will come from the things it rules, the nature being shown by the card.

"Everything that has been, is, or will be, has its foundation and is built up, in four trines."

