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A MAGAZINE
DEVOTED TO VARIOUS PHASES
OF OCCULTISM

Old Fabric Newly Woven

Salus, lector, atque fortunatus semper sis!

WHILE THE ANCIENT WISDOM proclaims that days follow one another, but are not all alike, popular Good Sense, disallusioned, jabbers "the more that changes, the more is that the same thing," contradicting propositions which are reconciled by the munificent king Solomon, weaned from vanities of this world, and declaring in Ecclesiastes; "There is no new thing under the sun."—Already in the tenth century before Christ!

THE ARIES QUARTERLY has broken with these quaint old adages. Meanwhile, if it still lives through the Platonic hour in which the whole past has to reappear in the same order, it will have contrasted as much as possible the articles which it will publish. If it succeeds in carefully varying the matter in its instructive, impassioned and curious pages written by correspondents, it will be because it cares for its readers; it is because it realises and will not lose sight of the fact that sustained interest of a good periodical depends at once upon the variety of its articles and upon the unity of the doctrine that it teaches; in particular for the QUARTERLY, the unity of the esoteric doctrine.

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Some Conditions Of Initiation

BY RENE GUENON

Translated by DURVAD

The confusion between the esoteric and initiatory domain and the mystic domain seems never to have been so widely diffused as it is to-day, and statements made recently in connection therewith oblige us to formulate some considerations which seem to us opportune and ever necessary. Indeed, it is now the fashion, if one may so speak, to term "mystical" the Oriental doctrines themselves, including those of which there is not the shadow of a semblance justifying such a qualification; here is a fact which seems quite new, and it would be interesting to discover to what tendencies or to what intentions it corresponds. The source of this false interpretation is of course chargeable to certain Orientalists who may not, however, have been drawn into it in the beginning by clearly defined ulterior purpose, but merely by the more or less unconscious course taken, which is habitual to them, of bringing everything back to Occidental points of view.* But others have come afterwards who are not possessed by this comparison and who, seeing the profit they might derive from it for ends which seem not at all disinterested, make violent efforts to extend the idea of it outside the special realm, and quite a limited number of the Orientalists and their following; and this is the more serious because it is not difficult to perceive here the not ambiguous marks of a tentative "annexionism" against which it is important to be on guard.

We by no means propose to expose now all the differences which really separate the two viewpoints, the initiatory and the mystical, for that would require a volume, nor shall we attempt even to specify the essential distinction between the two domains to which they correspond or to which they respectively give access. Our intention, for the moment, is only to insist a little on that which might be called a difference of "modality" (manner

* Thus it is that, especially since the English Orientalist took it into his head to translate LACHAWWUY by MYSTICISM, it is agreed in the Occident that Islamic Esotericism is essentially "mystic"; and even, in this case, one no longer speaks at all of Esotericism, but only of Mysticism, which is to say that a veritable substitution of viewpoints is arrived at.

of being), by virtue of which initiation, in its very progress, presents characteristics wholly other than those of mysticism; that is sufficient to show at least that there are indeed two "ways" really distinct, even if it remains to establish further that, despite some seeming analogies which can cause the illusion in the observer "outside", these two "ways" do not really lead to the same goal.

What is most frequently said in this respect is that mysticism is "passive", while initiation is "active"; that is true, however, on condition that, in the case of mysticism, the individual confines himself to receiving simply what is presented to him, and as it is presented to him, without doing anything himself; and, let us say in passing, it is there that the chief danger for him lies, from the fact that he is thus "open" to all influences, of whatever order they may be, and that, furthermore, in general he has not the preparation necessary to permit him to establish any discrimination whatsoever between them. In the case of initiation, on the contrary, it is to the individual that the initiative belongs of a "realisation" which he will follow methodically, under a rigorous and incessant control, and which normally will be obliged to result in going beyond the possibilities of the individual as such; it is necessary to add that the individual would not be able to surpass himself by his own means, but it is that which obligatorily constitutes the point of departure for every "realisation" in initiation, while the mystic has none, even for things which in nowise go beyond the domain of individual possibilities.

This distinction may appear already clear enough, but, nevertheless, it cannot suffice; we might even say it answers only to the most "exoteric" aspect of the question and, in any case, it is far too incomplete in what relates to initiation, for which it is very far from including all the necessary conditions. Let us say at once that, although the thing may be self-motivated, the first of those conditions is a certain natural aptitude or disposition without which all effort continues to be in vain, for the individual can develop only the possibilities which he has within himself from the beginning; this aptitude, which is what some call the "initiable", constitutes precisely the "qualification" required by all the initiatory traditions. This condition is also what may be, in a certain sense, common to initiation and to mysticism, for it is clear that the mystic himself must also have a special natural disposition, although entirely different from that of the "initiable", nay even opposed in some directions. But this condition, for him, if it be equally necessary, is more adequate; there is none other which should be added to it, and circumstances alone do all the rest, causing

to pass at their pleasure from "potentiality" to "action" such or such possibilities as the disposition in question allows.

This results directly from that characteristic of "passivity" about which we were just now speaking; it would not be able, indeed, in such case, to be the question of an effort or of a personal work whatsoever which the mystic will never have to perform and from which he must even guard himself carefully, as from something which would be in opposition to his "Way"; while on the contrary, for initiation and by reason of its "active" character, such a work constitutes another condition not less strictly necessary than the first, and without which the passage from "potentiality" to "action" could not be accomplished in any fashion.*

However, that is not yet all: we have after all done nothing but develop the first distinction, in order to draw from it this consequence that, for initiation, there is a condition which does not exist in what concerns mysticism; but there is still another condition no less necessary of which we have not spoken, and which is going to be placed in some way among those just in question. This condition is even the most characteristic of all, that which allows of defining initiation without possible equivocation, and without confusing it with whatever else there may be; thereby the case of initiation is much better settled than could be that of mysticism, for which nothing of the sort exists. It is often very difficult, if not quite impossible, to distinguish the false from the true mysticism; the mystic is, by the very definition, a solitary and an "irregular", and sometimes he does not himself know what he truly is; and the fact that it is not with him a question of knowledge in the pure state, but that even what is real knowledge is always affected by a melange of feeling and imagination, is still very far from simplifying the question. In any case, there is here something which escapes all control, since there is for the mystic no "means of recognition".** One might say also that the mystic has no "geneology",

* It results from this that, among other consequences, knowledge of doctrinal order, which is indispensable to the initiate, and the theoretical comprehension of which is for him a condition preliminary to all "realisation", can be wholly lacking in the mystic; from this there often comes, in the latter, besides the possibility of errors and manifold confusions, a strange incapacity to express himself intelligibly. It should be well understood, moreover, that the knowledge in question has absolutely nothing to do with all that which is outer instruction or profane knowledge, which is of no value here, and which would be rather an obstacle than a help in many cases; a man may be able neither to read nor write and nevertheless attain to the highest degree of initiation, while it is "savants" and even "geniuses", following the way of perceiving of the profane world, who are not "initiable" in any degree.

** We do not mean by this, words or outer and conventional signs, but that of which such means are in reality only the symbolical representation.

that he is such only by a sort of "spontaneous generation", and we think these expressions are easy to understand without further explanations; hence, how would one dare to affirm without any doubt that the one is authentically mystic and the other is not, when meanwhile all the appearances can be much the same? On the other hand, the counterfeits of initiation can always be disclosed infallibly by the absence of the conditions to which we have just alluded, and which is none other than connection with a traditional regular organisation.

They are ignorant who imagine that one is "initiated" by himself, which is in a manner a contradiction; forgetting, if they have ever known it, that the word INITIUM signifies "entry" or "beginning", they confuse the very fact of initiator, understood in the strictly etymological sense, with the work to be accomplished subsequently in order that this initiation, as virtually it has been at once, be fully effective.

Initiation, thus understood, is what all the traditions agree in naming the "second birth". How would a person be able to act upon himself before being born? We know well what objection can be made to this: if the person is truly "qualified" he already carries within him the possibilities the development of which is the question: why, if this be so, should he not realise them by his own effort, without any external intervention? Here, indeed, is a thing which it is permissible to consider theoretically, on the condition of conceiving it as the case of a man "twice born" from the first moment of his individual existence; but, if there is not an impossibility of principle in that, there is in it no less than an impossibility of fact, in the sense that this is contrary to the order established for our world, at least in its present conditions. We are not in the primordial epoch in which all men possessed normally and spontaneously a state which is to-day attached to a high degree of initiation; and besides, properly speaking, the very word initiation, in such an epoch, could not have any meaning. We are in the KALI-YUGA, that is to say in a time when spiritual knowledge has become hidden, and in which only some people can still attain it, provided they place themselves in the conditions necessary for obtaining it; now one of those conditions is precisely that of which we are speaking, as another condition is an effort of which men of the first ages had no need, since the spiritual development was accomplished in them quite as naturally as the corporeal development.

It is a question therefore of a condition the necessity of which is imposed in conformity with laws which govern our present world; and, to make it better understood, we may have recourse here to an analogy: all the beings who developed in the course of a cycle are held from the beginning

in the state of subtle germs in the "World Egg"; then, why were they not born from the corporeal state of themselves and without parents? Nor is that an absolute impossibility, and one can conceive of a world in which it would be so; but, in fact, that world is not ours. We set aside, of course, the question of anomalies; it may be that there are exceptional cases of "spontaneous generation", and, in the spiritual order, we have ourselves just now applied this expression to the case of the mystic; but we have said also that the latter is an "irregular", which has nothing to do with anomalies. Still it is necessary to know exactly how far the latter can go; they, too, must indeed begin again at last under some law, for all things can exist only as elements of the total and universal order. That, if one is willing to reflect upon it, can give reason to think that states realised by the mystic are not precisely the same as those of the initiate, and that, if their realisation is not subject to the same laws, it is that it acts effectively from something else; but here it is the question of the two realms initiatory and mystical themselves, a question which, from the beginning, we have declared we do not want to discuss here; and furthermore, we may now leave entirely aside the case of the mystic, about which we have said enough for what we purposed to establish, in order to consider exclusively only that of initiation.

It remains for us indeed to determine exactly the role of connection with a traditional organisation, which would not, of course, be able to dispense in any way with the inner work which everyone can accomplish only by himself, but which is required in order that this very work may be able affectually to bear its fruits. It must be well understood that those who have been constituted the depositories of the initiatory knowledge cannot communicate it in a way more or less comparable to that by which the teacher in profane teaching communicates to his pupils the bookish formulae which they have only to store up in their memory; it is a question here of something which, in its very essence, is literally "incommunicable", because it is states of inner realising. What can be taught are only methods preparatory to the obtaining of those states; what can be supplied apart from this respect is in the main an aid, a support that greatly facilitates the work to be accomplished, and also a control that averts the abstacles and dangers which may present themselves; all that is very far from being negligible, and he who would be deprived of it would greatly risk ending in defeat; but still that would not entirely justify what we said when we spoke of a necessary condition. So that what we have had in view is not there, at least in an immediate way; all that intervenes only secondarily and in some degree as consequences, after initiation understood in its strictest sense, such as we

have indicated above, and when it is a question of developing effectively the virtue which it constitutes; but still it is necessary, before all, that this virtuality pre-exist. It is therefore otherwise that the initiatory transmission properly so-called must be understood, and we could not better characterise it than by saying that it is essentially the transmission of a "spiritual influence"; we propose to return to this more fully in future studies; for the moment, we limit ourselves to determining more exactly the role which this influence plays, between the natural aptitude previously inherent in the individual and the work of realisation which he will accomplish subsequently.

The phases of initiation, like those of the Hermetic "Great Work" which is in reality only one of the symbolical expressions of it, reproduce those of the cosmogonic process; this analogy which is based directly upon that of the "microcosm" with the "macrocosm," allows, better than any other, of throwing a light upon the question with which we are now concerned. It can be said, indeed, that the aptitudes or possibilities enclosed in the individual nature are immediately, in themselves, only a MATERIA PRIMA, i.e., a pure potentiality in which there is nothing developed or differentiated;* it is then the chaotic and dark state, which the initiatory symbolism makes to correspond precisely with the profane world, and in which the individual finds himself who has not yet come to the "Second Birth". In order that this chaos may begin to take form and be organised, an initial vibration must be communicated to it by the spiritual powers, which the Hebraic GENESIS designates as the ELOHIM; this vibration is the FIAT LUX that illuminates the chaos and which is the point of departure necessary for all subsequent developments; and, from the initiatory point of view, that illumination is precisely constituted by the transmission of the "spiritual influence" of which we have just been speaking.** Since then, and by virtue of that influence, the spiritual possibilities of the individual are no longer the simple potentiality which they were formerly; they have become a virtuality ready to be developed by action in the different stages of the initiatory realisation.

We can sum up all this by saying that the effective initiation involves three conditions which are presented in consecutive order, and which may

* It is, strictly speaking, a MATERIA PRIMA only in a relative sense, not in the absolute sense; but this distinction is not important from the point of view where we place ourselves.

** Whence come expressions such as that of "to give the Light", used for designating initiation in the limited sense, i.e., the very transmission which is in question here. It will be noted also, in what concerns the ELOHIM, that the septenary number which is attributed to them is in close relationship with the constitution of the initiatory organisation, which must be effectively an image of the cosmic order.

be made to correspond respectively to the three terms of "potentiality", "virtuality", and "actuality". (1) the qualifications constituted by certain possibilities inherent in the very nature of the individual, and which are the MATERIA PRIMA upon which the initiatory work will have to be effectuated; (2) The transmission, by means of connection with a traditional organisation, of a "spiritual influence" giving to the individual the "illumination" which will enable him to order and to develop these possibilities within himself. (3) The inner work by which, with the assistance of "adjuvants" or outer "supports", if there is reason and especially in the first stages, this development will be realised gradually, making the individual to pass, step by step, through the different degrees of the initiatory hierarchy, in order to conduct him to the final end of "Deliverance" or of the "Supreme Identity".

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Creative Imagination

BY MANLY P. HALL

THERE IS NO human faculty more powerful than imagination, but for lack of understanding its forces are entirely wasted. Imagination is an instrument to the accomplishment of consciousness when we have become strong enough mentally to bind it to the service of reality.

There is no greater menace to the well-being of mankind than a diseased or untrained imagination. It leads to every form of misery and excess, and renders life intolerable. When trained, however, is not only a definite asset, but becomes a builder of character and a revealer of purpose.

When we speak of a person having a fertile imagination, our objective is more apt than we realize; for as we generate bodies through physical processes, so we continually generate thoughts and by a master law of consequences these thoughts become the agencies of a vast cosmic scheme. We all realize that thought is a thing; that the products of our mental chemistry are living, vital forces. But how to direct these forces for our self-improvement and perfection is a science too abstract and profound for the majority.

The mentalist of Asia can, by the intensity of his concentration, create, for instance, a lotus bud and render it visible and apparently real to another individual who possesses no spiritual development. The Oriental knows that it is possible to build a thought form and through the repetition of the fundamental idea gradually intensify that thought form until it becomes a mental and apparently a physical reality.

How to apply these magnificent universal laws to the remaking of the personal life—your life—is a relevant question. We all desire to be something which we are not. Some have realized already, the rest will ultimately discover that it is impossible to maintain a false position in Nature; that the unreal destroys itself, finally reducing all to a common chaos. If an individual, through the exercise of will, thought or some other part of the soul machinery, does temporarily assume a state unnatural to him or beyond his actual level of consciousness, an ultimate relapse is inevitable. The hybrid is an example of inability of the unnatural to survive or propagate.

In the remaking of a personality, it is unreasonable to believe that end can be achieved by simply superimposing some fantastic mental attitude over a life of excess or shortcoming. The improvement of self if only possible when the individual builds from the foundation upward, moulding every

characteristic and temperamental peculiarity into a new order of expression consistent with the end desired. If an inconsistency exists anywhere in the structure, the new personality will be an assumption and not a reality, and some day the mask will be pulled away to expose the real disposition behind. Personality is the product of the chemistry of impulse and to attempt to acquire a new personality without a renovation of the entire disposition is to transgress the fundamental law of cause and effect. Self-improvement, then, is neither an attitude nor an affirmation, but rather a reconsecration of all of the various departments of life to a single all-absorbing purpose.

The Yogins and sages of old had interesting thoughts on this subject which it would well pay this generation to consider. When applied to idealism, imagination is a greater wonder worker than even the fakirs of India. We must begin our new personality first by visualizing and then by moulding a new self from the abstract substance of thought. We visualize ourselves as our ideal, embodying the virtues we admire, fully expressing the best and the truest within us. By its peculiar workings, imagination permits us abstractly to envision ourselves according to our every whim and fancy.

Many will think it impossible to build a new personality out of the empty air but this is due to ignorance of the subtle forces existing in what we please to term space. It is just as possible to build a personality according to our thoughts as it is to see some non-existing creature in a dream or vision. The monk, in his cell, meditated so intensively upon celestial concerns that he actually saw the heavens open and saints and angels descending in a heavenly host. The vision was more real than the objects of physical sight, but was simply a thought form rendered vivid by continuous repetition.

Consider the problem of habits. Repetition creates habits and those, in turn, become dominating factors in our lives so that we finally lose both the desire and power to break them. Habits are of many kinds—mostly objectionable. But through repetition we can also develop commendable and useful habits.

He who has dedicated his life to a definite effort at self-improvement and would build himself into his ideal should begin by gradually separating the elements of his personality into two distinct parts. This segregation is purely a mental process. He classifies or sorts the qualities of his disposition to determine which belong to the new ideal to which he aspires and which do not. Those useful to the new state he builds up and fortifies through effort. Those which must ultimately be eliminated he permits to remain part of the old personality to be sloughed off in the reconstruction of character.

The mind of the aspirant then begins the definite process of creating a new abstract self, incorporating into it all desirable characteristics and all the nobler talents and artistry which the soul possesses. Day by day and year by year this new, invisible personality increases in strength and dignity, daily becoming an even greater equation in the physical life of its creator. This new ideal self becomes a haven from the dissension, discord, and perverseness of the physical world. There is no reason why every individual capable of thinking cannot establish within himself a sphere of beauty where he can take refuge when the pressure of his physical environment threatens the integrity of his higher nature.

The danger of idealism is that, having once tasted of its spiritual bliss, we shrink from contact with our physical environment. We are tempted to neglect physical responsibilities; we plot and plan to escape life. This destroys the balance of existence, for only the normal and the equipoised can know perfection. Thus in the building of this invisible soul-man, contact should be maintained with the realities of animal life. Instead of luring us away from the responsibilities of daily life, the new personality should rather contribute materially to its efficiency.

This imagination-created body is not a substitute for physical life but is designed to give opportunity for expression to those abstract creative and idealistic tendencies denied by modern materialism. When unhappiness assails the outer personality, this inner self is tranquil. When anger reigns without, it is at peace; that which disturbs the inferior nature cannot affect this ideal. In comparison to the outer personality this new, inner being is a god; for, like God, it is the noblest work of man.

It has required billions of years to lift man to his present estate from the tiny atom of space. The struggle for survival is one with the struggle of internal impulses for expression. Everything that man has is the product of concentration upon a need. We have hands and feet simply because through ages we yearned for certain members whose necessity had been demonstrated. Our hands and feet are the result of the will to move, our voice has come from the will to express, our mind from the will to think, our eyes from the will to see, and every part and organ from the repeated demands of an indomitable will.

This will can go further. It can become the will to perfection. We come to forget our lesser selves by remembering our greater selves. Every individual can change the whole tenor of life by simply remembering the good and forgetting the rest. He can actually lift himself up by his own boot straps to an estate proximate to divinity with the factors of imagination and will.

It is a philosophical adage that we are always near to that which we are like. If we are godlike, we are near to God; for to become like a thing means simply to throw emphasis of the will upon similars. By dreaming of ourselves as gods and then striving to make our dream come true, we build realities into this ideal we have formulated until finally both the dreamer and his dream are one.

We possess the divine prerogative to dare to create. We can create anything we choose to create, but woe unto us if our will is not illumined by noble and unselfish purpose. Recognition of the greatest good is an achievement only surpassed by the will to mold ourselves according to that ideal.

There are still nobler mansions to be built for the soul. The dreamer fails because he never can make his dreams come true. The philosopher knows, however, that any ideal which the mind can conceive can be realized. If we can sense within ourselves this noble state, then a determined will has the power finally to make us one with the greatest good which we are capable of knowing.

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Why I Wrote "The Golden Dawn"

BY ISRAEL REGARDIE

The following article is taken from a recent issue of "The Golden Dawn Magazine" which was accompanied by the following editorial note: "In view of the enormous controversy created by Mr. Israel Regardie's first volume of "The Golden Dawn" we asked him to write an article explaining his reasons for writing this book. This article has not been written in any sense as an apologia for the book; rather is it a simple statement of his reasons for publishing that which has hitherto been kept from the general public. In this article Mr. Regardie gives the facts and leaves the reader judge accordingly."*

SOME DAY IN the distant future when I have become famous, I want to write a play. That play is going to be a lurid melodrama. I imagine it now along the lines of some of the old Victorian melodramas, in which the abused heroine looks out of the window upon a raging storm and exclaims "How the wind howls tonight."

In a sense, I have a fair notion of what the damsel must feel. For the recent appearance of a book of mine *The Golden Dawn*, Volume One, seems to have heralded such a storm. It has been made the occasion for an outcrop of rather hideous personal abuse. Unlike the damsel of the melodrama, I happened to foretell of its occurrence though, because of that, I must not now congratulate myself on being a prophet. It was all very obvious. In any event such notoriety is of a very dubious nature.

You see, I had encroached on a very wealthy private preserve. The cause of the storm was occasioned by the fact that several poachers were at work, clandestinely, on this very rich preserve. And what is more, they were doing very well out of it, thank you very much indeed. Strange to say, so well did they poach that no one knew anything about it. So when another person came along—hardly a gamekeeper, but just one of the villagers, so to say—and tried to sound a clarion that poachers were despoiling the preserve, it became evident that from certain sections of the community a protest might reasonably be expected.

The protest came all right, heightened by the fact that our clarion sounder had attempted to make it clear that the preserve in any event was really

* The Golden Dawn Magazine, "El Sendero," Humberdale Drive, North Ferriby, Yorkshire, England.

public common land. The protest, sneaking and dishonest that it was, after all was but camouflage.

To leave my proposed melodrama alone for the moment, we have quite an interesting *dramatis personae* if you now wish me to translate the above little story. (Actually I should have loved to give real names—but on this score I must restrain myself.)

The preserve is none other than the Hermetic Order of the Golden Dawn, now styling itself the *Stella Matutina*, which was founded around the year 1888 in England. One of the few bona fide occult orders of our time, its object originally was to teach in a semi-public way the Qabalah and Ceremonial Magic with all the concomitant types of spiritual development that such terms imply.

The poachers comprise a variety of people; some of the chiefs of the Order we may include within this term. More particularly however, I refer to a group of initiates conducting independent occult societies and fraternities—people who were stealing information from the Order for use within their own groups to exalt their personal prestige or that of their little organisations. (Some of these just now are cursing their bad luck that I have “beat” them to it in this publication. They would have preferred to have been first. That is why their vilification of me is but camouflage.)

I do not wish it to seem that I style myself the game-keeper or that I attribute to myself any noble motive at all. That assuredly would be egotism of a most undesirable nature. My motives throughout have been very ordinary—I am an ordinary person. I am simply one of the ordinary villagers who admires and loves the public common. It annoys me to find private enterprise encroaching upon and stealing away this common land, so that the villagers are thus bereft of their ancient birthright.

In reality, all this was very fully explained in both *The Golden Dawn* and in *My Rosicrucian Adventure*. But in spite of these lengthy explanations there are some people who profess, how sincerely I can hardly say, not to understand what it is all about.

They ask questions such as “What does Regardie hope to achieve by such actions?” And, “I am sympathetic in a way, but . . . !” “He can only jeopardise his entire future.” I can only assume that people who query the incidence of my books in these ways have not thought clearly about the matter at all, and are still bound to the old booby-trap of secrecy. And it is, let me assure you, a pernicious and dangerous booby-trap.

Personally, I loathe the necessity of justification. It should not be necessary where modern sensible people are concerned. If I have sinned—well, I should hate to have to confess it but I suppose I could eventually bring

myself round to admitting it. On the other hand, if my behaviour was correct, then no justification is necessary. Hence in writing now about my reasons for publishing the Golden Dawn secret knowledge, let it be known that I do not attempt to justify myself in any way, shape or form. It is simply that I have been asked, in answer to several foul attacks and immoral vilifications proceeding behind my back, to state briefly my motives.

I do so by stating that ostensibly the Order was formed to *teach* Magic. First of all, however, the organisation itself had suffered, so that it was helmed by quite undesirable people to whom the idea of place, power and titles were of more importance than the subject-matter with which they were supposed to deal. This alone would be enough to damn the organisation for ever.

Dion Fortune has written similarly, and far more powerfully. When she reviewed my book "The Tree of Life" in the Occult Review, January 1934, she seized the opportunity to slate the Chiefs of the Golden Dawn of which she too happens to be a member. In a word, a cowardly policy was inaugurated of editing the official documents so that Magic came to be quite definitely deleted from the official training.

Few members had performed the necessary magical ceremonies individually in any but a casual and desultory manner. The tendency had developed of doing but one operation, and feeling that proficiency had been obtained in that technique. One particularly important document, Z₂ based upon the formulae of the Neophyte grade was first of all labelled "Unofficial", and then mutilated. I have in my possession a letter from the Emperor attempting to gauge my feelings about further mutilation—"modification" she termed it.

They objected to the formal magical terminology because it brooked no compromise, and theirs was not sufficient insight to understand its significance because they had done practically no work on its formulae.

There was one occasion when I asked the Cancellarius for information about a certain subject. To my surprise my question was answered by a display not of wit, which would have been admirable, but by a feeble attempt at dismissal by way of a sneer and cynicism. In full Temple, the Cancellarius represents theoretically the Egyptian God Thoth, the summation of wisdom.

I have yet to learn that anywhere sneers are synonymous with wisdom. And I will add yet again that I have preserved evidence of these my contentions. The truth is that the present-day Chiefs had become afraid of Magic. They felt disinclined to distribute the necessary esoteric teaching concerning it. Thus they had *violated* the intention of the foundation of the Order

which was to teach the way of attainment by Magic. Thus, by their actions, they have abrogated the validity of my obligation. Ever since 1900 when the first major schism took place, this section of the Order has been flirting with a mild species of Christian mysticism, seeking to arrange an unnatural union between it and such castrated formulae of Magic as they knew.

In 1933, one who claimed to have been a high official in the American branch of the Order entered into a long correspondence with me. He, too has now expressed himself in no uncertain terms as being antagonistic to my publication scheme. Yet he has violated every clause of his obligation. In the first place, he has formed a schismatic body using Golden Dawn ritual. And secondly, he distributes Tarot and Qabalistic knowledge based upon Order teaching to anyone who applies for it. Yet this is the sort of person who impugns my motives, attacks my scheme of open presentation of worthwhile knowledge, and upholds the sanctity of obligations and secrecy! In that correspondence was a lengthy denunciation of the Enochian system of Magic. Actually, this system was the height of Order achievement, manifesting a considerable genius in the direction of synthesis of all known techniques and partial-systems.

I was unwise enough in those days, still feeling devotion to the Order and loyalty to my superiors, to pass the entire correspondence over to my Chief, a very great adept laying claim to the grade of Magus. (Now that she has passed on to her well-earned rest, let me interpolate in this story to pay tribute to her. She was a very fine and able woman, a genuine student, with indeed a better knowledge of the Order system than most. The difficulty was that, perhaps through advancing age, she had been weak enough to permit herself to be unduly influenced in magical matters by two colleagues whose pseudo-sceptical attitude left much to be desired. However, she is dead now. Peace be to her soul. I pray that in her next incarnation I too may be there, and permitted to work with her again, to expiate the karma accruing to me because of my present efforts).

To my amazement, this Chief, when writing to my American correspondent, began to agree with him in his underestimation and denunciation of the value of this particular system. Whatever her motives were, this was sheer duplicity. Certainly she knew better.

Diplomacy, you may say, thinking she was attempting to win him over with his followers to her particular Temple? If so, it was false diplomacy, and she was trading under false jesuitical pretences. Years earlier, Dr. Woodman, Dr. Wm. Wynn Westcott and MacGregor Mathers, who were the three Chiefs who first formulated the Order in England, had placed special and deliberate emphasis on it as an important adjunct to spiritual realisation.

These are not simply isolated cases. There are scores of them. They were almost annual, if not more frequent, occurrences. Each one alone is relatively unimportant. The tout ensemble is damning evidence.

Some may consider all these objections very trivial. It all depends on your point of view. If occultism is but a name to you the entire argument concerning "to be published or not to be" is senseless and ludicrous—making mountains out of mere molehills.

If, on the other hand, occultism means almost life itself—it is to me, for the subject has been of enormous preoccupation to me ever since I was sixteen years of age—it cannot be dismissed as a mere triviality. It is a problem of tremendous import.

Shall we permit the despoilation of occultism at the hands of a few power-seeking individuals? Or shall we give the occult public the chance to determine whether these secrets are secrets? And if secrets of value, shall they be shared by all alike or kept for a few favoured ones? Or more preferably, shall we impart them to such as have the innate ability and insight and spiritual discrimination to make use of them to forward their own evolution and thus assist in the onward march of the race towards the attainment of the divine knowledge of itself?

In another Temple, so I was informed by another adept, pretty much the same mechanism was at work. Papers were suppressed and eliminated from the routine, and any members who dared to show interest in these things were reminded as to who was "running the show". The whole Order and all its individual Temples were rotted through and through with such corruptions. Is this a fit atmosphere for members of an occult society to breathe? Is such an environment the best for magical training? I personally think not!

Since there was, then, an intensive programme of elimination of significant magical items from the Order routine, why the surprise at the issuance publicly of what must have seemed to certain people obnoxious material? Because I broke my vow? I doubt it very much indeed. The burden of the objections to my policy and the emphasis of the attacks upon my actions naturally must congregate as a valid argument about this one problem of secrecy.

Again I must emphasise that I have dealt with this problem at length in the works under consideration. And again I must say—complain would be the more appropriate term—that my critics seem to be totally unacquainted with these explanations. It would seem that they would rather fire their artillery than read why I knew they would commence the use of heavy artillery..

Secrecy was inaugurated in long ages past as the policy of the Mystery Schools for several important reasons:

1. To protect initiates from criticism by an uninformed public.
2. Individual spiritual development is only possible when the initiate keeps silent about his training. The seeds of wisdom are sown in the silence of the night and the dark .
3. To preserve the teaching itself from abuse.
4. To act as a secret leavening influence upon the race mentality by infusing vital elements into the Unconscious collective psyche.
5. To prevent persecution of the teaching by church or state.

Of these reasons as applied to the Golden Dawn I should like to affirm that I have never questioned the first two clauses. I do not believe in embarrassing members of the Order by revealing their names and whereabouts. Whatever names I have mentioned in my books are those which long have been common property. Nor do I question the validity of secrecy when applied to personal work.

As to the third reason, as I have already explained, this factor has for many years ceased to have any value.

Since the chiefs and membership at large are afraid of Magic they are incapable of preserving it or infusing vital new influences into the racial psyche. This disposes of the fourth clause.

And the fifth clause likewise is without application nowadays. For these reasons, then, I hold that the vow of secrecy is no longer binding for me. I feel no hesitation in revealing what heretofore had been kept from the public gaze. Individual obligations have been abrogated because the chiefs had frequently broken theirs in permitting the system to be unrighteously tampered with and whittled away.

The real question is: should I consider my obligation to strict secrecy more binding than devotion to the Work itself? My answer is: No! But in the Order more devotion was lavished on the chiefs and upon the mechanical system of grades and degrees than ever the system itself received. Therefore I see no dishonour involved in unmasking a host of trivial people drunk with the lust for power, and once more presenting to mankind the divine knowledge that is really its own.

Incidentally, this question of honour is frightfully funny. I have among my papers several letters from a very important and at one time highly placed Golden Dawn official and Masonic writer, imploring me not to publish verbatim the documents nor to mention the Order by name.

"Use," he pleaded, in effect, "all the knowledge you like. Write about it, make active use of it, but *don't* speak of the Order." In other words, I

could write dozens of books, cribbing the Order material, expanding upon them, and drawing down trailing clouds of glory upon my head through such an astonishing display of erudition—as have done certain other writers whose names I may not mention because of my obligation. In other words, his conception of honour is negroid. It is that of a common low plagiarist who steals copy without acknowledgment.

And believe me this has been done entirely too often. There are many books giving away, partially or incompletely, these inviolable secrets of the Order. Dion Fortune's book, "The Mystical Qabalah," a very fine and able piece of work, is a case in point. I confess, whatever my faults and however numerous they are, that this is not one of them. I will have little to do with such absolute dishonesty. But what do you, gentle reader, think of such an attitude?

The Order name is a proud one. Or it was, before its chiefs and its members made it stink. The chiefs and certain members have foully besmirched it, as the history fully shows. Therefore, I maintain and insist that the knowledge must be taken away from these people to prevent further abuse and further whittling away, and given over to more trustworthy and conscientious custodians.

I should like to interpolate at this juncture that never at any time have I found money, as in so many other occult organisations, a matter of concern to the principals of the Order. Time was when certain difficulties all but overwhelmed me and I was for a while almost penniless. Dues were waived and the warmest hospitality and kindness extended to me. I must give the devil his due: the chiefs are not wholly black. They are but human. And if the opportunity never presents itself again I must thank them for all they have done for me. But I have had to choose between personal gratitude and the wide abstract principles of things—no easy choice. I have finally chosen in favour of the abstract principles—though I shall never lose sight of nor forget the many kindnesses bestowed upon me. In a sense I am full of regrets that no other course was left open to me by very stupid behaviour.

We are confronted now with the core of the problem. To take the knowledge papers and rituals away from the present Chiefs is the obvious course of action. Reform, however, within the Order has become impossible, which is why their dirty linen has now to be washed in public. It has become a closed affair within almost all the Temples, and since the Chiefs are looked upon by the rank and file of membership as divinely guided, as beings who can do no wrong, changes in attitude are quite impossible.

What shall we do then? We could start other groups, of course. This has already been attempted. Several fraternities have been founded by

Order people, using modified Order teaching. I dislike being so sweeping, but I doubt most of them. There are few I know which are in even a moderately healthy condition. In the majority of cases, the leaders of these groups, either consciously or unconsciously, are out for self-aggrandisement. Their numbers are people whose desire for spiritual knowledge and whose unfortunate sense of inferiority in occult matters make them submit in ignorance to domineering and rudeness of the worst description. I shall have none of this. And where I can put a stop to it, I will if it is within my power.

The best solution that I could see was to publish the entire material. Then everybody would have access to it, if only he wished to take the trouble to study. No one would be forced to submit to membership conditions which were not in the best of taste. Only sincerity, application, and study would be required of him.

After all, to whom does the secret wisdom belong? The only answer I can imagine is to mankind itself. Secret organisations have only been *custodians* of that knowledge. Their chiefs heretofore have acted as elder brethren as it were, guarding the knowledge until their younger brothers grew up and could claim their heritage. But here we have a situation arising when the elder brethren need themselves to be put into custody—far less sincere and reliable people than the younger brethren.

Consequently the younger brethren must be given their respective portion so they may guard it themselves and attempt to give a better accounting of it than their former leaders. Mankind is the heir, blind though it has been, of this wisdom. Possibly only a very small part of mankind, just a very few people, will wish to claim it. That is not my business. My task is to make the knowledge available to all those who want it and there my responsibility ends.

Another argument frequently brought up against me, is that this formerly secret knowledge is infinitely dangerous. It must be preserved from being abused at the hands of the public. In the first place, there has always been more abuse within the Order than from without. I cannot expatiate on this theme now, but if readers will consult Dion Fortune's "*Psychic Self-defence*" and my slim volume "*My Rosicrucian Adventure*", they will understand what I mean.

But let me say that I think the argument *qua* argument is sheer unadulterated nonsense. It seems to ignore the ever present fact that we have nowadays an extensive occult literature which in many senses is as esoteric and powerful as the Order wisdom. Let me quote such books as "*The Serpent Power*" by Arthur Avalon, "*Concentration and Meditation*" by the Buddhist Lodge, "*Tibetan Yoga and Secret Doctrines*" by Dr. Evans Wentz,

"*Raja Yoga*" by Swami Vivekananda, and "*Astral Projection*" by Sylvan Muldoon, and many others.

Here we have a literature which despite all denials to the contrary is genuine occult teaching, effectual and clear in exposition. I am not aware that the Golden Dawn techniques are in any sense more esoteric than the information to be found in those books. Certain aspects are different, or possibly just as obscure and unfamiliar to the masses as the teachings in "*The Serpent Power*."

They are not of such a kind that he who runs may read. The information to be found therein will not be of value save to him who has studied intensely over a long period of time, and who has applied various technical practises to his own psyche.

If people have got hurt through doing various practices to be found in the above mentioned books, by all means let us be honest and give them the safeguards so necessary to those systems. Let us show these experimentally-minded members of the occult public how best to protect themselves from harm, and how to use these techniques in the most efficient way. *These safeguards are comprised within the Order teaching.*

That certain individuals will misuse the teaching is altogether another argument. It cannot be answered. All I can say, it is quite possible they will.

But if they do, they heap up damnation to themselves. I am firmly convinced that these practices contain their own protection. Abuse them and somehow, in some obscure way, you set up currents of reaction in the collective psyche which eventually will re-act so powerfully that never again will you wish to repeat that abuse.

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Why Is Astrology?

BY K. G. B. SOUTHWICKE

THE GREATEST CRITICISM of astrology, as the Twentieth Century looks upon it, is to be found in the essential nature of the Twentieth Century man who believes that machines, mathematics, compasses and high-pressure salesmanship will solve all problems. Given a text-book, a horoscope blank, a subject from one month to one year's experience, the average astrologer plunges into predictions—only to find that the human element actually enters into his or her calculations, the calculations need a little scientific and nonchalant juggling, preceded by such phrases as, "Well, of course," or "In that consideration . . ."

Needless to say, with astrology in its present state of mathematics, a cause can be found for almost every question; but can the answer be found to the cause? When the question is put, "Why does astrology work?" the answer is too often, "Of course it works."

With the purpose in view of answering to some extent the doubts which inevitably assail all astrologers at some time or other concerning the validity and veracity of their own subject, doubts which have their counterpart in nearly every sphere of professional endeavor, it is best to examine the materials of which astrology is composed.

There is no advantage to be gained through wild argument about whether astrology is fundamentally sound in its principles or not. The business-man arguing with the astrologer over the fallacy of prophecy, observes and follows business cycles. A well-known radio commentator but recently called attention to the fact that the leaders of American business are again gathered in the nation's capitol, exactly seven years from the date when they were called there before by another president. The doctor watching his patient observes definitely that such-and-such a disease will run its prescribed course, namely a period of approximately four weeks for any contagious disease, which is, as any astrologer knows, the period of the moon. Within the last year, science came forward with the assertion that a conjunction between two major planets had some influence upon the weather and the course of the earth in its revolution about the sun. This argument could go on forever. As long as man says, "Tomorrow will come, whether I'm there or not," he admits the supreme cycle of the day, and all his prayers and all the aspects in the heavens won't change that primary cycle—nor will they stop the rainy season in Guatemala, winter in Quebec, or the midnight sun in Norway.

Yet what astrologer, honestly asking himself the question, knows the answer to why these cycles work, when his aspects often do not. With great alacrity, he may list the planets, but he won't find any one of them with a cycle of seven years. The nearest jab he can make at it, is to divide Saturn's period by 4, which will give seven and three-eighth years. And that isn't seven years. No matter how the twelve houses or signs are divided, seven of them do not enter into it. So the answer isn't there. Until it would seem that the astrologer should honestly admit, with the business man, that he doesn't know much about the seven-year cycle either.

In searching for the ultimate cause of things like these, the writer asked one question, and having asked it, began following a long trail which led, not into a mathematical treatise, but into the Bible, where, without any apologies, Genesis states he following: "The beautiful kine, and the seven full ears, are the seven years of plenty; . . . and the seven thin ears that were blasted with the burning wind, are seven years of famine to come."

Without entering into a theosophical argument about who was the "Pharaoh of the Exodus" ascribed by some to Rameses II, by others to his successor Merneptah, and unsuccessfully attributed by a few to a much earlier time in Egyptian history, the fact remains that the time was somewhere between the years 2000 B. C. and 1000 B. C. So long has man been talking about these "seven years." Herodotus, speaking of Egypt, makes this statement. "The Egyptian priests . . . on hearing that the whole land of Greece is watered by rain from heaven, and not, like their own, inundated by rivers, observed 'If God shall some day see fit not to grant the Greeks rain, but shall afflict them with long drought, the Greeks will be swept away by a famine . . .'" Remembering that Herodotus lived in the fifth century B. C. the matter assumes rather definite proportions. It would seem, indeed, that modern astrologers should investigate a theory which claims for cycles an antiquity greater than that of the zodiac itself, as it is known today, even as Egypt claims a greater rational antiquity, in point of actual proof acknowledged by historians and archeologists, than any other country on the face of the earth.

The point remains—if cycles work, then how do they affect aspects and transits of planets? Suppose you are in the midst of seven unprepossessing years, and a Jupiter trine the moon occurs? Is that aspect going to overcome the cycle, is it going to lessen the influence only, or can it completely upset the adversity and make all things good? The answer would be a logical one, if, observing other fixed cycles, it took this form: "The winter may be mild, or the winter may be severe, but winter comes." It is the only logical answer, and its logic shakes the very foundations of modern scientific astrology, based as it is on planets and aspects.

But, you object, we do not know these cycles. That is true. We do know this, however, that until modern astrologers increased the number of planets to ten, the ancients called them "seven." Perhaps the ancients did not have telescopes, and on the other hand, perhaps they were not talking about planets either. One thing is certain, they were talking about cycles which both the business-man and the astrologer can trace definitely.

The path leads unerringly onward, but backward, in the manner of Einstein's theory of time and space, for supposition says gently that perhaps the shores of Atlantis first saw this knowledge, since it is full-blown when history opens in ancient Egypt. Nor is Atlantis the myth of Plato any more—science grudgingly admits that "there may have been such a place, diving experts are finding traces of a submerged civilization." Which all goes back to the fact that if astrology needs anything in this modern day, it needs an eye turned to its beginnings.

Ask yourself the question: "How have things been these past few years?" Were you on the toboggan with the country in toto? Or, by chance, were you in an unaccountable upswing in some department of life, or in all of them? Can you find a pattern? And if you can, did the aspects change it, obliterate it, or intensify it? Perhaps, you have a definite pattern of life which operates on cycles? It is just a question.

That there is a core of truth somewhere cannot be denied. That modern astrologers have found it, is much to be questioned. They say they are working with the original materials, but even in this they are mistaken. The high antiquity ascribed to astrology exists in fantasy only. The antiquity itself pertains to something which pre-dates all materials of modern astrology.

Lest this assertion be challenged, the writer will establish it now. Modern astrology depends upon three things—the horoscope proper divided into twelve houses, each with their own natures; the signs of the zodiac with their natures; planets with their natures and aspects. From these have other things evolved, such as mundane aspects, progressions, directions, conversion of signs into constellations, and other modes of interpretation. No one of these can claim antiquity beyond the time of the ancient Greeks and the late Assyro-Chaldean eras, the decadent eras of time which succeeded by some thousand years at least the earliest record of cycles.

In the time when knowledge was making its east-to-west transition, that is, coming out of the Mesopotamian and Nile Valleys into the Islands of Greece and the continent of Europe. The Chaldeans and Babylonians were recognized as the first astrologers known to history. Therefore it is unwise to stop with the Greeks in the search for an "ultimate beginning thread." They merely took what was given to them of this knowledge, and wove it into a pattern which laid the foundation-stone for not only astrology but

astronomy itself in the European world, and it was through their mis-interpretations of much of this material, that many errors have taken place; errors which reached with as startling effect into the field of astronomy as that of astrology, for, refusing to accept the proposition put forth by Aristarchus of Samos that the earth and all planets traveled around the sun (the genuine and true heliocentric system), the Greek astronomers asserted that this could not be possible, and proceeded to erect the geocentric system with the result that astronomy fell into the doldrums until Copernicus asserted the truth again, which the reader is aware dates back not even one millenium. The question could pertinently be asked, "If the Greeks changed the face of astronomy with an untruth, whereas the truth was at hand but not approved, then is it not possible that the facts with regard to astrology, could also have been changed? The Greeks were great mathematicians. That possibly may be as brilliant a failing as it may be a saving, when the truth of the proposition under consideration is affected. It is reminiscent of the story which mathematicians tell concerning the student who said to his professor: "I have calculated all the possibilities of error in this problem and cannot find the answer." To which the professor replied, "Perhaps you had better calculate the possibility of error in your calculations."

To resume the search for an answer to the question, "Why is astrology?" it is evident that since its claimed antiquity ante-dates the Greek era, then research may skip over this period and examine the other forerunners. There is still the fact that modern astrology is based upon houses of the Zodiac, Signs of the Zodiac, Planets, their placement and aspects. This writer has asserted that none of these materials deserve the antiquity which has been claimed for them.

With the sudden surge forward of interest in the *constellations* of the zodiac, due to the advent of the Aquarian Age, which is definitely based upon them, and upon them alone, this matter should also be taken up, since it fits into the general scheme of questions and answers.

If the constellations of the zodiac have enough influence to change an entire age, then why are they not considered in the make-up of an individual chart? I have received many answers to this question, but the main one is that like the fixed stars which compose them, the constellations are too vast an influence to be felt in one lifetime. On the other hand there is extant a system of astrology which attempts to convert the placement of planets by signs into their placement with reference to the fixed stars which compose the constellations. So, evidently, someone else has not only asked the question, but proceeded to put the matter to a test. The only difficulty with this procedure is that the constellations, as traditionally known, overlap each other.

For instance, the constellation Pisces occupies some forty-five degrees of the ecliptic circle; Cancer occupies scarcely fifteen degrees; while Capricorn and Aquarius overlap each other by some twenty degrees, both of them occupying approximately forty degrees. I have asked astrologers how they know where to stop Pisces, so that either the Arian or the Aquarian divisions may begin and consume thirty degrees. But the answer is not forthcoming. Yet if they cannot do this, then they cannot tell when the Aquarian Age begins and the Piscean Age ends, rendering all talk about the Aquarian Age a matter of conjecture. If the Piscean Age began when the equinox (spring) entered the Fixed Stars of Pisces, then after thirty degrees it should have ended. But that is not so. The equinox is now at approximately ten degrees before the stars of Pisces are passed, hence, the Aquarian Age will not come for some thousand years or more. Which all consigns the subject of influence of the known constellations to a mere supposition.

Place against this the fact that when the equinox was in the sign Taurus, the Egyptians featured the sun as a bull; and while it was in Aries they adopted the symbol of the ram, and the question assumes startling importance. Perhaps they did know something about this matter, of which we today are ignorant. They did not live in Pisces, and here the thread of knowledge ends.

As for the signs of the zodiac themselves, any history of astronomy will inform the willing student that they are outgrowths of the constellations. The signs of the zodiac are not space markers at all, they are time-markers, dividing the year of the sun into twelve equal divisions of time. I do not know how Saturn could be in Taurus at the birth of a person—but it is quite possible that Saturn might be in the second time-division of the year of birth. For when an astrologer speaks of Saturn in Taurus he means that Saturn is seen among the stars of Aries, whereas he is in the second time division of the year, called for convenience' sake Taurus.

More in connection with the so-called antiquity of the constellations of the zodiac. Chinese astrology has often been cited as the record-maker, with "absolute evidence of manuscripts" dating into, in some cases 25,000 years B. C. I have never seen the manuscripts, nor have I seen a photograph of any of them. I do know that historians are agreed upon one fact—that the cradle of the human race as it is known centers in the Mesopotamian and Nile Valleys, not in the interior of China, not even in India, although the latter country follows closely upon these two valleys as a source place of antiquity. Some misinformed students have asserted that the Maya culture of Mexico and Central America has attained as great an antiquity, merely from the fact that the Maya calendar began with a suppositional date of creation, in the same manner in which the Hebrews assigned a date to creation. Possibly the

same error exists in Chinese assertions, due to the prevalent custom in those far-off times of calculating time from a major cycle downward, even as the Chaldeans themselves, following the Babyloians, divided the Great Cosmic Years into sars of 3600 years each, which were again subdivided. Yet history knows definitely that Babylon did not exist as far back as her calendar system might lead a percursory reader to believe. Moreover, the claimed antiquity of Chinese signs of the zodiac could have no possible bearing on the signs used by modern astrologers, for their signs were at times twenty-four, again twenty-eight, and still later they adopted the Chaldean eleven and ultimately twelve-sign zodiacs.

Almost every student of astrology who has examined the source of his work carefully, knows that Libra as a sign is a comparatively new addition, unknown even to the early Greeks, who made Scorpio do double-duty. Yet, on the other hand, Aquarius is definitely connected in myth and tradition with the Deluge, and the antiquity of Pisces extends into the first records of Mesopotamian knowledge, when it was known as the "Fish of Ea." Furthermore these signs were connected with groupings of stars, and their very form shows that they were not intended as a space measure.

In this instance it is interesting to note the history connected with certain stars. Arcturus, the famed star of Biblical history, has an unusual place in the history of astronomy. But of even more importance was the great star Sirius, known as the dog-star, of which it may be read: "Its appearance in the morning with the sun heralded the north winds, the dangerous north-westerly winds of Greece which blow for forty days from the rising of the star; Plutarch records this star as appointed to be guard and overseer of the heavens; in the Avesta it is the bright and happy star that gives happy dwelling." Yet it is not even in the zodiacal band.

And beyond all this antiquity of astrological materials, lie the cycles, until the inquiring mind may wonder if it is not possible that some greater truth concerning a greater law has not perished in the welter of time and change.

It has not been this commentator's intention to attack the fundamental premise that cosmic law may be interpreted, as evening follows morning, law is apparent. Insofar as it keeps alive the determination to interpret this law, astrology in any form is priceless. A great executive of a great American institution remarked in a magazine article but recently that the great necessity of industry and science was "Intelligent ignorance." That also applies to astrology. Its great necessity is a group of voices raised to cry out, "Why is Astrology!" instead of taking for granted every rule and regulation, only to discard most of them as years go by, until in one textbook may be read the fact that a square aspect is good, while another insists that it is bad; until one ascribes poetic qualities to Pluto, while another terms him "gangster."

To record but one instance of slipshod thinking and interpretation; it was remarked to this commentator, "Yes, but you know the Egyptian Zodiac starts with Libra." Argument failed to convince the other party that the Egyptian Zodiac could not possibly start with Libra because of the simple fact that the later Egyptian zodiacs were all copied from the Greeks, and the very presence of Libra indicated that it was a Greek zodiac, and not properly Egyptian. The only answer was, "I saw a photograph of the zodiac. Libra occupies the ascendent." Not at that time being as conversant with Egyptian modes and methods as at present, looked into the matter, only to discover that the Egyptians write from right to left, instead of from left to right, and that their first house is, therefore, properly our seventh house. The example forms an excellent one to illustrate the growth and spread of fallacious material affecting a subject.

Yet above and beyond all this criticism rests the weighty fact that somewhere, stored up in the treasure-house of man's knowledge, if it can but be found, is a trail of truth leading to an answer on the awesome subject: "Is there a plan for God's creatures, and if there is, are we equipped to find it. Religion has never denied prophecy, although the Bible at many and various times denounces astrologers. Science cannot deny prophecy so long as weather bureaus exist in every city. Astronomy cannot deny astrology so long as it predicts one eclipse, or one tidal wave. Mankind cannot deny prophecy so long as mankind prophecies.

Yet there remains for the inquiring mind some paths which, followed, might lead to glory, and in the interest of these things, which demand study, research, a thorough knowledge of astrology and its history, and an open mind willing to cast aside what does not work, this commentator pleads that they be given their place in the sun.

Here are a few of the questions:

Are the proper materials of astrology concrete, created and formed things, or are they immaterial, of the essence of creation. Are modern astrologers right when they attribute influence to concrete bodies such as the planets, or were the ancients right in attributing influence to cycles and time measure?

Since concrete or physically existant things are subject to time and space then what power in time and space controlls them, and what is its nature! Does time divide, and if so, when does it divide, and how? If the ancients used the moon or the sun as markers, was it time-lapses they were measuring, or did they, as the modern astrologers actually attribute to the sun and moon, believe that these bodies had an influence upon destiny?

Did Ptolemy, in making astronomy geocentric, turn astrology off the track too? Isn't it just as possible that antiquity knew a heliocentric system, such as Aristarchus of Samos mentioned, such as was actually a part of

Egyptian knowledge, and moreover was the premise upon which the ancient pre-Columbian Peruvians built their astronomy? The Incas called themselves "People of the Sun." They called their city the "City of the Sun." The Egyptians worshipped Osiris and Ra, both emblematic of the sun.

Why are certain stars accredited with great power by the ancients? Why do we still speak of a "star of destiny."

Isn't it just possible that time goes backward in the same way in which it goes forward? This may sound absurd, but man does not call it absurd. He speaks of the "Childishness" of old age, of "time repeating itself," of "second childhood," and surely if history exists, then its opposite, prophecy exists, and "history repeats itself," say the sages. "You are today what yesterday you were, tomorrow you will not be less," chants the Rubaiyat.

The stumbling block in regard to heliocentric astrology seems to be a matter of aspects, which are all controlled in modern astrology by the relation of planets to the earth, and to each other as seen from the earth. But what is the origin of these aspects? Are they really related to the planets? Supreme through the must of five thousand years the pyramids stand in geometrical exactitude with a four-cornered base and a three-cornered side; and a percursorial glance at the history of mathematics and geometry will convince anyone that these sciences originated in Egypt. Surely aspects are geometric in nature, deriving from the division of the circle. And another dip into origins will establish the fact that the Egyptians also divided the circle into 360 degrees, with which they correlated their Sacred Year of 360 days, which ultimately became the year of the Hebrews. But the Egyptians, although they knew the seven planets, never used them as they are used in modern astrology today, nor did they use aspects with planets. They, rather, evolved the seven days of the week—again the time-markers, and contrary to all supposition the Egyptians named their planets after the days of the week, not vice versa. But they had still another measurement a ten-day measurement. For the assiduous student, the matter will assume interest, no doubt, upon realizing that the seven-day week in Egyptian antiquity was allied to the moon, whereas the ten-day week was allied to the sun. It is from the ten-day week that modern astrology derives its decanates of signs. In the Middle Kingdom, and that was long before signs or constellations of the zodiac assumed any definite form, the Egyptians were using 36 decanates of time.

This was true as far back as Egyptian history goes, indeed, beyond the pyramids themselves, so that the ultimate survival in astrology of twelve signs with three divisions each, seems to be due neither to the Greeks, nor the Chaldeans, nor the Hebrews, nor the Babylonians, but to the Egyptian year, a time measure.

All these things are on the table for the inquiring mind to ascertain. The facts, gleaned from Egyptian papyrus, from encyclopedias, from books on astronomy, from the history of arithmetic, language, religion, mythology, and geography, are open to anyone for substantiation.

So the question remains, in the manner of who came first, the cycles or the planets. Isn't it quite possible that material things are affected by the material planets, as gravity will allow; and that things existing in space and time without form, are governed by a different media measure of their own? So that physically modern astrology is correct in its premise, and that as regards destiny or the spiritual attainments of man, genius, etc., some other source of power must be found? Or are we to believe, in the modern trend, that genius is nothing but gland trouble; and religion an undernourishment of the intellectual? Only in that event can the planets affect man to the exclusion of all else. If there is a greater power, does it lie in the cycles? If not, where is it? Truly it may be said, modern astrology as it exists today, has not found it.

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Cases Of Astral Projection

BY SYLVAN MULDOON

I HAVE BEEN a specter! Though I am a living, breathing, physically alive man, *I have been a ghost*—not once, but many times. You may think my statement preposterous, but I assure you that were it not true my pride would never allow me to make such a claim. I stake my reputation on the truth of the assertion that I have been a ghost, prowling by night along lonely streets and through silent homes of sleeping mortals.

By this I do not mean that I garbed my body in a white sheet and set off under cover of darkness to pretend I was a ghost. I mean that I have actually left my physical body lying in an oblivious state upon my bed while I traveled about in a phantom body, perfectly conscious and aware of my condition.

This phenomenon, known to psychic students as *the projection of the astral body*, and considered one of the most amazing and extraordinary of human achievements, is one to which this writer's individuality seems peculiarly adapted. After many years of experiment in this particular field, I have not only evolved the laws by which I have been enabled to become a ghost at will, but I assert seriously that you too can do likewise.

It must be remembered, of course, that to become a ghost voluntarily and yet remain physically alive is a real art and requires the understanding and proper manipulation of many subtle physiological and psychological factors far too complex to be discussed here. In this article I intend only to acquaint my readers with the theory (to me a fact) of this unusual phenomenon and relate some experiences of ghosts of the living.

The belief that every human being possesses a spirit is as old as history itself and is the foundation of practically all religions. Man's ghost has been spoken of in the past as the etheric body, the subtle body, the mental body, the dream body, the resurrection body, the desire body, the radiant body, the luminous body, the fluidic body, the spiritual body, the astral body, the phantom, the spirit, the double, the *pneuma* (Greek), the *rauch* (Hebrew), the *Ka* (Egyptian), and many other names.

Furthermore, it has always been quite generally believed that the spirit survives the death of the physical body. Thousands of persons have both seen and heard ghosts frequenting localities and haunting houses.

But not all of these have been ghosts of the dead; some have been ghosts of the living! We are told that the very first thing which struck the investigators of the Society for Psychical Research, when they began their investigations, was the great number of apparitions preceding or coinciding with the death of the person they represented.

The results of the first census, published in *Phantasms of the Living*, and those of the second and far more extensive one, published in Vol. X of the *Proceedings of the Society for Psychical Research*, confirm the belief that such coincidences were more than chance would account for; that there was some connection between the apparition and the death of the person whose ghost had been seen. In many instances ghosts of persons were recognized before their actual demise, indicating beyond doubt that such ghosts had been projected from the living bodies.

Generally speaking, the doctrine of the projection of the astral body is that every human being is made up of two counterparts—the material and non-material, or ghost—the latter being the vehicle of consciousness, containing the ‘energy of life’ and being more truly the real man than the physical. This spirit counterpart is capable, under certain conditions, of entirely withdrawing from its physical abode and traveling about as a complete and separate entity. It is often seen hovering above the death-bed.

Such ghosts are intangible and, while *usually* invisible, they have sometimes been seen many miles away from their physical bodies. The composition of the ghost self is at present not definitely known. By some investigators it is thought to be “fluidic.” Sir Oliver Lodge believes it to be “etheric.” Others are of the opinion that it is composed of highly refined matter—atoms and electrons vibrating at infinitely high velocities.

At all times during projection, the ghost is in communication with its physical counterpart by means of a line-of-force—a sort of elastic cord across which flows the energy sustaining life in the unconscious body.

In color it is gray and although capable of infinite expansion, it may not be severed during the projection of the ghost without causing certain and instantaneous death to the physical body.

There are two types of projections, the involuntary and the voluntary. In the former the subject, through no effort of his own, suddenly awakens to find himself *conscious in a phantom body*—a ghost for the time being, a ghost of a living person! In the voluntary type the subject actually projects himself outside of his body and becomes a ghost at will.

So much, however, for the theory. With the principle of projection in mind, let us turn our attention to the more interesting side of the phenomenon and I shall briefly relate to you my first experience as a ghost. This is

but one of the half-a-hundred similar accounts recorded in my latest book, *The Case for Astral Projection*.

At the time (1915) I was twelve years of age. I had dozed off to sleep one night about ten-thirty o'clock in a perfectly natural manner, and slept several hours.

At length I realized that I was slowly awakening; yet I could neither seem to drift back into slumber nor further arouse myself. In this bewildering stupor I nevertheless knew that I existed somewhere, somehow, in a powerless, silent, dark and feelingless condition. Still I was conscious—a very unpleasant contemplation of being!

I repeat: I was aware that I existed, but *where*, I could not seem to comprehend. My memory would not tell me. My stupefaction was similar to that which one experiences when first recovering from the influence of an anaesthetic. I thought that I was awakening from a natural sleep in a natural manner, yet I could not seem to get beyond a certain point. There was but one thought dominating my mind. Where was I? Where was I?

Gradually—it seemed an aeon of time, but in reality it was a short interval—I became conscious of the fact that I was lying somewhere. These few half-clear thoughts brought others in their train, and shortly I seemed to know that I was reclining upon a bed, but still bewildered as to my exact location. I tried to move, to determine my whereabouts, only to find that I was powerless—as if fastened to something on which I rested.

Eventually the feeling of adhesion relaxed, only to be replaced by another sensation equally unpleasant—that of floating. At the same time my entire body (I thought it was my physical, but it was my ghost body), commenced vibrating at a high rate of speed in an up-and-down direction. Simultaneously I could feel a tremendous pulling pressure being exerted at the back of my head, in the region of the medulla oblongata. This pressure came in spurts, with impressive regularity, the force of which seemed to make my whole body pulsate.

All this was to me like some queer nightmare in total darkness. I was frightened out of my wits, for, of course, I knew not what was taking place. And amid this pandemonium of bizarre sensations—floating, vibratory, zigzagging and head-pulling—I began to hear somewhat familiar and seemingly far-distant sounds. My sense of hearing was evidently beginning to function, and somehow I felt glad, for I thought I would soon be normal again. I tried to move but still could not, as if I were in the grip of some mysterious and super-powerful force.

No sooner had my sense of hearing returned than that of sight followed. When able to see, I was more than astonished. No words could possibly ex-

plain my wonderment. I was floating on the empty air, rigidly horizontal, a few feet above my bed! The room and my exact location were now comprehended. Things seemed hazy at first but were becoming clearer. I knew well where I was, yet could not account for my strange behavior. Slowly I was moving toward the ceiling, all the while lying horizontal and powerless.

I concluded, naturally, that this was my physical body, but that it had mysteriously begun to defy gravity. It was all too unnatural for my youthful mind to understand, yet too real to deny, for, being conscious, being able to see and reason, I could not question my sanity. Involuntarily, at about six feet above the bed, I was swung upright from the horizontal to the vertical and placed standing upon the floor of the room where I remained for about two minutes, still unable to move of my own accord.

Suddenly the controlling force left me—I felt free, noticing only the tension in the back of my head. I took a step ahead, staggering weakly, and finally managed to turn around. And at that moment I received the surprise of my life. There were two of me! In the name of common sense—*there were two of me!* I was beginning to believe myself insane, for there was another “me” lying quietly upon the bed!

It was difficult to convince myself that this was *real*, but consciousness would not allow me to doubt what I saw. The next thing that caught my eye horrified me, although it did explain that curious sensation at the back of my head.

My two identical bodies were joined by means of an elastic-like cord, one end of which was fastened to the medulla oblongata region of my ghostly conscious counterpart, while the other end centered between the eyes of the inert figure upon the bed. This cable extended across the space of probably six feet which separated us and was very active, possessing a push-and-pull motion which made it difficult at first for me to keep my balance. The function of the astral cable was then unknown to me.

“I’m dead! I’m dead!” I gasped, on seeing my unconscious physical body lying before me. “I’ve died in my sleep!”

All the queer unearthly sensations which I had been undergoing filled me with an awful certainty of death. I actually believed that I had died and knew instinctively that this strange body which had been puzzling to me in its unnatural behavior was my ghost. Sylvan Muldoon a ghost! I did not know at the time that death comes only with the severing of the astral cable.

I made my way, struggling under the pull of the cord, to where my parents lay asleep in another room of the house, hoping to awaken them and let them know of my awful plight. I attempted to open the door, but found myself

passing right through it—actually passing through the material of the door. Another miracle to my already astonished mind!

Going from one room to another by passing directly through the walls, I tried feverishly to arouse the sleeping occupants of the house. I clutched at them, called to them, tried to shake them—but all in vain, for my hands passed through them as though they were but vapors. I started to cry. I wanted them to see me but they could not even feel my presence. All of my senses seemed normal save that of touch—I could not make “touchable” contact with things. An automobile passed the house; I could see it, right through the wall, and hear it plainly. After a while the clock struck two and, looking, I saw it registering the hour.

There I was, prowling about the place, in the weird hours of early morning, while the rest of the world slept. In my phantom body I haunted the house, going first into one room, then into another, up the stairs and down again, filled with anxiety that daybreak would soon come and then my family would awaken and see me. Yet I confess I dreaded equally the thought of their finding my corpse, for something seemed to tell me that their horror would be a shock to my spiritual entity.

After prowling thus for some time, I noticed a pronounced increase in the resistance of the astral cable and, of a sudden, this pull became so powerful that I was drawn right back into my physical body where I became alive once more, retaining the identical consciousness which I had had while outside of my body.

Since this experience occurred I have been out-of-the-body many times; later I shall relate other adventures I have had as a ghost, but before so doing, I should like to set forth the testimony of others who have shared my experience and can corroborate it.

Take for example, the case of the Reverend L. J. Bertrand. I merely summarize it here, but the complete intriguing story can be found fully set forth in, *The Case For Astral Projection*.

During a dangerous ascent of the Titlis, Mr. Bertrand, separated from his companions, sat down to rest and became paralyzed by the cold. His head, however, remained clear and he experienced the sensation of “passing out of his body” yet remaining attached to it by means of “a kind of elastic string,” to use his own words. As is usual in such cases, while thus projected Reverend Bertrand had many clairvoyant visions about his absent friends and astonished them on their return by describing their doings to them.

One of the most amazing out-of-the-body experiences on record is that of William Dudley Pelley, the American Author. In his account, Mr. Pelley tells how he retired one evening in April 1928, at his bungalow in the sierra

Madre Mountains near Pasadena, California, feeling quite normal in every respect.

"But between three and four in the morning," Mr. Pelley goes on to say, "a ghastly inner shriek seemed to tear through my somnolent consciousness. In despairing horror I wailed to myself: 'I'm dying! I'm dying!'"

"What told me, I don't know. Some uncanny instinct had been unleashed in slumber to awaken and apprise me. Certainly something was happening to me . . . a physical sensation which I can best describe as a combination of heart attack and apoplexy.

"Mind you, I say physical sensation. This was not a dream. I knew that something had happened either to my heart or head—or both—and that my conscious entity was at the mercy of forces over which I had no control."

The author then tells his readers how he plunged down a mystic depth of blue space in his phantom body, while queer noises sang in his ears, and he said to himself: "So this is death," and "My dead body may lie in this lonely house for days before anyone discovers it."

Thus far I have mentioned only cases of *self-projection*, by which I mean that the subject uses no outside agency to bring about the phenomenon. The ghost can be projected from the body, however, through hypnotism, mesmerism, or the use of an anaesthetic. In France, several prominent men of science, including M. Hector Durville and Doctor Charles Lancelin, have succeeded in causing the ghost to leave the physical body during the hypnotic trance and register its objective presence at a distance. In such cases the projected phantom body has even been photographed by means of a specially constructed camera.

I would not have you believe, however, that ghosts of the living are always conscious, for the projected phantom can also be *partially* conscious. When the ghost is traveling about outside the body in an unconscious state the condition is known as *astral somnambulism* and is similar to physical somnambulism or sleep-walking.

The ghost in a state of astral somnambulism can perform activities of the most unbelievable type, not only the re-enacting of events which have occurred to the subject in the past, but also the enacting of events which are destined to take place in the near and distant future. For years students of the occult have been fascinated by the prophetic dream; yet here is a phenomenon far more amazing, for the projected ghost actually awakens to find himself enacting a prophetic dream. Of course, the subject does not know at the time that the actions he is going through will actually occur on the physical plane in the future.

Who Do You Think You Are?

BY MARY ADAMS

ONE OF OUR outstanding American characteristics is asking questions instead of making statements. We do not use the indicative or imperative moods in our conversation as much as we employ the interrogative. Instead of saying, "Look where you are going", we tartly ask, "Where do you think you are going?" In the same way when someone exceeds the limit of what we consider acceptable etiquette instead of saying, "You have no right to do so and so," we ask, "Who do you think you are?" When some one states a fact with which we either emotionally concur or to which we take exception, we do not say, "That is very true" or "I do not agree with you", we ask, "Are you telling me?"

When you are working in the field of character analysis your attitude should be one of interrogation; and you should inquire in genuine seriousness, "Who or what do you think you are?" and "Where do you think you are going?" Astrology, Numerology and Grapho-Analysis all have their share in answering these questions. Of these, Astrology, (the study of the stars as it is commonly defined) is perhaps the most familiar. Numerology, the study of numbers as applied to names and events, etc., is not so well understood; and Grapho-Analysis, is perhaps least accredited as a means of revealing character. Handwriting is usually associated with the identification of checks and forged documents.

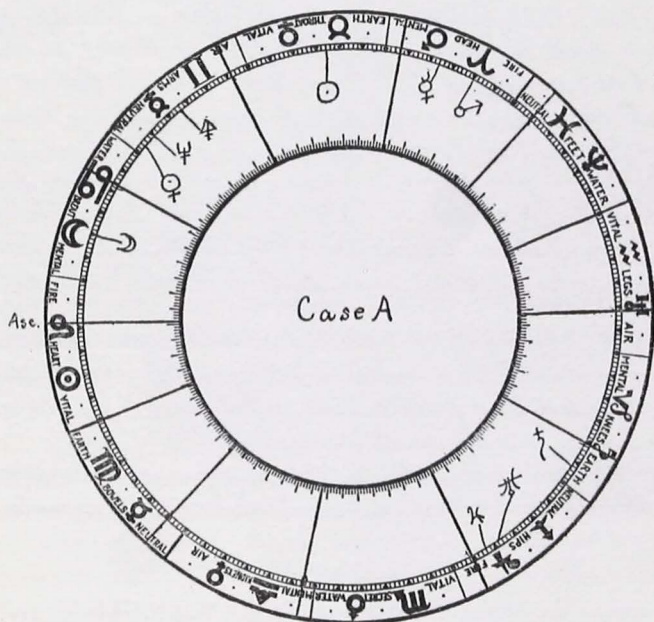
In the work of analysis and interpretation I often find that handwriting will show characteristics that are not so easily revealed by either Astrology or Numerology. In all cases, each of these three means of analysis strengthens and proves the other two. They provide three views of the same subject; or in other words, the subject is seen from three different angles—a photograph taken from three different points—which complement each other and make a very complete interpretation.

The chart, horoscope or map, as it is variously called, is the blueprint for the interpretation which Astrology furnishes. The Numeroscopes, based on the numerical values of the letters of the name and date of birth is Numerology's contribution. In the case of handwriting, a person cannot pick up a pen and sign his name without revealing many things to the grapho-

analyser. This three-way method of interpretation is most complete, and opens up a fascinating field of investigation. Each tells something different or gives an additional bit of information—supplementing but never contradicting. Let us look at some actual examples of this three-way analysis.

Everybody is interesting whether he lives on Aristocratic Avenue or Commonplace Court. Each person has some characteristic that is peculiarly his that makes him “different”. Each person has a work to do in the world that no one else can do, and I firmly believe that he does not leave this world until he has finished it—whether he lives one minute or one hundred years. Here are three cases that reveal some interesting and unusual traits. They have been selected because of their most interesting penmanship, which is confirmed by their charts and Numeroscopes. What these people do or say is of little consequence, the point is what makes them write this way. Who do they think they are?

People are constantly writing to me that the forecasts printed in the magazines do not “fit” them and do not come true and therefore Astrology is foolish and useless. It seems very difficult to make people understand



that what is printed in the astrological magazines is general, cosmic, universal. That each description applies to thousands of people. If it “fits” you exactly it is because (1) you either pick out the points that “hit” your char-

acter and "pass up" the rest or (2) you are that practically unknown person, Mr. Average Citizen. But, back to our three "cases", which we shall designate as A, B and C.

"A" was born with his Sun in Taurus in the Tenth House; "B's" Sun was in Libra; "C's" Sun in Sagittarius. One glance at A's handwriting is enough to convince you that it does not express the usual Taurian spirit—self-reliance, persistency, determination. The Taurian is usually strong physically, but this writing is weak; it looks frightened as if it had a bad inferiority complex. The tiny "t" crossings do not suggest persistency, nor ambition. Almost every word is smaller at the end than at the beginning, as if even the little determination it may have had at the beginning faded out. In most cases this reveals tact and diplomacy, but in this writing it is excessive. There is the secretiveness and caution of Taurus, but no apparent reserve, strength. It quite definitely is not the Sun that has produced this microscopic, negative writing.

Lesson for planning inventions, factories and oth
left home and went to an automobile school in Kan
15th, 1919 first saw my greatest love in this life, so
one back to Kansas City in the fall. With poor succes
here I remained till June 13th, 1931. In Detroit I
ut six years in automobile factory drafting room
spring of 1928 I was very attentive at the service
(in a one year for me) I made a negative social bra
le bill. From then on I grew less and less attentiv
, May 12th and came home May 13th, 1931, where
of weeks, I said I came home to make an impore
about February 1936 I studied at a Chicago radio cou
re in mind. This invention is to greatly extend the
ore perfect and frictionless social system, with a
a whole of a big one it is.
year for me) I casually laid down my radio course a
with which I would be able to develop and promote

A Too-Meck Moon

Let us look at the Moon. It is in Cancer in the Twelfth House and square to Mercury, which is its only aspect. This seems to be explanation enough. A Cancer Moon is non-resistive; apt to drift with the tide until compelled by necessity to replace dreaming by action. The Twelfth House definitely indicates work away from the public (in a laboratory) in seclusion. This

indicates the character of the work this particular Taurian should do. But note that the Sun is in the Tenth House and will bring success through these secluded labors. The ruler, Sun, of the First House, Leo, is in the Tenth, well aspected, so there seems good reason to predict success for this young inventor. But with the Moon in its own sign, Cancer, in the Twelfth House, we could hardly expect him to be interested in anything but secret investigations or inventions. With Mercury in Aries in the Ninth House square to the Moon, there is little wonder that this handwriting is indecisive, over-sensitive and unstable, which is exactly why this young man "does not get anywhere". He has as many opinions and aims as a weather-cock, and keeps shifting from one to another; never stopping long enough to bring the work in hand to a successful conclusion. Mercury is without any aspects except the square to the Moon. But here is an interesting point. This young man has great power of handling details, but he lacks continuity, and keeps changing from one thing to another. This ability to handle details is shown in his Numeroscope.

| | |
|-------------------|-------|
| Personality | 2 |
| Talents | 2 |
| Destiny | 11-11 |
| | ————— |
| | 4 |
| Birthplace | 9 |

All four of these aspects of his name are two and his Destiny is out of harmony with his Birthpath. It was easy to adjust his name to his Birthplace; bring him into harmony and give him more positive (and less negative) vibrations than four twos.

One does not often find intense concentration, and lack of continuity in the same person and if it had not been possible to see this picture from the three angles of Astrology, Numerology and Grapho-Analysis, the most interesting detail of the situation might easily have been overlooked.

The Immoderate Piscean Moon

Case B is a lady born in Libra. Her Piscean Moon would like to be kind and benevolent, but has little chance being in the Tenth House, afflicted by Sun, Mercury, Venus, Saturn and Uranus, so the set-up shows an immoderate, impulsive, egotistical person; quick of temper, assertive and aggressive. The Numeroscope shows a Birthpath

$$9 \text{ plus } 11 \text{ plus } 6 \text{ equals } 11 \text{ plus } 6 \text{ equals } 8$$

How does this agree with the Horoscope and Grapho-Analysis? Usually a "6" Birthpath shows a very conservative and sympathetic nature and a super six (11-6) would be extra conservative, but a glance at this writing

shows that this person is not conservative, in fact, is just the reverse, revealing "bossiness", domination, argumentation, sarcasm. Domination or strong will is shown in the heavy and exaggerated down strokes; argumentation (over-talkativeness) is shown by the open o's, g's, a's. This is a sure sign of talkativeness and with the spear-like dots of the i's and the sharp arrow-like crossings of the t's, there is abundant evidence that the lady likes to talk overmuch and that her remarks are often biting, sarcastic and unfriendly. When we consider the 8 aspect (11 plus 6 equals 8) we find the reason for her executive ability run riot; amply corroborated by her writing and her chart.

A sample of handwritten cursive text. The text is written in a highly stylized, somewhat chaotic script with large loops and wide spaces between lines. The words are: "I hope to", "replace any", "forgets the", "de of this go", "or in mind". The word "de" is written as a single character, and "or" is written with a large loop that crosses over the "o".

Her Horoscope shows an unfavorable aspect between Moon and Sun; also between Moon and Uranus, which makes her impulsive, abrupt, a regular powder magazine, which blows up, but does little harm, just makes a big noise. Unfavorable aspects between Sun and Mars, and between Sun and Uranus show pride, impulsiveness, assertiveness, aggressiveness, make her erratic and inclined to leap before she looks. Mars is also conjunction which adds a bit of defiance and daring to the lady's emotional make-up. Jupiter is in Scorpio; Mars in Leo; which seems enough to back up the evidence of the writing. Jupiter square to Venus would explain the extravagant size of the letters, wide spaces between the lines and the exaggerated loops. Those who have the Moon in Pisces badly aspected "love a fight"—

not a fist fight, but a battle of words, an argument, or anything which stirs their emotions—even to going to a movie and enjoying a good cry. Remember these specimens are the exact size of the originals.

A Magnanimous Moon

In cases A and B, the Moon upset the harmony of the situation; aided and abetted by an unfriendly Mercury in Case A; and Mars and company in Case B. Let us see in Case C what the Moon does. It is in Leo; it is trine Venus; in good aspect to both Saturn and Neptune. Its only unfavorable aspect is a semi-square to Mars which seems chiefly to indicate desire for freedom and self-confidence. The writing shows no indication of temper or quarrelsomeness, although Mars square Jupiter does show excessive and impulsive generosity; just as does the handwriting. The Sun in Sagittarius with the Moon in Leo (no aspect) gives a fine disposition, but with great authority, firmness and power to command. Mars and Uranus in Libra in the Third House is likely to make the person restless, excitable and tends to upset the "best laid plans" but as they are not in aspect they only increase the force and vigor, without affecting the disposition very much.

I am enclosing an amount of \$5.00 for a mg; per your order. Student Photography. I am much better

The stroke of the "f" in the word "of" in the second line is $1\frac{3}{4}$ inches "high"; the crossing of the "t" in the fourth line is $2\frac{1}{2}$ inches "wide", and the general appearance of the writing is "handsome". Sagittarius is certainly going places and doing things in this specimen (exact size). Four pages of this striking penmanship on heavy deckle-edge stationery certainly lives

up to the 3 plus 11 plus 8 equals 11 plus 11 equals 22 equals 4 Birthpath of this lady. She is artistic, inspirational, masterful, and the Sun in Sagittarius with no bad aspects also shows she is generous (even extravagant) self-reliant, honest, ambitious and a lover of liberty. She dislikes a master and cannot be driven and Mars sextile to the Sun gives her energy, animation, ambition (but no acquisitiveness) with the ability to command. Activity and enthusiasm added to the angular Sun denotes great power and leadership—the lady is mutable—fire.

So again the Moon (in Leo) because it is not troubled by unfriendly neighbors, backs up the evidence of the writing and the Birthpath, and shows a positive, ambitious, self-reliant and generous person. But Jupiter steps into the picture, and brings in the element of “too much of a good thing”, and makes the lady over-extravagant in many ways.

Cautiously investigating, and not forming any opinions, I seem to feel that the Moon has a good deal to do with the handwriting. We all know that the Moon has a great influence on our emotions, and our emotions are largely responsible for our handwriting. Handwriting seems to be a reflection of a favorably aspected or unaspected Moon; but when the Moon is badly aspected the writing seems to show the nature of the affliction. I have not so far found that the signs per se have much effect on the handwriting. The position of the planets and their aspects to each other are important; the Sun in its sign also is important; but if you want to know why a person writes that way, study his natal Moon.

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Variorum Notae

TWELVE WORLD TEACHERS. By Manly P. Hall. The Philosophers, Press, Los Angeles. \$2.00

We must say that Mr. Hall's latest effort to illuminate the soul with the light of the philosophical credos of Twelve World Teachers is surprisingly successful. Akhanaton, better known in Egyptian history as Amen-Hotep, IV, is granted the title of the world's first Democrat; and Padma Sambhava who introduced the Buddhist philosophy to that land of magic and mystery, Tibet, are the departures from the conventional list of Hermes, Orpheus, Zoraster, Buddha, Confucius, Lao Tze, Plato, Jesus, Mohammed and Quetzacoatl.

However, it cannot be said that Mr. Hall is entirely dispassionate in his treatment of the various philosophies and religions into which he delves. For this he can easily be forgiven, as well as for becoming a bit enthused over the religion of Mohammed.

The work is, in the main, a scholarly treatise on the lives and teachings of these twelve great moulders of philosophical thought and we hope to have more of the same from Mr. Hall in the near future.

—R. K.

Israel Regardie will lecture March 4th, at the Barbizon Hotel, New York City. Mr. Regardie's present address is, 261 West 71st Street, New York City.

THE SECRET DOCTRINES OF JESUS. By Dr. H. Spencer Lewis. Rosicrucian Supply Bureau, San Jose, Calif. \$2.50

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—E. C.

I have completed the reading and review of *ETERNAL VERITIES* by *Marcella De Cou Hicks*, and I can highly recommend its contents in full to all seeking souls for the truth of survival after the change called death.

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The night-moth flees in awe,
And the winds take up the story,
When the sorcerer's wand is gold.

The dryads in the woodland
Will hold their fete tonight,
The gnomes have fashioned trumpets
From their treasure trove of gold;
The sylphs so light and airy,
Meet the undines on the sand,
'Tis the time for elf and fairy,
When the sorcerer's wand is gold.

The marsh-frogs cease their singing,
There is silence everywhere,
In a dream of magic splendour
Doth the night the earth enfold:
As clear upon the stillness
The mystic prayers are heard...
All Nature feels the fulness,
When the sorcerer's wand is gold.

—LAURETTE CECILE ORR

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