

# THE ARIES QUARTERLY

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## Editorial

### LEAVES FROM THE TREE OF LIFE

THE FRESH FOLIAGE OF ANOTHER SUMMER reminds one again of tree-worship and the superb symbolism of the Tree of Life. Every year there is still celebrated in the forest of Rambouillet the tree festival. On this occasion there are selected a queen of the forest, a king of trees, and a queen of birds; then rounds are danced, hymns are sung, many cakes are eaten, and the festival is concluded by planting a tree, of the Thuja genus, called also arbor vitae or the Tree of Life. This innocent ceremony which takes us back to the good old times, is a remainder from ancient beliefs, full of charm and poetry, which have survived, not only in France, but almost everywhere; Arbor Day in the United States derives from it. In fact, if the traditions are consulted, it is established that in all times man has had a cult of and reverence for trees. This is understood so much the better as one knows the important, not to say capital, role played by the latter in the history of civilisation. For man in general and for the primitive man in particular, the tree forms an integral part, if one may so speak, of his life. Not only indeed does it shelter him beneath its branches, thus constituting for him a sort of roof, but also it nourishes him with its fruits. During the day it protects him against the heat of the sun, and when night comes it presents to him the refuge of its branches where he will be able to sleep in peace beyond the reach of the tooth and the claws of beasts.

That is not all; with its leaves it supplies him also with clothing; with its boughs it enables him to contrive weapons; finally with its bark it gives him a beneficent warmth. Therefore it is not surprising that in the presence

of such benefits and such great services, his heart overflowing with joy and gratitude, man and people in general attributed to trees a host of virtues. It is quite natural that they deified trees and that they worshipped them. For them every tree was the personification of an entity, the representation of a genius whom they invoked, to whom they prayed and to whom they gave thanks. It is thus that in Patagonia, for this belief is, as we have said, universal. Certain travellers relate that there exists a sacred tree which the inhabitants adorn with ribbons, with bits of yarn, nay even with cigars.

In Mexico and in Peru we find the same tradition. The conquistadors tell us that they found in the course of two expeditions a certain number of old cypress-trees covered with votive offerings.

It is just the same in certain islands of Oceania, especially on Tahiti, where the natives venerate the Varunas or soul of fruits.

The same practice is discovered in the islands of the Sonde; among the Kirghizes, the Finns.

If we pass now to the Indo-European peoples, we see that the Hindus honour trees as much as a divinity. In Persia likewise, and also the Greeks themselves render worship to trees. Indeed who has not heard spoken of the sacred oaks of Dodona?

Among the Latins we note the existence of a whole sylvan mythology. For them every tree represents a divinity and under the bark of every tree are hidden hamadryads, satyrs or aegypans.

The ancient Germans likewise shared in such belief.

But it is especially the Gauls who had *par excellence* the cult of forest spirits. Everybody knows that they held their religious and political assizes in the depths of the woods, especially in that of the Carnutes and that they honoured the oaks, above all those upon which mistletoe grew, the pre-eminent sacred plant.

In our days, particularly in country-sides, there still exists a remnant of this tradition. The tree is regarded as a living being, speech is addressed to it, it is flattered, sometimes it is even beaten.

In Germany when the farmer dies, we are told by Cebillot from whom we derive most of this information, he is carried near the principal trees of the garden while saying: "the master is dead," lest they pine away.

In the Vosges, the same author tells us, it is only the laurel-tree which is addressed, saying to it: "now thou dost change masters." In certain regions there is even placed a strip of black stuff on the trees of the garden, which thus wear mourning-garb.



In some provinces the people go to wish them a good year while telling them to do their duty and to bear much fruit. Sometimes the trees are threatened, the people going so far as to strike them especially if the harvest be not abundant.

In Abruzzo they strike with an axe, not with the edge however, on the morning of the Feast of Saint Paul, the trees which are slow in bearing fruit and they are threatened with being cut down.

In Sicily it is on Holy Saturday that he who has a sterile tree goes to it accompanied by a friend. At the first blow with the hatchet the latter intercedes for the tree and begs the owner to wait another year.

Regularly one ought not to cut a tree without performing on its behalf an expiatory rite.

In Denmark, the elder-tree is not cut without having asked its permission by saying: "Lady Elder, give me a bit of thy wood and I shall give thee a bit of mine when it shall have grown in the forest." Before felling a tree, the peasants spit three times on the ground in order to drive away evil spirits. It is told in several provinces that the axes are blunted on certain sacred trunks, and there are cited the exemplary punishments which struck the people who had beaten the venerated trees. But it is useless to pursue further the review of these different traditions, for we see that they are everywhere alike and almost the same in all countries. Everywhere, in fact, the tree is regarded as a living being, capable not only of feeling, but even of understanding and of loving, like all of us. It radiates beneficent forces, it purifies the atmosphere, it sings the glory of the Most High. The tree, Prentice Mulford tells us, is not an unconscious being and does not remain insensible to a sincere love. This love is not a myth, or a mere sentiment without importance. It is a genuine element as real as the air or as water. And carried away by his lyricism, the author adds this splendid affirmation: the tree is a thought of God and we can also say one of the most appreciable of His benefits.

Therefore let us love the trees, let us reverence them, let us not mutilate them, above all uselessly, let us not regard them as common pieces of inanimate wood, good only for giving us warmth. Let us remember that they are an element and a source of vigour and of health, not only physical but also moral. Let us love to wander beneath their shade, thus shall we become better, for we shall be communicating with the forces of Nature and we shall draw nearer to God, as says Dr. Vergnes.

# A Little Study In Hell

BY MANLY P. HALL

A CIVILIZATION LONG exasperated by the vituperations of a decadent theology turns desperately from the flagrant errors of ecclesiasticism to what? In the vast assortment of miscellaneous sects and creeds which we call Christendom is there one profound enough in its philosophy, broad enough in its idealism, convincing enough in its premises to satisfy the soul of the more discriminating heretic?

Even the church itself is growing weary of its most sacred privilege—its divine right to usher unbelieving mortals into the various strata of perdition. So now in this late day the gloomy Dean Inge of St. Paul—the first pessimist of the English church—finds the theory of damnation too morbid for even his melancholy nature. Our newspapers tell us that the Rev. Dr. Ingram, Bishop of London, concurs with Dr. Inge, even going so far as to state that in his opinion the preaching of eternal damnation is more likely to produce atheists than Christians. If this church can offer him nothing more encouraging than hell fire, the average individual may be forgiven if he attempts to work out a better destiny—without benefit of clergy.

In a recent publication some rather relevant paragraphs appear, chosen from the sermons of eminent clerics of past centuries. The Rev. Jeremy Drexel is responsible for the following oratorical flight: "Think of a million involved to the tenth power, a decillion of years. All these centuries are as a second of time in the sufferance of the damned. If a hope of an end of hell's torment in this period were given to the damned they would be consoled thereby. How joyful would they be! But there is no such hope." The Rev. Jonathan Edwards, the genial president of Princeton, had a happy thought: "After you shall have worn out the age of the sun, moon and stars in your dolorous groans and lamentations, without rest day and night, or one minutes ease, you shall yet have no hope of ever being delivered. Your bodies, which shall have been burning all this while in those glowing flames, shall not have been consumed, but shall remain to roast through eternity. Parents will see their children, children their parents, wives their husbands, and husbands their wives, in ineffable agony, and prize their own felicity the more." The Rev. Christopher Love, whose name belied his tenets, also had some consoling thoughts: "It is certain that the greatest multitude of men shall be damned; for nineteen parts of the world—which geographers



have divided into thirty-one—are possessed, at this day, by Turks and Jews, whose doom it is to be tormented in hell forever.” The Rev. Justus Schottel was inspired to dissertate on the details of damnation after this manner: “After being buried in fire for a hundred years on the right side, the wicked will lie for a thousand on the left, and then twenty thousand on their back, and again one hundred thousand on their belly.” Thus the phosphorescent qualities of Deity described by the old philosophers were conveniently restated as brimstone and sulphur to quicken the piety of the laity.

If the religion of our ancestors is failing from the earth, has it not dug its own grave by such doctrines as those of hell fire and damnation? If its own misguided zeal has destroyed it, are not these heartless doctrines the measure of its failure? If the doctrine of hell was not part of primitive Christianity, what perverted mind burdened humanity with this damnable belief? Is there any substance behind these theological shadows which humanity has propitiated so long? Is the whole body of religion, like the doctrine of perdition, simply a fabrication of human imagination, or is there a nobler element underneath it all so diluted by dogma that its original substance is unrecognizable?

What manner of man is the religious iconoclast? Is he innately vicious or has his faith been corroded by the acid of disillusionment? Is he really one who *will* not believe or rather a poor suffering mortal who simply *cannot* believe? Usually he is the latter. His credulity has been overtaxed so badly that he arms himself with an impervious cynicism against the outrages upon reason which theology so persistently inflicts.

We sorely oppress each other and our Gods oppress us all. Human despotism is bad enough, but when our tutelaries turn tyrannical and heaven offers us no respite from injustice or cessation from misery, there can be but one result. From the consequent despair arises hopelessness, then indifference and callousness, and finally the individual descends from the barbaric to the savage state, and whatever ethical influence theology might exert is brought to nothing.

At this most distressing time the reactionaries still insist upon following the example of Aesop's dog in the manger. The old-time religion is adamant in its resolve to either live or die as it is—but to change, never! Of course the end is inevitable. In a universe of motion nothing can stand still. If creatures refuse to move while they are alive, Nature will scatter their bones after they are dead. The learned doctors of divinity, noting the fluttering pulse of the congregation are making valiant efforts to diagnose the malady, for the most part purposely and studiously avoiding the actual reasons, however. It re-

quires a man with the courage of Dean Inge to point out simply and clearly the true cause of the condition.

The solution of the dilemma is quite simple and almost amazingly orthodox. Religion is a matter of interpretation and humanity has outgrown the interpretation expounded by Jonathan Edwards. Last year's hat is out of style—Dame Fashion has decreed a new mode. Milady would not dare to promenade the streets of today in her great-grandmother's clothes, but she still cherishes a moth-eaten religious code that passed into the limbo of mental disreputability shortly subsequent to the flood. Antiquated garments are demode and must be cast aside; but antiquated notions, many of them malicious, must be defended and this defense gives an opportunity to glorify morbidly patriotic sentiments.

We said that religion is an interpretation. What, then, is the substance of the doctrine? Was there, is there an original revelation, one enduring reality behind or beneath this endless metamorphosis of ideas? Is there wisdom underneath this foolishness or does the foolishness extend all the way to the foundation? If there is fact under all this fancy, we need it now. If there be any spiritual code, ethical code or moral code sufficiently powerful to check man's headlong plunge into the oblivion of materiality, this would be a most opportune moment for its rediscovery.

Humanity has sown a whirlwind and reaping time is at hand. Men sent forth their greed to the achievement of their selfish purposes and now the conqueror returns, master over his creator. Religion descended from the high pinnacle of aloofness where it had maintained itself in classical ages and mixed with the rabble in the market place. Having committed itself to the great industry of exploiting human gullibility and having tasted of and become intoxicated with the wine of temporal power, the doom of theology was sealed. But the day of retribution is at hand. Exploited humanity has reached the point where it begins to sense the perfidy of those theologians who have victimized the poor in spirit for centuries.

Can we blame short-sighted mortals if they be unable to discriminate between the gods above and the self-appointed ministers of these gods below? The atheist has turned not so much against God as against a mortal concept of God and the infallibility of God's "witnesses" upon the earth. Do we not all sometimes feel as Mohammed felt when beholding the idolatry in Mecca he retired into the Cave of Light upon the high side of Mt. Hira and prayed through the night that the eternal Father would reveal to him the primitive religion, the pure faith as it was before men defiled it and perverted its teachings to their own interests?



# Magic in East and West

BY ISRAEL REGARDIE

WHEN I WAS ABOUT seventeen years of age, a friend loaned me a copy of Major L. A. Waddell's *Lamaism*. Certainly, in those days, it impressed me. Perhaps I was impressed because of its extreme size, for in every sense it was a heavy tome, and tomes suggested depth and weight of scholarship. Naturally I then knew nothing at all of Magic, and beyond a few Theosophical allusions next to nothing of Buddhism. It is a veritable storehouse of knowledge. Thus the greater part of the significance and wide erudition of the book passed me by completely. Quite recently, however, it came my way again. In the light of the little experience and knowledge gained through the passage of several years, it was most illuminating to peruse its pages once more—and it was with the greatest interest that I re-considered it. For me, one of the things that stood out most emphatically this time was the extraordinary similarity between, even the unity of, the highest and basic magical conceptions of both East and West. Whether this is due, as many exponents of the Eastern wisdom would claim, to the direct importation of occult philosophy and practice from the Orient to Western civilisation, it is not my intention now to argue. Nevertheless it is my considered belief that in the West there has definitely been a secret tradition which for centuries has orally transmitted the finer part of this magical knowledge. In fact, so jealously reserved at all times was this tradition that by most people it was hardly suspected at all. Very few were the fortunate individuals who in any age were drawn as though by invisible currents of spiritual affinity to the concealed portals of its Temples.

Occasionally a small portion of this closely concealed tradition wormed its way outwards into books. Some of these latter are those which were written by Iamblichus and the later Neo-platonists, and also by students such as Cornelius Agrippa, Pietro d'Abano, and Eliphas Levi. Its cruder elements found expression in the far-famed *Clavicles* and *Goetias*. Yet for the most part the true sequence of teaching, and the vast implications of its practical knowledge were, as above stated, maintained in strict privacy. The reason for this secrecy may have been the feeling that there are only a small number in any age, in any country, amongst any people, who are likely to appreciate or understand the deeper or sublimer aspects of Theurgy, the higher magic.

It requires sympathy and much insight, which needless to say few people possess. And there is, consequently, but little point scattering broadcast these pearls of bright wisdom which can only be misunderstood.

Indubitably this latter conclusion is corroborated by Waddell's book *Lamaism*. In point of fact, a good deal of so-called esoteric magical knowledge is there contained—though it is presented wholly without comprehension. Hence his statement of that aspect of Lamaism is vitiated and rendered practically worthless. And while I may agree with Waddell that some of the Lamaistic practises have little to do with historical Buddhism, his sneers as regards an esoteric Buddhism on the magical side of things are simply laughable, for his own book is a clear demonstration of precisely that one fact which he has perceived not at all.

His book, obviously, was intended primarily to be an objective account of the Buddhism indigenous to Tibet and as practised by its monks and hermits. Unfortunately, the prejudices and misunderstandings of the author are scarcely concealed. So that while indubitably he did pick up some of the crumbs dropped haphazard from the esoteric table of the Lamas, and recorded them probably as he found them, nevertheless he had not the necessary training, knowledge or insight into the subject that some of the higher initiated Lamas, with whom he conversed, obviously had. The result is that he was unable to make anything of that information. In fact, *his* account of their practises sounds simply silly and absurd. Psychologically, he succeeds not in throwing ridicule on the lamas but upon himself.

Certain aspects of Theurgy or Western Magic have nowadays been comparatively clearly set forth. Some reviewers and critics were of the opinion that my former work *The Tree of Life* was as plain an elementary statement of its major traditional principles as had yet publicly been made. And Dion Fortune's book, *The Mystical Qabalah*, almost a masterpiece, is likewise an incomparably fine rendition of the philosophy that underlies the practice of Magic. I therefore suggest that by employing the theorems laid down in those two books, and applying them to the material in Waddell's *Lamaism*, we may arrive at an understanding of some otherwise obscure portions of Tibetan Magic.

It may be well, at first, to confess that a good part of the magical routine refers to a psychic plane, to certain levels of the collective Unconscious, though by no means does that wholly condemn it as certain mystical schools feel inclined to do. Other branches concern such phenomenal accomplishments as rainmaking, obtaining good crops, scaring away demons, and similar feats with which both Eastern and Occidental legend have familiarised us. Feats, moreover, which require a good deal of explaining away by rationalist and



mechanistic scientists. Finally, there is that unhappily large part which verges on witchcraft pure and simple. With this latter, I am at no time concerned. But I maintain, as a primal definition, that Magic whether of the Eastern or Western variety, is essentially a divine process—Theurgy, a mode of spiritual culture or development. From the psychological viewpoint, it may be interpreted as a series of techniques having as their object the withdrawal of libido from external and subjective objects so that, in the renewal of consciousness by a replenished libido, the jewel of a transformed life, with new possibilities and with a new attitude, may be found. It comprises various technical methods, some simple in nature, others highly complex and most difficult to perform, for purifying the personality, and into that cleansed organism freed of pathogenic strain invoking the higher Self. With this in mind, then, a good many of the apparently unrelated items of Magic, some of its invocations and visualising practices, take on a new and added significance. They are important steps whereby to repair, improve or elevate the lower self so that eventually it may prove a worthy vehicle of the Divine Light. A sentence or two written many years ago by William Q. Judge in his pamphlet *An Epitome of Theosophy* express so exactly the impression to be conveyed that it is convenient to quote: "The real object to be kept in view is to open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler. It is only 'cultivated' in the sense of having a vehicle prepared for its use, into which it may descend."

This conception is likewise the point of view of our magical system. The technical forms of Magic described in *The Tree of Life*, such as Pentagram and other rituals, astral assumption of God-forms, evocations (though not necessarily to physical manifestation) of elemental and planetary spirits, and the invocation of the holy Guardian Angel, are all performed with that one objective held ever before one. Theurgy and the exponents of the Eastern mysticisms are thus in complete accord on the fundamental theoretical principles.

To illustrate now what I mean by the complete misunderstanding which a purely objective account of magical practises is capable of achieving, it will be found interesting to consider but a few statements made by Waddell. First of all, let me quote from p. 152 (2nd edn.) of his work: "The purest Ge-lug-pa Lama on awaking every morning, and before venturing outside his room, fortifies himself against assault by the demons by first of all assuming the spiritual guise of his fearful tutelary . . . Thus when the Lama emerges from his room . . . he presents spiritually the appearance of the demon-king, and the smaller malignant demons, being deluded into the belief that the Lama is in-

deed their own vindictive king, they flee from his presence, leaving the Lama unharmed."

Surely this is a pueril interpretation. Though the fact itself of the assumption of the spiritual forms of tutelary deities is perfectly correct, the rationale he provides is stupid. So far as Western Theurgy is concerned, centuries of effort have shown that one of the most potent adjuncts to spiritual experience, as aiding the assimilation of the lower self into the all-inclusive psyche, is the astral assumption of the magical form of a divine Force or a God. By means of an exaltation of the mind and soul to its presence, whilst giving utterance to an invocation, it is conceded that there may be a descent of the Light into the heart of the devotee, accompanied *pari passu* by an ascent of the mind towards the ineffable splendour of the spirit.

So far as the reason for and explanation of this process is concerned, it may be well briefly to state that according to the magical hypothesis, the whole cosmos is assumed to be permeated and vitalised by One omnipresent Life, which in itself is both immanent as well as transcendent. At the dawn of the manifestation of the universe from the thrice unknown darkness, there issue forth the Lives—great gods and spiritual forces, *Cosmocratores*, who become the intelligent architects and builders of the manifold parts of the universe. From their own individual spiritual essence, other lesser hierarchies are begotten, and these in turn emanate or evolve from themselves still other groups. These are they which represent in the hidden depths of the psyche those primordial ideas which Jung speaks of as archetypal images ever present in the Collective Unconscious of the race. Thus it is that, through the union of the human consciousness with the being of the gods in an ascending scale, the soul of man gradually approach the final root and source of his being. In the Buddhist scheme this is "the essence of mind which is intrinsically pure," the Dharmakaya, the unconditioned divine body of truth. The intent to frighten malignant demons has no inclusion within the scope of this technique. Whether the later hypothesis is original with Major Waddell or not is difficult to surmise. Probably it was made by a Lama in a lighter vein to put an end to leading questions, though at the same time it is true that in moments of psychic danger, the assumption of a God-form is of enormous assistance. Not because the threatening elemental or demon, for example, is fooled or frightened by the form. But because the operator, in opening himself to one phase of the divine spirit by the assumption of its symbolic form, does take upon himself or is empowered with the authority and dominion of that God.

It was in Egypt, so far as the western form of magic is concerned, that these cosmic forces received close attention and their qualities and attributes



observed and recorded. Thus arose the conventionalised photographs of their Gods which are profound in significance, while simple in the moving eloquence of their description. It is the Egyptian God-forms that are used in occidental magic, not those of Tibet or India. The technical use of these God-forms consists in the application of the powers of will and imagination—as well as of sound and colour. A very profound paragraph may be found in *The Mahatma Letters*, where K. H. wrote to A. P. Sinnett: “How could you make yourself understood—command in fact those semi-intelligent forces, whose means of communicating with us are not through spoken words, but through sounds and colours, in correlations between the vibrations of the two. For sound, light and colour are the main factors in forming these grades of intelligence. . . .”

Though it is hardly polite to enter more deeply into this matter, the remarks of K. H. apply equally to other forces and powers than elemental. The astral form of colour and light assumed in the imagination creates a mould or a focus of a special kind, into which by technical modes of vibration and invocation, the force or spiritual power desired incarnates. By the clothing of one's own astral form with the ideal figure of the God, now vitalised by the descent of the invoked force, it is held that man may be assumed into the very bosom of Godhead, and so gradually return, with the acquisition of his own humanity, to that unnameable mysterious Root wherefrom originally he came.

Another instance of Waddell's lack of humour and insight occurs on page 322. In describing the training of the novice, it is said that the Lama adopts a “deep hoarse voice, acquired by training in order to convey the idea that it emanates from maturity and wisdom.” It is not known to me whether any of my readers have witnessed any kind of a magical ceremony, or heard an invocation recited by a skilled practitioner—though I should say few have. The tone always adopted is one which will yield the maximum of vibration. For many students a deep intoning, or a humming, is the one which vibrates the most. Therefore that is the ideal tone whereby to awaken from within the subtle magical forces required. It will have been noted too that the best invocations are always sonorous and intensely vibrant. The Tibetan specimens given by Waddell and Dr. Evans Wentz contain an amusing number of Oms, Hums, Has, and Phats.

With this question of sound in magical conjurations I have dealt at some length elsewhere. Suffice to remark here that in *The Secret Doctrine* Madame Blavatsky suggests that the vibratory use of conjurations and sound generally have a profound significance. “Sound and rhythm,” she observes, “are closely related to the four elements. . . . Such or another vibration in the air is sure

to awaken corresponding powers, union with which produces good or bad results, as the case may be." The whole subject of sound, and the employment of so-called barbarous names of evocation, requires thoroughly to be studied before one dare suggest an explanation accusing either Magi or Lamas merely of a *pose* of wisdom.

One notes with aroused attention too that the Tibetans have a form of what is called here in the Occident the Qabalistic Cross. On page 423 of his book, there is the following description: "Before commencing any devotional exercise, the higher Lamas perform or go through a manœuvre bearing a close resemblance to 'crossing oneself' as practised by Christians. The Lama gently touches his forehead either with the finger or with the bell, uttering the mystic Om, then he touches the top of his chest, uttering Ah, then the epigastrium (pit of stomach) uttering Hum. And some Lamas add Sva-ha, while others complete the cross by touching the left shoulder, uttering Dam and then Yam. It is alleged that the object of these manipulations is to concentrate the parts of the Sattva, namely, the body, speech, and mind upon the image or divinity which he is about to commune with.

Prior to commenting upon the above, it is imperative to indicate certain fundamental theories to be found in some books of the Qabalah. If the reader is familiar with Dr. Wm. W. Westcott's *Introduction to the Study of the Kaballah*, or with Dion Fortune's more recent book, *The Mystical Qabalah*, he will have seen there a diagram attributing the Ten Sephiroth or principles to the figure of a man. Above the head, forming a crown, is *Keser* which represents the divine spirit, and at the feet is *Malkus*, while to the right and left shoulders are attributed *Gevurah* and *Gedulah*, Power and Majesty. In Qabalistic pneumatology, *Keser* is a correspondence of the Monad, the dynamic and essential selfhood of a man, the spirit which seeks experience through incarnation here on earth. That this Sephirah or potency is placed *above* the head rather than, say, within the brain or in the centre of the heart, is highly significant. It is the light of the Spirit which shines always into the darkness below. "The spirit of man is the candle of the Lord." And again, "When his candle shined upon my head and by his light I walked through darkness." This is an idea which has its parallels in other systems too. For example, in *An Epitome of Theosophy* we find Judge writing: "It is held that the real man, who is the higher self, being the spark of the Divine, overshadows the visible being, which has the possibility of becoming united to that spark. Thus it is said that the higher Spirit is not *in* the *man*, but *above* him."

All mystical and magical procedure has as its object so to purify the lower self that this higher Self, which normally over-shadows us only and is seldom



in full incarnation, may descend into a purified and concentrated vehicle. The theurgic tradition asserts that by the proper performance of the Qabalistic Cross, this end may be accomplished. As a devotional exercise or meditation, it is used in collaboration with the formulation of certain lineal figures, the vibration of names of power, and followed by the invocation of the four great archangels. Its western form is as follows:

1. Touch the forehead, and say *Atoh* (Thou art).
2. Touch the breast, say *Malkus* (the Kingdom).
3. Touch the right shoulder, say *ve-Gevurah* (and the Power).
4. Touch the left shoulder, say *ve-Gedulah* (and the Glory).
5. Clasp the hands over the heart, say *le-Olahm. Amen* (for ever, Amen).
6. Here follow the suitable Pentagrams made facing the cardinal quarters, and the vibration of names of power.
7. Extend the arms in the form of a cross, saying:
8. Before me Raphael, Behind me Gabriel.
9. On my right hand Michael, on my left hand Auriel.
10. For before me flames the Pentagram,
11. And behind me the six-rayed Star.
12. Repeat 1—5, the Qabalistic Cross.

So far as this ritual is concerned, one may describe its action as under several heads. It first invokes the power of the higher Self as a constant source of surveillance and guidance. Having then banished by the tracing of the appropriate pentagrams all the elementals from the four cardinal points with the aid of the four four-lettered names of God, it then calls the four Archangels—the four functions of the interior psychic world, and the dual pair of opposites—to protect the sphere of magical operation, that is the circle of the Self. In closing, it once again invokes the higher Self, so that from the beginning to the end, the entire ceremony is under the guardianship of the spirit. The first section, comprising points one to five, identifies the higher Self of the operator with the highest aspects of the Sephirotic universe. In fact, it affirms the soul's essential identity with the collective consciousness of the whole of mankind.

If one attempted a further analysis, it would be seen that the Hebrew word *Atoh*, meaning "Thou," would refer to the divine white brilliance, the higher self overshadowing each man. By drawing down the Light to the pit of the stomach—which symbolically represents the feet, since to bend down to the feet would make an awkward gesture, the vertical shaft of a cross

of Light is established in the imagination. The horizontal shaft is affirmed by touching both shoulders, and vibrating words which state that the qualities of the higher self include both power and majesty. Equilibrium is the especial characteristic of the cross as a particular symbol, and the tracing of the Qabalistic Cross within the aura affirms the descent of the spirit and its equilibrium within consciousness or within the magical sphere. This meaning is further emphasised by the gesture of clasping the hands over the *Tipharas* centre, the place of harmony and balance, and saying *le-Olahm, Amen*, forever.

The Sanskrit word *Sattva* implies purity and rhythm and harmony, and of the three Gunas or qualities refers to Spirit. Similarly in the Western equivalent of this schema Alchemy, the three qualities are correspondences of the three Alchemical principles, Salt, Sulphur and Mercury. Of these the Universal Mercury is an attribution of *Keser*—that holy angel who is the divine guardian and Watcher, overshadowing the soul of man, ever awaiting an ordered approach so that its vehicle may be lifted up to its own glory. There is here, then, a very great resemblance between the Tibetan devotional exercise and that which is enjoined as one of the most important practises of the Qabalistic Magic of the Occidental tradition.

In that section of the book where Waddell describes the Lamaistic celebration of the Eucharist, there is another important parallelism. It describes how the priest or lama who conducts the ceremony is obliged to have purified himself during the greater part of the preceding twenty-four hours by ceremonial bathing, and by having uplifted his mind through continual repetition of mantras or invocations. The actual description of the inner or magical aspect of the ritual, while not particularly well stated, is given for what it is worth: "Everything being ready and the congregation assembled, the priest, ceremonially pure by the ascetic rites above noted, and dressed in robe and mantle, abstracts from the great image of Buddha *Amitayus* part of the divine essence of that deity, by placing the *vajra* of his *rdor jehi t'ag* upon the nectar vase which the image of *Amitayus* holds in his lamp, and applying the other end to his own bosom, over his heart. Thus, through the string, as by a telegraph wire passes the divine spirit, and the Lama must mentally conceive that his heart is in actual union with that of the god *Amitayus* and that, for the time being, he is himself that god."

After this meditation, the rice-offerings and the fluid in a special vase are consecrated by very fierce invocations and cymbal music. Then the consecrated food and water is partaken of by the assembly.

(*To be continued*)



# New Angles on Modern Astrology

BY K. G. B. SOUTHWICKE

IN KEEPING WITH THE TIMES, it is well to maintain a scientific attitude towards astrology. Although science in its original meaning meant only "thought" its modern interpretation is more in the line of "proof" and "facts", with theory disallowed unless it can be logically upheld and definitely demonstrated. Thus astronomy predicts an eclipse, basing its prediction upon valid premises. When the eclipse comes around on time, astronomy is justified as a science.

It is this lack of "follow-up" and proof which is the prime fault in modern astrology. Nearly every magazine devoted to the subject lists one or more articles dealing with prediction. If the prediction does not come true, the fact is not mentioned. If it does come true, the occasion is such that it is deemed unusual enough for special mention. A strange day it would be, indeed, if astronomers sat up on the fence and crowed every time an eclipse came to pass in fulfilment of a prediction.

Yet such is the state of affairs in astrology, and the statement is hardly open to contention at all—proof being evident to any honest critic. If every prediction were followed up on the succeeding month with a sentence by sentence notation for fulfilment, the outcome would, if possible, be more startling than the fact that most predictions are so unreadable, so non-understandable, and beat about the bush so all-inconclusively that almost anything can happen, and usually does. It does not take a knowledge of astrology to follow the newspapers, to predict the usual actions and happenings of mankind, or to reason from cause to effect. Yet this is precisely the basis upon which most astrological predictions are made.

Someone will die—probably an actor or a writer, with a statesman thrown in for good luck. Within the month one usually does. The elements will create havoc at the time when any weather bureau will have the information on hand anyway. The elements usually do. And there still shall be wars and rummors of wars until the end of time, with nations preparing for them. Nor do wars begin and end within the month. So they too are safe predictions. Airplanes crash—they have crashed all along and ever since. Some call it

the law of averages. But these things do not constitute valid prediction. They are merely the stuff upon which scholarly-sounding words are hung.

Where—truly—is accurate prediction in the science which calls itself Astrology and purports to be the main medium of prediction. It becomes apparent the more astrology is understood, that less is actually known about it than about any other science, albeit it is the oldest and the mother of them all. Textbooks repeat trite and unproven formulas; with Uranus square the Sun responsible for everything from mayhem to genius. Personally I have never encountered in any individual any aptitude or characteristic that could be differentiated as either a Sun-Uranus, a Sun-Mercury, or a Sun-Mars. In fact the more I consider these aspects, the more I am convinced that there aren't any such things. And in this direction I wish in this article to go into the subject of aspects, for aspects are the basis of most predictions.

An aspect, as astrology describes it, is a complicated affair. It has to do with geometry in the first place. When the horoscope is drawn, the earth is imagined as the center of the horoscope, with the twelve houses arranged around it. It seems that the twelve houses must be of the same consistency as the zodiacal band, for the earth to all astrological purposes is a sphere in the center of a wheel-rim. It is not a sphere within a sphere. Of course the earth is actually a sphere within a sphere, but astrology does not admit this. We do not know the exact shape of space, but it is all around us, both to the north and south as well as to the east and west. Whenever we want to find the place of a fixed star outside the zodiacal band in a personal horoscope, we do what we call "project" that star up or down along its parallel until it reaches the zodiacal band, and there we place it. It is not there—but it is there. Now that isn't logical, but its astrology.

However, in this zodiacal band, of which the earth for all astrological purposes occupies the center (of course it doesn't actually, but the reader will get used to this) the planets wander around, going forward and backward. Of course no planet ever moves backward, i.e., retrogrades, but then astrology says it does, so, perforce, it does. Retrograde movement of a planet is merely an optical illusion caused by the earth itself.

I offer as one of the main and most logical arguments as to why predictions fail to predict, this one fact—that the actual places of the planets are not known accurately. For instance: the planet Jupiter is supposed to consume approximately one year in traversing one sign of the zodiac; yet during almost half of this year, Jupiter is retrograde, and his retrogression covers a lot of degrees, as any astrologer well knows.



Yet the fact of the matter is that Jupiter does not retrograde. He progresses on his stately motion straightforward, like a big wartime blimp flying over a space of country; and the earth, the tiny conyoy as it were, starts from behind him, catches up to him and passes him. In point of passing, as anyone who has ever been in a fast plane passing a slow plane knows, the other plane *seems* to move backward. Thus, in all truth, anyone who says that Jupiter retrogrades, is as foolish as a passenger in the fast ship saying that the other is flying backward. There is no true retrogression of any of the planets. They all go forward, like the moon. Yet every ephemeris of the planets' places lists retrograde motion. It would seem a much fairer policy to take the yearly motion of Jupiter and divide it up into daily motion regardless of where the planet looks like it is. At least it would be logical, and surely it could not be of less use than the present system which has not even logic to support it!

This is but one phase of this matter of aspects. Jupiter is an outer planet and therefore his motion is at least fairly accurately stated at several times during the year, namely at the conjunction and opposition points to the earth. But with the inner planets the problem becomes twice as serious. Mercury in the ephemerides is noted as progressing through 12 signs in a year, with numerous retrogressions. Now the fact of the matter is that Mercury swings around the sun at an alarming rate of speed, making some of the most profuse aspects in the yearly transit chart—nearly all of which, if the foregoing logic were applied, would be wrong!

In point of fact but one planet acts logically as far as astrology is concerned, and that one is not a planet at all, but a satellite—the Moon. Yet herein enters the greatest paradox of all, for the Moon, a true space and time marker for the earth, is treated exactly as the planets, and aspects from those planets which are going around the Sun are made to the Moon which is going around the earth! So long as astrology continues in this path—refusing with mulish stubbornness to admit the first rules of science and logic, it is not entitled to consideration for any of its predictions.

Surely true science has demonstrated that there is an influence upon this earth from the other planets, from the Sun and Moon. Control of the tides, influence of sun-spots, hurricanes and earthquakes, are attributed to planetary, solar or lunar influences. Is astrology going to have to wait the day when the established and honest sciences take astrology's premise and make it work! It would seem so.

Yet the entire matter could be cleared up quickly by a determined right-about face on the part of astrology. Perhaps the matter is an economic one at bottom, or a matter of pride. It would, of course, necessitate the scrapping

of every aspect book on the market, and a substitution of a heliocentric (sun center) system. It would also require an adjustment of nearly all values in astrology. But, strangely enough, the pillars upon which it even now bases itself, would be left standing. Those pillars are the planets and the space they move in; the signs of the zodiac and the constellations. After all, the materials of astrology are indestructable; it is the mechanism which is out of order.

Yet there are astrologers who say it could not be done. They point out, and truly, that we on earth cannot see anything that we cannot see. Our eyes see a planet retrograding. Nor can we ever make instruments which will ascertain its correct place unless we can project ourselves to the Sun and get our distances from there. But we can do one thing. We can stop using aspects which are distorted by retrogression.

For example: supposing Jupiter were among the stars of Aquarius, which would be approximately the *sign* Pisces. Then when the Earth in its yearly journey around the Sun passed through the sign Pisces it would show the Sun in opposition to Jupiter; and passing through Virgo it would show the Sun in conjunction with Jupiter. These would be accurate marking points and two true aspects of Jupiter to the Earth.

It is this author's firm belief that no aspects at all are made to the Sun. The Sun is the regulator of the whole system, and all the planets are derived from the Sun. To lower it to a level of one of its satellites in influence is not logical, for the master is certainly of such dominant influence that were an aspect possible it would burn up the influence of the planet aspected. The Earth should be used in the opposite sign to the Sun for all purposes. Thus it becomes apparent that only two absolutely accurate aspects, capable of true measurement, would remain, the conjunction and the opposition to the Earth.

This premise, of course, completely upsets all astrological practise from the time of the Greeks onward. But it must be remembered that the Greeks were primarily mathematicians. They were not accurate astronomers, nor were they acquainted with the true history of astronomy up until their time, let alone the history or interpretation of stellar influences.

Aspects are a comparatively modern addition to the horary science of stellar influence; coming into power at the earliest but a few centuries before the Christian era, developed by the modern Chaldeans, and transferred by them to the Greeks, who in turn introduced them to the Modern Egyptians. Aspects were unknown in the truly classical age of belief in stellar influence. And, strangely enough, the classical age placed most emphasis upon fixed stars in their rising and setting. It will be remembered by most astrological students that some of the most stupendous contributions made in the predictive field by the ancient astrologers were made from the fixed stars. These



are the materials of the oldest astrologers, discarded in this mechanical and modern age, and almost lost amid the debris.

How many students of astrology know that the 36 decanates of the Zodiac appear on Egyptian tombs of the Middle Kingdom, approximately 2000 B.C.? Yet this was long before the rise of Chaldean astrology, and long, long before mathematics was ever developed as a Greek science; and long before even the signs of the zodiac were in complete form? Yet an Egyptian papyrus on astronomy of that period shows the stars at the north pole carefully catalogued, and in the language of the ancient Egyptians "Orion and Sirius are the rulers of the heavenly host". Yet these fixed stars are not even in the zodiacal band. Any student interested in but one of the above-mentioned fixed stars, Sirius, will find an interesting account of its antique place in the science of astrology by consulting the Encyclopedia Britannica article on the constellation Canis Major, the great dog, for Sirius is, as all know, the Dog Star.

It is interesting to consider, in connection with aspects, that the major aspects are somewhat peculiar in their nature—the square (including the opposition and conjunction) and the trine. They arise from mathematical concepts mainly, for a trine is fundamentally based upon the natural division of a circle by its diameter, and the square is nothing but the cross. These measurements make their first appearance known to man in the pyramids of Egypt, that same country which possessed the decanates before anyone else thought of them.

The triangle finds its nature in nature itself, being traceable esoterically from the clover to the three measurements: height, length, breadth: to time; past, present, future: to humanity; father, mother, child; and so on, ad infinitum. The square also bases itself in nature; the four points of the compass; the foundation of buildings, windows, doors, etc.; and in winds, the elements, and various other manifestations. The horoscope circle itself is a combination of three and four, and it is this author's opinion that another blunder was made by the Greeks in translating astrology from its eastern base on the Mediterranean to the western base; and that aspects in fact are nothing more than an esoteric interpretation of the relation of the signs of the zodiac to each other, and have nothing to do with planets as such. Planetary aspects, if they follow law at all, would logically follow the natural laws applicable to material bodies, and would show their effect as they do in reality, in a gravitational way. Perhaps there is a great balance in the skies. But are we able to measure it exactly? And, failing that, have we the right to measure it inaccurately?

# Numbers and Letters

BY MARY ADAMS

WE LIVE IN A UNIVERSE BUILT ON numbers—and yet there are only nine. The distance to the farthest star is computed by means of these nine digits; as is the composition of a given molecule; the wave vibrations of light, sound, electricity, heat, etc. From the small child who learns to count on his fingers, to the most learned chemist, physicist or astronomer, everyone uses these nine digits.

Man's first attempt to put his thoughts into permanent form was made in ideographs and pictures. As his mentality developed he used characters representing both numbers and letters, and only within historic memory has he separated letters and numbers. The present general use of what we call Arabic numerals is comparatively recent. It is reported that Roman scholars gave up the attempt to "do" long division because the Roman numerals were too complicated to handle. Thus we see that man's attempt to express himself in writing has been as evolutionary as the development of his intellect.

For centuries the whole world has accepted and used the nine digits, as the basis of all calculations. No one questions their value, although there still exists some difference of opinion as to their meaning. It would require many pages to trace how these nine digits came into existence to express both scientific and simple relations. Whether you are figuring the distance to Betelgeuse, computing your income tax or mixing the ingredients for a cake, our numbers are always the same. You can be 21 years old just as well in China, Russia, Ethiopia or America.

No numerologist, astronomer or mathematician ever questions the value and sequence of the nine digits, nor do they ever vary, alter or interchange them. Every chemist accepts without argument the symbols of the elements with which he works, as  $H_2O$ , etc. But numerologists have several "keys" and almost as many systems as there are digits, and accredited writers and teachers back up their choice with what seems to them logical reasons.

Most of them are like the little girl in Nuremberg who set out with her clock to correct all the other clocks in the town. She found each owner so accustomed to hear his own time piece strike either before or after that of



his neighbor that he would not change it. At last she came to a man who set his clock accurately by the stars, and he showed her that her clock was not correct. But did she change it? She did not. She said that she was so used to having her clock ahead of such and such a church and behind some other tower that she guessed she would leave it the way it was. This seems to be the attitude of the various character analysts who use Tarot, the Kaballah, Astrology or Numerology. Each one believes his key value is right or else is so used to it that he will not change. Yet, how could a mathematician, a musician, or a chemist progress unless the symbols with which he worked were fixed and uniform? Where would Astrology be if several different symbols were used for the planets?

The only fact on which all stand firm is that everything in the universe is vibration. Blavatsky, in the "Secret Doctrine" says, "The spoken word has a potency unknown to, and unsuspected and disbelieved in" by most people. Sound is vibration and numbers and letters are sounds. But whether our modern alphabet is properly evaluated is still a question for unbiased discussion and investigation.

Cheiro used a "key" which he states was believed to be of Chaldean origin, passed on by them to the Hebrews. He omits number 9 and advocates still more radical departures. In his analysis of a person he uses the name most commonly employed, whether it is the first, last or middle name or a combination of these. He also puts more than the accustomed weight on titles, as Sir, etc. His methods of handling the birthpath is unusual and his "Best Days" are calculated in a still more individual way. Yet no one can doubt the ability of a man like Cheiro. His descriptions of spiritual numbers seem to be based on the Tarot cards, although certain statements he makes in regard to these cards are not accepted as facts by other well known authorities. For the advanced student Cheiro gives many interesting side-lights, but his system is distinctly original and perhaps would not be so successful for a less skillful analyst.

The "key" used by John H. Dequer and many others, associates numbers with the Hebrew alphabet—based on sounds of the Hebrew tongue rather than on the letters. In regard to our modern English alphabet, he says, "The values assigned to the letters are wholly arbitrary and not based on vibratory quality of their sounds." True, quite true. As I am seeking more light on the subject, this is a point I would like to discuss with anyone who has an opinion: Why should we use the Hebrew "sound" alphabet in analyzing names in the English language, when there are sounds in Hebrew which have no equivalent in English?

Perhaps the "key" most in use today is the so-called Pythagorean system,

in which the modern alphabet runs from one to nine and then starts over again, thus:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	&

I believe it is much better to call this system "Modern Numerology" since Pythagoras had no more ideas of present-day English than we have of the language that will be spoken in future centuries. The argument in favor of this system is that the English language in use today does not have the same sounds as the old Egyptian or Hebrew tongues, and we should therefore use the values (vibrations) of modern sounds and not try to adapt ancient vibrations to modern letters. John H. Dequer in his "Arrows of Light" calls the above system "wholly arbitrary and not based on the vibratory quality of sound." Dequer, as well as others, uses the values assigned to the Hebrew and Egyptian alphabets which have only 22 letters or sounds. This purports to be based on the astrological correspondences between Hebrew sounds and their near-as-possible English equivalents. He holds that our alphabet has only 22 distinct sounds although it has 26 letters, and claims that I, J, and Y have the same vibration; also U, V and W; which certain sounds (vibrations) of C and K are identical. But is this true?

In English each vowel has two and sometimes more sounds, and several consonants have more than one sound, resulting in almost 50 sounds in our alphabet of only 26 letters. Some writers even go so far as to allocate different attributes to the different sounds of the vowels—making them almost like different letters.

Take your dictionary and run through the J's. We wear jade not *yade* jewelry; and the lower part of the face is a jaw not a *yaw*. Turn to the Y's. Golden rod is yellow, not *jellow*; and a youth is not a *jouth*. What we skate on in winter is ice not *jice*; and the person who thinks that a *jinn* (tavern) is the same as gin must be a *jidiot*. A conceited person is vain not *wain*; a homely face is ugly, not *wugly* nor *vugly*. These examples of common nouns are not important in character analysis, but when we apply the same test to proper names we discover some very vital differences.

Following these principles, JACK (1132 = 7 would become IACK (9132 = 6). Now even a person just beginning to study the science of numbers knows that the significance of 7 is very different from that of 6. These two numbers symbolize two entirely different types of character.



Likewise WALTER (513259 = 7) would become VALTER (413259=6) and VIOLET (496352 = 11) becomes WIOLET (596352 = 3). JESSIE (22) becomes YESSIE (10). The examples are endless and equally contradictory.

If we are consistent we should interchange certain sounds of C and K; F, and V; G and even C and S. The letter H would frequently be silent and Hugh (8) would become Ugh (9) or You (7); Hanna (2) would become Anna (3). In brief, the whole English language would have to be practically revised and a new alphabet established. The end of our sound difficulties is still far off.

Let us see what the noted English authority, Sepharial, had to say. He tells us "a name is a mantram, an invocation, a spell, a charm" and "to utter a word is to evoke a thought." But we wonder if the wise Sepharial realized the distinction between uttering a name and uttering a sound. Our English language is full of phonetic similarities, yet we do not confuse the thought. If mother says to her daughter, "Jill, measure me out a gill of milk for this cake," there is no confusion in the mother's mind nor in the daughter's. It is not the *sound* she utters, but the word she *speaks* that evokes the thought. In English we do not basically utter sounds—we utter words; and although the words may have the same sound or vibration, they are made up of letters having different vibrations WHICH ARE NOT INTERCHANGEABLE.

Perhaps in the olden days when people did not read as much as we do today; when they used their ears more than their eyes, the sound values were all important. But without books and libraries, our daily papers and magazines (yes, and our movies) our eyes are of much greater importance than our ears. Or to express the thought in a different way, we think by means of our eyes, much more than we think through the agency of our ears. We talk in words; we read words; and these words are made up of the vibrations of the various letters. These sounds are not abstract vibrations but concrete totals of the letters involved in the word which we speak. Manly Hall, in his book, "Man, the Grand Symbol of the Mysteries" has a chapter entitled "Sight, the Most Excellent of the Senses," in which he quotes from many seers, scientists and scholars, all exalting the sense of sight. He says "The soul found in the eyes the noblest instrument of its liberation." Yet, in one of his Chicago lectures, we heard him condemn the modern or Pythagorean evaluation of our English letters—and speak disparagingly of what he called the popular system. Practically all occultists and astrologers admit there is something very vital in names and sounds, but

are very vague when pressed for a practical application of sounds to letters.

The figures (digits) we use are the same in Hebrew, English, German, etc. They are the same whether used in a problem in physics or budgeting your income. The 9 digits never change—they cannot change, for the cosmos is built on them. Are not the figures, then, the all-important, basic point—the seat of power?

Dequer also says, "Numerology is based upon the supposition that the letters as arranged in the English alphabet have certain numerical values." The letters as arranged in the Hebrew alphabet also follow this system and both are assumed to have certain numerical values.

We are making no attempt to compare or evaluate his method of analyzing a name with either method, but merely to point out the difference. His book is of great value to the advanced student.

We are not faced with a problem akin to that of the hen and the egg. There is no question of priority — in fact, before there were any men — the cosmos was expressing itself through and by numbers. The cosmos is a mathematical problem made manifest in matter.

It is not logical to believe that numbers and their attributes exist separately and independently of any letters, whether they be Hebrew, Greek, Egyptian or English? The force or power is in the *number* and the letter is merely the means by which the number is "pinned" on the individual person or thing. Numbers are the basic symbols and as man progresses through successive civilizations, different alphabets become associated with these numbers.

Even though the Tarot cards may be best interpreted by the Hebrew alphabet, it is the number rather than the letter that is of value in the symbolism. In the preface of one of the latest revised books on the Tarot, Arthur E. Waite makes this statement: "The true reading (of the Tarot) has long been held in reserve, and this so strictly that many who believe they possess it have only passed through one of the veils which conceals it. If even the whole system contained in the Tarot came to be worked out (which will scarcely be in our time) it might even prove that its attribution to the Hebrew alphabet obtains only in a lesser degree." What can this mean except that the symbolism is more closely and permanently knitted to numbers than to letters?

Important as the Hebrew alphabet is in the study of the Tarot, here is what Papus says about numbers: "The idea of Unity in all its manifestations led to numbers being considered as the expression of absolute laws. This led to the veneration expressed for the 3 and 4 throughout antiquity, which feeling is so incomprehensible to our mathematicians" . . . Again he says:



"Science also attributed a meaning to each number" and goes on to show the "analogy" between numbers and letters. Note that he does not use the word "identity".

Again he refers to the relationship of the symbolic cards of the Tarot, saying: "The number is certainly the most reliable element . . . it is therefore numbers that will guide us". It seems almost too obvious to state that alphabets may come and alphabets may go, but numbers go on forever, and that by "analogy" numbers are connected with the living alphabets as used today. Although different alphabets contain different quantities of letters, that should not worry us since there are only 9 digits — and beyond the nine there can be only *repetition*, with esoteric or spiritual meanings.

Turn now to the Kaballah, the original Hebrew bible. This is defined by S. L. MacGregor Mathers as "a system of religious philosophy or, more properly, theosophy". In one of its aspects the Kaballah is based on the numerical value of words. The Kaballistic interpretation of each number corresponds to the Hebrew alphabet and not to our English letters. Again we ask, is not a 7 a 7 whether it is associated with a Hebrew Z or an English G?

Astronomy and its twin, Astrology, as well as physics and chemistry, are all based on numbers, and whatever the symbol may be the number always remains the same. From the primitive man, who first discovered Unity in himself, to the modern scientist who sees Unity in multiplicity, number and the meaning and relation of numbers has been the key to all cosmic secrets. While the history of ancient matters needs the old alphabets, let the modern Numerologist use the living alphabet to build a more and more perfect system of character analysis.

When we think of the vast that has been written about Numerology and the many current methods and terminologies, is it any wonder that the casual investigator finds only unscientific nonsense and confusion? Let us gather the wisdom of the ancient records but keep in mind that, while the alphabets pass, the power of the number is eternal.

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# Practical Uses Of Occult Forces

BY E. C. PONTUS

IT IS AN INTERESTING FACT that a metallic pendulum suspended from a torsionfree cord when held freely will swing in a plane perpendicular to the extent of the "Earth Rays." But just what is an Earth Ray? There is still some argument regarding its nature. Some investigators assign it to radio-activity, others to magnetism and electricity, while still others call it just plain bunk. However, the scientific investigators who devoted long years of their lives to the solution of the problem and whose position in life should make their testimony unimpeachable, all declare that this ray is of a vibratory nature of high frequency. Its location, therefore, is in the upper octaves of the vibratory key-board: That is, in the region of X, Gamma, and Cosmic Rays.

We depend upon our five physical senses, which register happenings and events impressed upon them, to convey realizations to our brains. How imperfect and limited this sense perception is, a short investigation of the vibratory key-board discloses. Vibrations up to about 33,000 per second, or of the 15th octave are the limits of our hearing. Then there is the great gap of Magnetism and Electricity which we cannot register except by means of instruments—almost 30 octaves to which our senses are blind! From about octaves 45 to 50 our senses register heat and light. Beyond that is utter darkness again for our sensual perception! Should we, therefore, not welcome the opportunity of extending the reach of our sensory perception if as simple an instrument as a pendulum will enable us to do so?

The vibratory gaps which lie between the extremes of our physical sense perception are the special domain of the student of occultism, for it is within these gaps that occult phenomena occur. The ancient mystics were well acquainted with these "unknown vibratory ranges" or "gaps" and studied them most carefully centuries and even milleniums before science in the modern sense of the word existed. In fact, the ancient mystics were the ones who first divided these ranges into octaves with the "occult forces" of which they were intimately familiar. Earth Rays were known to them under the term *Pneuma*, an exhalation or breath which they believed ascending from the earth, and emanating from mineral deposits and metallic veins.



We find, less than two centuries ago, electricity as an almost exclusive occult force—today it is a household utility. Mystical and occult schools prepared the groundwork which made our modern civilization possible long before profane schools even suspected the potentialities of the gap of electric vibrations. But cynics of today would certainly laugh most heartily if their “demand” for a demonstration of an occult force were answered by the turning on of an electric light switch.

For the patiently inquiring individual, there is a way open for a true demonstration of the existence of occult force—by means of the pendulum, which may be mastered after comparatively short apprenticeship and to his great benefit. The practical applications of this little instrument when properly constructed are almost limitless, and so far only few are availing themselves of its services in a modest way.

The modern pendulum, also known as Sidereal, Magic, Emanation, and Differential Pendulum, traces its ancestry back through medieval and ancient times into the dim past. Instruments responding to the influence of Earth Rays have been made of a great variety of shapes and designs throughout the ages, but their fundamental functions were always the same. In the Orient, especially in China’s early history, such instruments led to the science of Geomancy with the main purpose of banning evil influences and bad demons. We shall see shortly that these evil influences and bad demons were nothing but Earth Rays the prolonged influence of which, as proven by most recent investigation, are decidedly detrimental to the health of man, most animals, and vegetation. The wise Chinese knew these evil influences so well that they would have their geomancers investigate and determine the proper sites of new dwellings. In so doing they brought the ridicule of our civilized western nations upon themselves, but saved themselves the scourge of heart disease and cancer.

Since the middle of the past century, we find eminent men exposing themselves to ridicule and cynicism, and jeopardizing their positions for the sake of an emanation which our science as a whole declared non-existing. Modern investigation of Earth Ray phenomena begins in 1844 with Dr. Karl von Reichenbach of Vienna, and finds in professors J. K. Baer, Henri Becquerel, Blondlot, and Charpentier its outstanding exponents. The most recent investigators are Prof. G. Lakhovski, Count Gustav von Pohl, Dr. E. Clasen, and Dr. Kyoji Suyehiro.

If the general public of today does not know more about the nature of the Earth Rays and the pendulum, it is largely due to the fact that great scientific laboratories have flatly refused their support in any research connected with “Earth Rays” as they are strongly opposed to the suggestion of a measurable

presence of "Earth Rays." Curiously enough these same laboratories gave their full support to the investigation of the "Cosmic Rays," which are energy coming from space to earth—the exact opposite of the Earth Rays.

However, in widely separated parts of our planet, in Germany and in Japan, undismayed scientists followed different avenues of investigation and attained sizable results with the pendulum. In Germany, Dr. August Wendler developed the "Gerameter" which is now widely used in prospecting for oil, minerals, and in lightning control; while, in Japan, Dr. Kyoji Suyehiro succeeded in perfecting an instrument based on pendulum reactions used in the charting of the lower earth structure for earthquake prediction. Coming halfway around the earth from Germany and Japan, we suddenly find occult pendulum science in changed and respectable dress under the name of "Geophysics" here in the United States. The new science already boasts of an accuracy of 90 per cent in locating oil wells, and upon its shoulders now rests the task of providing new supplies of oil for the industries of this country as well as for the rest of the world.

Just as Chemistry is based on the much belittled and ridiculed Alchemy, so we find Astronomy based on Astrology, and Geophysics on Geomancy. Three modern sciences based upon their occult forerunners! Based on forerunners, but not on the occult sciences themselves because occult science embraces all vibrations—modern science only slight portions here and there. Mighty volumes have been written by modern scientists about their fields. But, have they really mastered the sciences, each one of which is based on certain early discoveries by occult masters and students? Do our scientists really know as much as they would lead us to believe? Can, for instance,—just to cite an example—the modern physicist or electrical engineer answer the riddle of the secret of the generation of powerful electric currents within the bodies of the electric eel, the torpedo, and similar denizens of the sea? No visible machinery or dynamos there, and yet we find electric energy produced and stored within these animals and of a potential such as is required for the operation of streetcars. Does our science master the mystery of vibrations?

Our simple magic pendulum of bob and string is the backbone of a mighty and vital industry! Without going into technical details of the first scientifically acknowledged success of the magic pendulum, let us return to the instrument in its crude form. Let us see to what uses it can be put, and what the reason for its extraordinary behavior might be.

In some unknown and mysterious manner, the earth is generating at an even rate an invisible supply of energy which flows off into cosmic space. While generated within the earth at a more or less even rate, the intensity



of the earth rays upon the surface of the earth is by no means uniform. On the contrary, the fact, that in ascending towards the earth's surface the intensity of the rays is increased in some places and diminished in others by the varied conductivity of the layers of the subsoil, accounts for the most interesting pendulum phenomena. Intersections or crossings of two or more Earth Ray bands produce an area of high Earth Ray potential and should be the spot of strong Earth Ray reactions. The fact is, that these places are often so earmarked by the continuous action of the rays that with little experience the investigator can pick out spots and verify his deductions with the pendulum.

Cankorous trees, usually several of them in a straight line, are the most obvious outdoor signs of strong Earth Ray activity, while in houses and rooms strong Earth Ray action may be located by sensitive persons by slowly walking with outstretched hands through the room. If a prickly feeling is noted on the downward held palms of the hands, then the probability is great that we have reached the edge of a strong Earth Ray band, and in proceeding even a feeling of a rising cool breeze may be noted on the palms.

In anticipation, it may be said here, that no competent pendulum operator will derive mastery of the pendulum through mere reading. Actual experience and observation is required for such mastery, and sufficient information will be given in subsequent articles to familiarize the reader with the laws of pendulum reactions to enable him to produce his own proof of the reality of Earth Ray reactions.

We have already stated that the Earth Ray potential under certain conditions may be considerably increased over certain lines or areas. It is a matter of most recent findings, that electric cables, steam and water pipes, as well as steel girders and reinforced concrete are excellent conductors of earth radiation. It is significant that prolonged existence near such conductors, as for instance the location of one's bed or working table, may have a decisive influence upon one's health.

The economy of the human body is one of electro-chemical effects, extending to the most minute cells of the body. Considerable lee-way in human adaption to circumstances exists, but only within given limits, and a disturbance of harmony is bound to ensue if the human body is with regularity and over long periods of time exposed to Earth Rays of high potential. Harmful effects will manifest themselves under such circumstances, perhaps at first in the form of nervous irritability. It has been demonstrated that a constriction (narrowing) of capillary blood-vessels occurs in man and many animals after prolonged exposure to strong Earth Ray action. Restriction of capillary blood-vessels, however, leads to increased heart action as well as to the load-

ing down of the blood with impurities, which in turn will hamper the processes of metabolism or food absorption and so eventually upset the body's natural defences against elimination of harmful bacteria. It will be readily seen and acknowledged that bodily harmony and well-being is a function of the body's ability to coordinate itself to the proper exchange of electrical energy within its natural limits. When these limits are exceeded, then difficulties of more or less serious nature are bound to follow. Modern civilization has brought about a condition wherein people under pressure of business and social life will disregard nature's danger signals, and the result, as amply supported by medical statistics, is an appalling toll of heart disease and cancer. The more easy going oriental nations, following old established codes of living and widely heeding the advice of Geomancy, show a surprisingly low percentage or even entire absence of the two diseases. Even industrialized Japan has a much lower rate of heart disease than occidental races, while China is well known for its almost entire absence of cancerous diseases.

In the hands of the experienced operator, the pendulum will not only disclose the sources of incipient diseases, but will indicate through definite motions a variety of substances or properties, reacting to a form of galvanism in organic beings, and to the differences of potential in inanimate objects.

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# Cosmic Justice

BY MARCELLA DECOU HICKS

HOW MANY TIMES HAVE YOU HEARD someone say—how many times have you, yourself, said, “What is life all about anyway? What rhyme or reason, sense or purpose is there in it? It is a meaningless, unsolvable jumble—that is what it is!”

Did it ever occur to you that only when one gets the right perspective on, let us say, a field of cabbages, do the regular rows separate themselves from the hodge-podge, and a definite pattern reveal itself? That except as viewed from the head or foot of the rows, one sees only a mass without design?

So it is with life. Often one must get out of it and away from it in order to get any perspective upon it at all—to see any plan or design. In other words, to those still in mortality, the vicissitudes and circumstances, related and unrelated that go to make up the condition of mortality known as earthly life, are a chaotic conglomeration—a riddle of riddles. There seems to be no reason for our being here in the first place, to go through a life tenure of tragedies, griefs and misfortunes, with here and there a ray of sunshine to pierce the gloom, but for the most part, making blunders and mistakes for which we are called upon to pay the penalties—and just sort of “muddling along.”

And if there seems to be no special point in our being in life at all, there seems to be even less reason for taking life from us—perhaps precipitately and prematurely, and dumping us, totally unprepared, into an unknown hereafter. Thus is life viewed by people who do not understand its first principles. And this classification of humanity well nigh includes everybody—at least many, many millions.

First of all, let me most emphatically assure you that, regardless of all that you may construe as evidence to the contrary, there positively IS purpose in and behind ALL the exigencies of life as accruing to the individual; furthermore, a definite purpose is being served, a cosmic scheme pursued, a pre-conceived plan worked out through that Divine Idea which is mortal life itself. When one knows what the great design is, everything assumes its proper proportions, fits into its groove and takes on its irrevocable meaning.

We live in a *universe* of absolute justice and order. Notice that I do not say a *world* of justice and order—but a *universe*. We live in a *world* of anything but *mundane justice* and anything but *mundane order*, but, strange to

say, that is part of the cosmic plan. This earth world is our testing laboratory. Here are the test tubes in which we work out the alchemy of our characters, our spirituality, our soul culture and our cosmic identities. If all here were a matter of mundane justice, pleasure, contentment, happiness and peace how could any one of us acquire any moral stamina, any spiritual strength, any depth of character and understanding, any breadth of sympathy, any aggressiveness of personality—anything at all to make us other than ciphers in cosmos with no reason for ever having *been at all*? It is our reactions to the unjust buffetings of earthly circumstance that build character and soul structure and make for spiritual culture.

The known universe, of which this earth-world is but the most infinitesimal atom, revolves upon an axis of irrevocable purpose and justice and all the ills that humanity suffers here in the finite are but a part of the plan of universal equity and fairness mapped out for man. Does this sound like paradoxical nonsense? By no means is it such.

In order to comprehend the great cosmic truth of the justice of injustice, the *cosmic equity* of mundane unfairness, we must concede that our ego-existence embraces more than one life here in the finite. Each is working out a karmic plan in eternal cosmos which in justice demands that individual karma, or cosmic blue print of ego-identity, must grow toward perfection through giving expression to itself during countless life spans. If the life we now and here experience were all we were ever to have of mortal existence, there would be no meaning attached to living, and a program of universal justice would not exist.

Those people whom we pity as existing under what we thoughtlessly believe to be unjust, unmerited, and unfair affliction and adversity, are but living through a life span, designed and designated to bring them certain increments of spiritual progress and culture and attainment through a life plan in which they, themselves, concurred before birth into their present earthly tenure. Forgetting all about this prearranged plan, once they arrive here again, they may not react to existing conditions in such a way as to achieve the purposed result in spiritual evolvment—but therein lies the individual karmic problem and responsibility. It is more than probable that we have each, ourselves, spent a life span under circumstances duplicating those of the ones we pity. Either that, or we have it yet to go through. And thus we have the apparent paradox of the cosmic and karmic justice of mundane injustice.

You may ask why, if we are to live a prescribed plan, we are not made cognizant of that plan as we grow to maturity so that we can follow it and avoid mistakes. I ask you—how could you develop soul qualities through



*spontaneous* reactions to life's vicissitudes if you knew before hand just how you were to act in a given situation? What possible credit could accrue to you from following a prescribed course of action involving no volition on your part? What would be the measuring stick of spiritual growth if spontaneity were lacking? In other words, what does an examination profit a scholar if all the answers are written on his cuff?

As a matter of fact details are never forordained. Only the general plan or pattern is given and credit or discredit accrues to you according as you, in your developing personality, adjust or work out details. You come into this world, let us say, a *definite kind* of tree—but whether you achieve a stunted, gnarled and ugly growth, or whether you spread wide arms in gracious shade and bring forth beautiful leaves and flowers and abundant fruit, is up to you.

Affliction which we suffer here and which we feel we have not earned may also be a hang-over from a previous embodiment. In this universe of absolute justice there exists a decree, or natural law, to the effect that whatever suffering we may bring deliberately to a fellow man in one life, similar affliction will be visited upon us in a subsequent life. Thus are the scales balanced and the cause of justice is served.

Many, in fact I believe most, spiritualists denounce the idea of reincarnation saying, "If reincarnation be true, what then becomes of our religious teaching, the chief tenet of which is the fact of contact with the so-called dead? How could we be able to contact the spirit of one who is already back here on the earth plane in a new physical body?" This is spoken in complete incomprehension of the facts. Those who protest this great universal truth do not understand that it is usually hundreds of years—yes, even thousands—according to earthly reckoning, between incarnations. It takes a long time really to absorb and assimilate the meaning of the perhaps thousands of previous lives one may have lived. And no one ever comes back until all of his nearest and dearest of his most recent incarnation are willing to have him come, and then many of them usually come along with him, arranging to be born in such proximity or close relationship as will assure association in the new life. From the spirit side or life where there is no time as we know time, a life span here is but a moment in eternity, and every spirit that reincarnates knows it to be inevitable that in a short time, at the most he will renew old associations of spirit.

Everyone is at some time prone to question the wisdom and the kindness of the Creator. We all think that we see and know things which we certainly would alter if WE had the running of the universe—so many things appear unfair—so much unhappiness and mal-adjustment. Yet I repeat—this uni-

verse, of which each one of us is an intregal part, is a thing of absolute and irrevocable justice. We must try to look at mundane existence as God looks at it, or as the masters of wisdom interpret it, and we shall be eternally grateful for the trials given us, through which soul structure is builded and by which spirit acquires qualities that build toward perfection. We must realize that the more severely we are tried, the more intolerable our afflictions, the sooner will come the time when our higher mentors in spirit will say to us, "You need not go back again."

When one has achieved the conviction that there is a well defined purpose in everything that happens to him—whether or not he be able even dimly to perceive or interpret such purpose at the time—he has acquired the basis and foundation for a philosophy that will carry him safely over all of life's hurdles and enable him to maintain equilibrium in the face of all life's adverse vicissitudes.

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# *Relax That Tension*

BY WILLIAM R. FERGUSON

TODAY WE HAVE A WORLD filled with tension. It is almost audible to our ears. The tense faces, the tense words, the tense actions of most everyone. Each day it is most forcibly brought to our attention that groups and individuals do explode under the pressure of this tension.

I am sure that my readers will agree that such a tension does exist, and we must all agree that to cure an effect we must get at the cause, eradicate it, and we effect a cure. The condition of tension itself is the all too evident cause.

The age that we are living in, the natural evolvement of progress, the natural consequence of life itself has made us tense. We have been trying desperately to do so much and have a great lesson to learn. We must learn that if all we are trying to do amounts to anything for our future, then we must have periods when we release all tension that exists in our system. This means mental, emotional, physical, nervous and muscular tension.

Many are aware of this obvious fact, and seek to cast off their tension through recreation. Their efforts in this direction are to be applauded, however, they surely will find that recreation is only a temporary release, it is just a getting away, for a time from a fact of life that must be faced. After the recreation is over they find the same tension creeping in their life again. To the average person, the sort of recreation that takes one completely away from their affairs, rarely comes if ever because of economic conditions.

Very few can take a trip leisurely around the world. Very few can take a year or two to do the things they have always wanted to do. The small recreational splurges of a few days or hours act only as a temporary sedative, and after the sedative has worn off we are back again where we started.

What I am going to tell you about, is a method that will release as much tension in one hour as would be produced in many instances with a trip around the world.

We are the owners and users of a nervous system through which the force of life flows. Because we have not understood this system, we have been wasting this force of life through mental, emotional and nervous tension. We must learn to Relax-First if we are to live and accomplish in this life. We are so designed, that the moment we Relax, we stop wasting this power of life because of tension.

We are so designed that the moment we Relax, we are being recharged with new energy. The idea of relaxation has been stressed for years by health and happiness authorities. They have seen the need, but the definite method has been withheld or was not known. Before I give you the first step in the method I discovered twelve years ago, I want to impress upon you the necessity of putting into practice what I will teach you.

If you are not Healthy, Happy and Successful in your endeavors, you do not know how to Relax, or you are not using that knowledge. The simple things in life are the greatest, or we might put it this way that the greatest things in life are simple when they are understood.

The longest lived creatures on the face of this earth are the slowest moving creatures. These creatures have instinctively been relaxed and are relaxing every day. Of course they are not human and do not know anything objectively. The wonder of the Human mind and nervous system will allow us to be relaxed, and yet charged with an inexhaustible supply of life energy.

Worry, fear and doubt causes a confusion in the mind. The mind in turn commands the nervous system to be tense because of the confusion and because the nervous system is sympathetic the tension becomes a part of every cell in the human being. Each cell of our being is intelligent and is ruled by a parent intelligent cell. We have two definite phases of mind, the reasoning and the instinctive. We might be able to relax the voluntary parts of our being and yet be very tense in the involuntary parts.

The reasoning mind commands the voluntary parts, the instinctive mind rules the involuntary parts. The heart, lungs, liver, stomach, glands, etc., are all ruled by the instinctive phase of our mind.

It has been known for years by those who have made a study of their subject that if the instinctive mind could be contacted at will, the proper functioning of these organs and a release of the tension in the same could be effected.

Before the contact with the instinctive mind can be made we must cause all voluntary parts to become relaxed. We do this by letting go. When we desire to release tension and become relaxed, we begin to assume the attitude of forgetting everything that is dominating our thought process, not forcibly, but by not trying to forget or remember, just simply let go, and for the time being exercising no control whatever over thought process.

We must realize that the principle of all growth in our being is to contract and relax. Stretching will contract, letting go will relax. Because this is the beginning of a series of articles dealing exclusively with this subject, I suggest that you make sure that you read all instructions you will be given, and begin to practice at once what you learn. Because mastering the Art of Relaxa-



tion completely and perfectly calls for implicit compliance with instructions, make sure that you understand exactly that which is intended.

1. Select a cot, bed or lounge that is long and wide enough to support your body with your arms extended by your side. A studio lounge or bed is suggested. It must be as wide as a studio lounge.

2. Be sure the temperature of your room is comfortable. Dress in pajamas or loose fitting gown. Now stand erect and stretch, reach for the ceiling with both hands, fingers extended, bend and twist your body without straining. In other words be sure you take a good one minute stretch.

3. Now lie down on the bed or lounge flat on your back and make sure that your head is not higher than your feet. You can use a small pillow under the back of your neck or the concave between the back of your head and shoulders. Now stretch lengthwise, get your feet as far away from your head as possible. After this lie quietly, visualize all the fine and beautiful things you have ever thought of and remain in this position as long as you can, up to thirty minutes. Practice this once a day until you receive more instructions and you will be well on the way to perfect Health, Happiness and success.

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ANY KIND OF INFORMATION that has for its purpose the benefit and advancement of humanity is worthy of personal investigation. Especially is this so when its application can be used for the improvement of one's own self and welfare. Upon this premise Astrology holds out its strong appeal and is prepared to multiply many times in value the time and expense devoted to its study.

In our development from the pastoral stage to our present form of educational and industrial progress we have extended the usage of our personal equipment or mechanism from the primitive and instinctive faculties to that of our intellect and mental organism. This is producing a very notable change in the form of our daily requirements in which we are much more involved in and related to the world affairs. It is being found that each day produces more opportunities or problems than ever before regardless of one's station of life or position in the economic structure. To fit in which the rapidly increasing changes which automatically bring about new demands for a better grasp of any given situation calls for a more specific understanding of each person's own pattern and how it fits into the whole.

Only a few years ago a number of bankers dominated the financial trend of our nation. Their power and prestige multiplied in leaps and bounds. The volume of their operations expanded in a way that they not only influenced local conditions but the economic welfare of foreign nations. This was in the years leading up to 1929, and as this is written in 1938, not one of these men hold 1% of the power and prestige that was theirs nine years past. They are still able bodied men strong in body and mind, each, with experience and training worthy of a controlling position today. The wheel of life made a change and we find them replaced by other men who possess and execute different ideals. Ideals that are acceptable today in the commercial and banking world. It is this change of ideals that provides the Universal motive for change.

An after study of the lives and workings of our former financial wizards, and such they were rated in their day, shows that they lacked certain qualities

of character for permanency and continuation. They also made blunders because they were not properly informed about cosmic directions, that had a bad reaction detrimental to their reputations. They were as well informed upon all subjects that related to business, trade, commerce, politics and government as could be expected of any group of men. But they missed two very salient points of consideration that was apparently not deemed of much consequence. These points of information was their own qualities of character and ideals plus the economic financial change indicated by the planets. Two of man's most important qualities of character prudence and foresight were entirely side-tracked by a false optimism.

Leading up to 1929 there was a trine aspect between the industrial planets Saturn and Uranus which received the stimuli of the financial and expansive planet Jupiter. This gave people the speculative empetus and a feeling that prosperity would continue forever. But the planets change location according to the Universal scheme and the giant impulse of optimistic expansion suddenly took the form of fear and contraction. Thus the change in men and conditions was one of mind and character for the same farms, factories, offices, men and ten thousand dollar bills continued to exist but under a different form of management. It is really not easy to comprehend to those who have given slight study to the eminence of character why this personal equation of character could have such a bearing upon the fate of our banking group. Yet it is the main key that accounts for their personal failures and loss of millions of dollars to clients and investors.

Had these men devoted say five percent of their efforts and attention to the examination of their own characters they could have noted that instability rather than permanence faced them at the turn of their road of success. And so it has ocured all down through the ages, only an occasional man has lived whose character carried him through.

Those acquainted with the Science of Astrology know that the most minute tendencies of character can be easily noted in the Horoscope of any person and that from the characteristics shown an estimate of future conduct, motives, and ideals can be established. This provides a road map of life which if observed can point the way to better conditions, less mistakes and personal improvement.

Occult students are taught that cause and effect lead to fate and destiny and that causes, often termed karma, will evidence their expression in the form of events during life. This has a dual purpose of correcting mistakes due to past carelessness or judgment and at the same time brings about changes in character. Nature thus molds character by circumstances and conditions in which people and the elements are the tools employed. This is



why occult students are told that no person is your friend, none your enemy, but all your teachers.

One's star map at birth shows their life trend to those trained to interpret the heavenly message, again showing nature's efficiency of operation for even the stars and planets have duties to perform.

Depending upon personal leanings different people will be more attracted to that effort in life which has the greater appeal to them. Napoleon whom more men emulate than any other man, while possessed of some wonderful characteristics, alternated success with failure and ended his life in physical and career disaster.

He was dominated with ideals and ambitions for power and rulership as is shown by the Sun, Mercury and Saturn in his the department of his horoscope that governs rank and position. But, like our banker friends previously referred to, did not have the sustaining ideals to carry on. This we can attribute to an excess of personal desire for power to control through force regardless of the pattern of other leaders and the nations they represented.

Thus Napoleon with all of his ability to 'make circumstances' as he often stated, failed to read the signs of the times in the sky above and went to his defeat and misery.

The inspirational editorial pages of the Sunday papers are now emphasizing and illustrating the lack of, and disregard of character upon the part of the present generation. This would imply a defect in our present educational systems in which knowledge about technical and academic subjects seem to be of major importance and the true knowledge of those acquiring such information about the most important of all subjects, their own characters are ignored. Astrology supplies this missing link in our present educational process and is scheduled to take its place and be recognized as essential to study and usage.

The good trine positions of the occult planets Uranus and Neptune which will be in operation in the immediate years ahead will bring about a greater interest in and recognition of the value of Astrology and its application in our daily lives. Already the motion picture companies are working upon pictures that have Astrological material as their basis.

One of the chief direct applications of Astrology to one's personal welfare is its presentation of those qualities within one's self that can be used to best advantage in a personal way and in relationship to one's community life. This two tone consideration should not be overlooked because our accomplishments depend upon how we can blend in with and serve our fellow men.

President Roosevelt is born under the humane and scientific sign Aquarius. His basic outlook is for such action as will accomplish the most good for the greatest number of people. He looks toward the welfare of humanity as a whole rather than the prosperity and its attendant advantages for the enjoyment of a limited number. Therefore while in office as president, we know from his horoscope that a leveling process can be expected with the employment of scientific measures to bring about a re-distribution of wealth. This is further emphasized by the Moon being in the family and public sign Cancer which gives him a strong personal feeling for the masses.

Mussolini of Italy was born when the Sun was passing through Leo and this pivots him to rulership and executive action of the personal type. He is smart enough to know that the welfare and progress of his people reacts to the power and authority of Mussolini and thus uses his administrative abilities toward building up the industrial and political resources of Italy.

The Duke of Windsor was born when the Sun was in Cancer in the mansion of the heavens related to pleasure, entertainment and creative work that brings about opportunities. Sun in Cancer is very favorable for popularity with the public but requires some support from one's career department to rule and command.

This part of the Duke's horoscope being minus of planetary force and power, his inheritance of kingship shown by the planet Saturn (fate) in his eighth house was shifted to his brother George VII whose horoscope has Jupiter the planet of royalty high in the Midheaven section of his chart that signifies honors and position.

Thomas Dewey who has out maneuvered the criminal element in New York City has the Sun who governs his success department so united with the conquering planet Mars in his horoscope that regardless of the strength and influence of his opponents, it counts for nil when Dewey once puts forth his efforts to subdue them.

These illustrations are made to emphasize factors in character that denote strength or weakness being evident according to horoscope survey. This being the case with Mr. Dewey, Napoleon, President Roosevelt, Mussolini and many others. It can also apply to every person and stresses the point that each individual should be properly informed as to their own comparative success or failure qualities.

The immediate years ahead—1938 to 1944—are scheduled with notable changes according to the positions of the major planets. It is a time when a scientific knowledge of one's own character and path of life can be helpful in a constructive way producing an awareness of opportunities and the reducing of mistakes and disappointments.



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# Variorum Notae

## IN MEMORIUM

GEO. W. WIGGS

On March 28, 1938, Geo. W. Wiggs, one of the best known book men in this country, passed into the Great Beyond. He was widely known as an author, poet, philosopher and mystic and was looked upon as an authority in Mystic, Occult and Philosophic Thought, and considered one of the greatest minds along these lines.

He was a deep student of the Old Egyptian Mysteries, the Qaballah, the Old Greek Philosophy and all the great schools of Learning, and his mind was so universal that many, from far and near, sought him in their Quest for Truth and his greatest joy was in being able to throw the Light so that error and ignorance might be dispelled.

Always his keen sense of humor bridged the pitfalls and delays to which human life is accustomed. He traveled Life's highway with a smile and was a source of inspiration to whoever contacted him. He was one of those rare personalities who leave their imprint in the hearts of men. His latter years were devoted to a life of service in aiding mankind to better understanding of the Philosophy of Life, which he not only believed in, but lived.

**EASTER — THE LEGENDS AND THE FACT,** By *Eleanor C. Merry*. Published by King, Littlewood, & King, Ltd., London. 3/6

The first publication of **THE MODERN MYSTIC'S LIBRARY**, represents a study of the mystical significance of Easter as evidenced in the traditions of the Holy Grail, Irish folklore, and Faust.

The author strives to show for each of these legends three different mystical aspects of Easter, and establishes the fact that legendary evidence represents a fountain-head of knowledge which as yet has scarcely been tapped.

The chapter on the Irish legend of King Conchubar sheds an interesting sidelight upon the Celtic migrations as a part of a world wide migratory movement in consequence of the sinking of Atlantis. As for the Faust tradition, however, the author

leans heavily upon the interpretation made by Rudolph Steiner.

The analysis of the subject matter is presented in an obscure literary style, but the book is a welcome attempt to unite under one cover various phases of a rather neglected subject. —E. C.

**THE STONE OF DESTINY.** Privately Printed, Los Angeles. \$2.00

**THE STONE OF DESTINY** is a weak attempt to familiarize the reader with the philosophical principles of the Pythagorean School of Philosophy, and with the obscure history of the biblical Jacob's Stone. This stone, in the course of time, had served as an altar in many cities of the East, and through the vicissitudes of historical events, it had been moved from the seat of the Pythagorean School — by a disciple of Pythagoras. There again it served as an altar.

After the death of Pythagoras, the stone came into the possession of a branch of the School in Albion. The present resting place of the stone is under the Throne-chair whereon are crowned the English Kings.

Around this subject matter is woven the ponderous story of a young Phoenician couple, Roxana and Lysus, who join the Pythagorean Sodality at Crotona, and after receiving instruction and enlightenment there, find in Albion the happiness that was denied to them in their native land Phoenicia. —E. C.

**THE HOROSCOPE HOUSES.** By *Mytha Nelson*. Published by D. G. Nelson. Chicago. \$1.50 per copy

In the study of Astrology the heavens have been divided into twelve sections termed mansions of the sky. These twelve mansions are referred to as houses upon the earth plane and represent the twelve main expressions of man upon the earth. It has been found that every act upon the physical plane can be assigned to one of these twelve houses and that every thought can be placed in a sign house. In Astrological work be it natal, health, mundane or forecasting it is of great importance to properly assign to each planetary position



or aspect its correct house activity. This produces a much clearer presentation of any form of analysis or prediction. In her volume, "The Horoscope Houses", Mytha Nelson shows and illustrates the wide and varied meaning of each of the twelve houses, their interrelationship, and what is of importance, the sign house and the mundane house distinction. In addition there is a vocational and avocational presentation for each house. Many of the references are invaluable when making horary chart interpretations. This book is deserving of study by all serious students of Astrology.

**THE PRINCIPLES OF SCIENTIFIC ASTROLOGY.** By *Wm. J. Thucker*. Lippincott. Philadelphia, Pa. \$2.00

Whatever Mr. Thucker may lack as a painstaking historian, he more than qualifies as an electrical physicist, a straight thinking astrologer on the matter of house-division and a fair interpreter of astrological aspects. He is a firm believer in the need of more modern methods of scientific analysis in astrological investigation in which he is endorsed most whole-heartedly, and he outlines a plan through which these results may be achieved.

Mr. Tucker presents a new line-up in planetary rulerships. This he does rather neatly but illogically by advancing Uranus from its natural dominion over the sign Aquarius to the co-rulership with Mars over Scorpio and Aries and making Pluto the ruler of Pisces.

The author, pregnant with ideas, gives birth to the theory of sign octaves. The theory places any two signs of the same triplicity either positive or negative and adds the third sign of a reverse triplicity with the resultant sign octave but this must not be considered if the planets forming this octave are in aspect. One is reminded of what Mark Twain said on learning of his death notice.

**THE BALLARD SAINT GERMAIN.** By *Gerald B. Bryan*. No. 5 of the "I Am" series.. Los Angeles, Calif. 35c

In the present brochure, which in some respects is the most forceful of the series, we get a further insight into the methods pursued by the Ballards. It is shown that before Mr. Ballard met Saint Germain on Mount Shasta, his first knowledge of him, so he claims, his wife was getting, or pretending to get, mediumistic communica-

tions from Saint Germain who wasn't in the least bit "ascended," just one of your commonplace spirit guides. It is shown that in most cases Ballard purloined from Baird T. Spalding's book, *Life and Teachings of the Masters of the Far East*, confiscating one of Spalding's Masters, one "Emil," changing his name to "Cha Ara" and adapting him to his purposes. Further, he cribbed from Marie Corelli's psychic fiction book, *The Secret Power*, adopting some of her admitted fiction as his own experiences..

**THE SEA PRIESTESS.** By *Dion Fortune*. Forthcoming.

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