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Associate : C. VORSTELMAN.

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PATERNOSTER ROW

LONDON E.C.4



# THE SEER

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A Monthly Review of Astrosophy  
and of the Psychic and Occult Sciences

*Editor-in-Chief: Francis Rolt-Wheeler, Lh. D.*

**Institut Astrologique - Carthage, Tunisie**

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*As a wide hospitality is herein extended to all branches of psychic and occult thought, it is deemed preferable to leave to all contributors the privilege of responsibility for the ideals expressed in their articles.*

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Vol. II    N° 2

August 1930

Price 1/- or 25 cts

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## Reflections

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**M**ANY years ago, when Einstein first announced his first equation concerning Relativity, (since greatly modified), the German scientist announced that only five mathematicians in the world could understand his calculations. One of these was Cassius Keyser, then Professor of Mathematics at Columbia University, New-York. The writer, knowing Professor Keyser fairly well, discussed this statement with him on several occasions, and Keyser's answer was much as follows :

« It is true that I have occupied myself with Professor Einstein's calculations, and find them of high interest and undoubted accuracy, but the metaphysical conclusions which he deduces therefrom seem to me to lie a little outside the scope of any mathematics save Theological Mathematics, and for that the world is not ready ».

The writer being at that time engaged on some special research work in connection with Comparative Religion, Keyser's reply stimulated an intense curiosity, and under pressure, the famous American mathematician explained in detail his views upon the question. Briefly, the central point of his thesis was as follows :

« By whatever name known or by what attributes described, God may be taken as a term for the Absolute. As the Absolute must be unvarying and invariable, it can best be expressed by a mathematical term. As, moreover, the Absolute must also possess infinitude, this



must possess a function of Infinity. There is no possible method to define God exactly save in the terms of mathematics. Unfortunately, such a definition would be of little practical ethical value, for only mathematicians would understand it, and they would appreciate it only as a problem or a formula.

« In times past, the great religious teachers and theologians were primarily mathematicians, and Theology was the Queen of Sciences because the basic definitions of Theology were mathematical and carried proof in themselves to any student who had advanced far enough in his studies to understand the proof.

« But, in the constant desire to establish a close alliance of Theology with Religion, and even with Moral Philosophy, Ethics and Sociology, the teachers of theological truth lost more and more of the mathematical presentation of their teaching until, at last, definitions of God became so vague and formless as to escape clear formulation, and Theology became an outcast from exact thought. The Material Sciences however, took for themselves the pungent force which Theology was abandoning, established themselves on a mathematical basis, and immediately secured the support and approval of all thinking men. The queenly power of Theology and the Higher Understanding of Religions will not return until the theologians become the supreme mathematicians of their times; then Spiritual Truth will impose itself because it can be apodeictically proved to be true. »

This prophecy of Prof. Cassius Keyser was uttered nearly twenty years ago, and those who are active in the study of the religious and the scientific thought of the present day cannot help but see that the prediction is coming to fulfilment. It is not that the theologians are becoming mathematicians; rather is it that the mathematicians are becoming theologians. The mathematical problems of the present day are four-dimensional or five-dimensional; they lie outside Time, and in some cases outside Space; modern mathematical physics even reduces matter to illusion (*Maya*) or, to use the modern scientific term: to «The Fallacy of Misplaced Concreteness». As to what Space may be, it is imprudent to hazard a definition today which might be negated tomorrow, for the nature of Space is the present battle ground of the so-called «material» sciences.

It has been said that mathematicians are becoming theologians. It may more rightly be said that they have become so, and even the purely philosophical question of origins is subjected to mathematical analysis. To take three of the greatest mathematical thinkers of our day : Sir J. B. Jeans affirms that there is no mathematical reason to be



issued, it is a clear sign of public interest. From June 30 1929, to June 30, 1930, in English and French alone, 492 new books were listed as dealing with occult, astrological, spirit, new thought or mystical subjects. The writer's list is probably far from being complete, but at the present time, in English and French alone, he is in touch with more than 250 periodicals devoted exclusively to these subjects.

• •

### Fulfilled Predictions

Each month the predictions given in «The Seer» and l'«Astrosophie» reach a striking fulfilment, and few indeed have been the months where our predictions have not been justified.

In the last Seer (p. 43) occurred the prediction «The opposition to Saturn indicates strife between the religious and political interests in Western Europe». In «l'Astrosophie», this prediction was made in greater detail. Although the day for the «Wars of Religion» is over, Lord Strickland, prime minister for Malta, was the victim of an attempted assassination following on a violent sermon from the Archbishop of Malta declaring that a vote for the prime minister was an offence against God and the Church. On June 30 and again on July 4 the situation grew worse, and the Italian irredentists announced their intention to take the island out of the hands of the English. The planetary predictions do not seem favourable to any such plan.

In the preceding number of the Seer (p. 282) the following prediction was made: Greece. — Earthquake in the Ionian Archipelago Under date of the 24 July (just as this review goes to press) there is a report of a violent earthquake in the Ionian Archipelago, Greece, the shores of the Adriatic and south-eastern Italy, with a deathroll of 2,150 dead, and over a thousand wounded by the first shock, alone.

An exceedingly curious and very striking case of astrological prediction was foretold on page 44 of the last Seer. The writer saw, more than a month in advance, some catastrophe in which there were drownings, along the line of longitude which runs through northern Italy. Switzerland and Germany, and also he observed the indications that these would occur near the beginning of the present lunation. The forecast, then, was for an accident in a hydro-electric plant, or the



urged against *Direct Creation*, as an act of *Will*, at a given moment; *Eddington* admits that without something which closely resembles *Divine Immanence*, the life-forces in atoms are incomprehensible; and *de Broglie* stands out strongly against any theory that the intricate mathematical series of the Universe can be a matter of accident.

What *Cassius Keyser* said twenty years ago is coming true. The mathematicians of today are busily engaged in establishing definitions of the *Absolute* and its attributes, and this is the very fundamental of *Theology*. With the opening out of the *Aquarian Age* and the fuller realization that will therein come, there will be a shift of plane, and the theologian or the philosopher of the future will quote the «*Quantum Theory*» with greater assurance than the «*Summa Theologicae*» of *St. Thomas Aquinas*.

Especially to those who are engaged in occult studies, or just beginning them, this indication is of the highest importance. «*Numeralogy*», in the strict sense of the word, is not a haphazard guess-work of divination by the numerical value of letters, but is *Higher Mathematics*.

It is certainly not by ornateness of ceremonial, and still less by any vapid talk about self-freedom, that *Great Learning* will come to *Great Teaching*. The *High Priests* of past times were the intellectual giants of their age; those of the future must be so, too. There is some reason to believe that the extraordinary development in mathematical physics since 1926—certainly the sensation of centuries!—does but herald a penetrative revelation of higher knowledge; and it behooves each one who is able to do so, to get a grasp of the wonderful spiritualizing advances of today, in what has heretofore been the driest of all branches of study.

\* \*

In the death of *Sir Arthur Conan Doyle*, the cause of *Spiritualism* has lost a gallant leader. It is especially for his gallantry that he will be remembered, for he fought the battle in the days when to be a *Spiritualist* was to be esteemed witless. Not only that, but he showed himself ready to sacrifice a world-reputation to his convictions. Of the many schools of thought which express differently their beliefs concerning survival, not one but will honor the memory of the leader who has passed beyond and wish him what he wished for himself—a wider field of endeavor.

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Publishers, so far as possible, avoid publishing books which will not sell. When a very large number of books on any special topic is



## Lucifer in Starlight

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On a starred night Prince Lucifer uprose.

Tired of his dark dominion swung the fiend

Above the rolling ball in cloud part screened,

Where sinners hugged their spectre of repose.

Poor prey to his hot fit of pride were those.

And now upon his western wing he leaned.

Now his huge bulk o'er Afric's sands careened,

Now the black planet shadowed Arctic snows.

Soaring through wider zones that pricked his scars

With memory of the old revolt from Awe.

He reached a middle height, and at the stars,

Which are the brain of heaven, he looked and sank.

Around the ancient track marched, rank on rank,

The army of unalterable law.

George MEREDITH.



bursting of a dam, some public disaster which would bring about drowning. On July 24, the very day before the New Moon, at Colblentz, on the very longitude mentioned, during the festivities concerned with the departure of the Allied troops from the Moselle, a bridge crowded with spectators gave way and thirty people were drowned. Thus the date, longitude and the character of the accident were foreseen a month beforehand, but not its direct cause.

Equally striking, occurring, again, almost exactly to date (within 36 hours) is the fulfilment of a prediction given as follows: Roumania. — Menace of revolt against the newly established monarchy. — In the preceding lunation (but after publication of our review) the Queen Mother of Roumania suddenly abandoned the court and took up residence in Dinard, and on July 24, the Minister of the Interior, Mons. Angelesco, was seriously wounded by a anti-royalist would-be assassin, who fired five bullets at the statesman. The criminal, a student, after arrest, declared that this attempt was due to political reasons only.

Although it is unusual for lynchings to continue in the United States, after public feeling has been excited against them—for the movement is usually seen in bursts—we announced (p. 44) Lynchings continue. The recent disturbances in Oklahoma are only too terrible a fulfilment of this prediction.

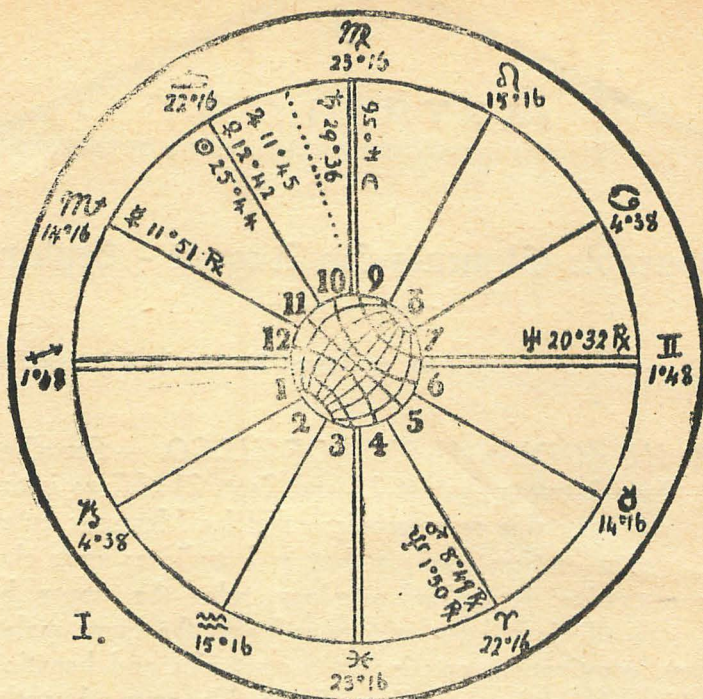
On the same page we spoke of an American town or village which should suffer heavily by storm or tornado, and the deaths in destruction in Buffalo may be taken as a fulfilment of this; Mississippi storms, as is well known, finding their outlet by the Lakes and the St. Lawrence Valley.

In the Seer for June we predicted: Russia. — The counter-revolution will begin. Battles on the other side of the Ural Mts. — Under date of July 1, battles were waged at Vladivostok and at Chabrowsk. The town of Zlogomestjent was attacked, and after a violent resistance, besieged for several days and then taken by storm.

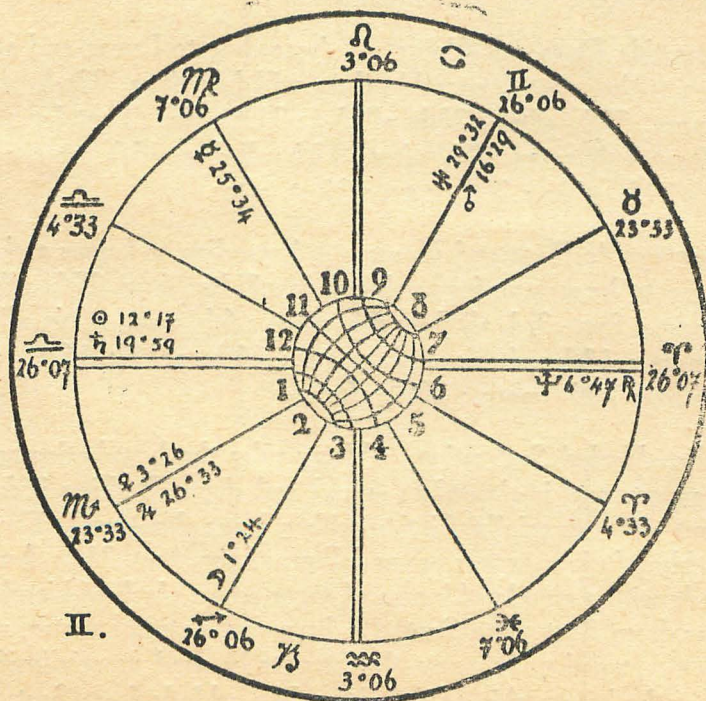
In the Seer for June: India. — Probability of a compromise, based on changes of legislation. — Under date of July 2, Sir Prabhasater Pattam, on behalf of the Nationalists, entered into discussion of compromise terms with the Viceroy.

In Astrosophie for June: Italy. — Great increase in military preparation. — Under date of June 29, the army budget—already large—was augmented by 300,000,000 lire, the navy by 1000,000,000 lire and the air force by 80,000,000 lire. This is by far the largest military budget that Italy has ever had in time of peace.





I. Auguste LUMIERE born at Besançon, France, Oct. 19, 1862 at 9.30 a.m.



II. Louis LUMIERE born at Besançon, France Oct 5, 1864 at 7.10 a. m.





## Favourable Elements for August - September

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NOTE. — For indications prior to August 21, see the July issue of *THE SEER*.

**T**HE ZODIACAL SIGN OF VIRGO. — For all persons born between August 22 and Sept. 21: Virgo is the 6th. sign; mutable or harmonic; ruled by Mercury; outer character—reticent, independent and studious; inner character—interpenetrative; in medical astrology, rules the upper bowels, spleen, sympathetic nervous system and also the liver; maladies—dysentery, constipation, enteric fever, peritonitis and hepatic colic; favourable colour—lemon yellow; favourable gems—jacinth, pink jasper and agate; favourable number—6.

*Favourable Days and Hours.* — According to Lunar and planetary aspects the most favourable days will be: Aug. 22nd., morn.; 23rd. morn.; 27th. after.; 28th. all day; 31st. after.; Sept. 1st. morn.; 2nd. after.; 7th. morn.; 8th. after.; 12th. all day; 15th. morn.; 18th. all day; 19th. after.; 20th. even.; 21 st. after.

*Unfavourable Days and Hours.* — According to Lunar and planetary aspects the most unfavourable days will be: Aug. 27th. all day; 30th. morn.; Sept. 3rd. all day; 4th. morn.; 6th. morn.; 9th. all day; 10th. morn.; 13th. after.; 14th. morn.; 15th. after.; 16th. morn.; 17th. morn.; 19th. morn.; 20th. after.

*Medico-Herbal Suggestions :* Virgo rules the lymphatico-nervous temperament, and is classed as «cold and dry». Bathing is favourable, but more especially friction with a large dry towel. The most favourable infusions or teas are as follows; from Aug. 21 to Aug. 31, lemonade with a couple of lumps of sugar and a pinch of bicarbonate of soda; from Sept. 1 to Sept. 10, bran and oatmeal water, mixed, slightly sweetened with honey, the latter to be used especially if some shreds of the brown skin of the almond be added; from Sept. 11 to 21 an infusion of black currant leaves.



## Aryan Parentage of Chaldean, Chinese and Indian Astrology

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V. SUBRAMANYA SASTRI

Translator of the « Brihat Jataka » with explanatory notes

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**I**F OR untold centuries the Science of Astrology flourished in ancient Greece, Egypt, Babylonia, China and India. In all these countries, the axioms and postulates of the Science were much the same. The geocentric theory of the heavens, the order and the names of the days in the week, the solar and the lunar methods of reckoning time, the names of the twelve zodiacal signs and the views about the specific influence of the positions and aspects of various heavenly bodies had much in common among the peoples of all these countries. Together with the ancient Aryans and Hindus, the Chinese have a Sixty year cycle. The 27 or 28 moon-stations or asterisms are common to the Arabs, the Chaldeans, the Chinese and the Hindus. Such a body of common fundamentals cannot wholly be explained on the assumption that astrological Sciences grew up independently at all these centres of ancient culture.

In a few cases, however, the indebtedness of one country to another can be traced. That in the matter of Astrology or Astronomy—in olden times the two terms were identical—the Egyptians and the Hebrews owed the original inspiration to the Chaldeans is a fairly well established fact. The Greeks learnt much of Astrology and other Sciences from the Phœnicians who absorbed the culture of the Egyptians, the Babylonians and the Arabs; and the Arabs and the Phœnicians were long engaged in a commerce of goods and ideas with the Indians. (2). In 334 B.C. a record of the astronomical observations of the Babylonians covering a period of nearly 1600 years dating from 2230 B.C. was presented to Alexander the Great by Callisthenes and presumably it found its way to the Alexandrian library

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(1) Sepharial-Hebrew Astrology p. 25.

(2) Sepharial-Hebrew Astrology p. 24.



## Horoscope of the Month

### Auguste and Louis LUMIERE, inventors of colored photography and creators of the Cinematographic art

Before briefly analysing separately these two horoscopes it is important to note the close relationship which they bear to each other. The Sun, in the horoscope of Auguste Lumière, the oldest of the two brothers (1) is on the degree of «Invention and Discovery», while the Ascendant of Louis Lumière (2) is on this same degree and, therefore, in conjunction with Sun in his brother's horoscope.

In the Nativity of Louis (2), the Moon is on the degree of «Photography», a sufficiently striking fact in itself, but it is still more curious to note that his Moon is in trine with Neptune in the horoscope of Auguste, and Neptune rules the higher vibrations of light. In the horoscope of Louis (2) Mercury is almost at the same point as the Mid-heaven of Auguste (1), and the degree which lies between the two is that of «Reproduction» or of «Pictures», a most astonishing indication of the nature of the work by which the brothers were to acquire their fame. Briefly the two luminaries and the angles of the two horoscopes act directly one upon the other and shew a remarkable unity and similarity of tastes and talents.

1) The horoscope of Auguste Lumière, is not only striking by the exactitude of the degree findings following the Wemyss system, such as the Mid-heaven on the degree of «Reproduction», the Ascendant on the degree of «Photography», the Sun on the degree of «Invention» and Uranus on the degree of «Sciences», but also because of its own inherent strength, seven heavenly bodies being above the horizon and three in the House of Honours. Uranus, the planet which governs discovery and also electric and magnetic forces, is in trine with the Sun. The two benefics, Jupiter and Venus, are in conjunction in a Venusian sign and in the House of Honours. Saturn, although also indicating fame, suggests that public appreciation will come tardily. As a matter of fact it was not until this very month, July, 1930, that Besançon, the birth-place of both brothers, set itself en fête to welcome scientists from all over the world who came to render homage to the creators of the cinematographic art. This important conjunction so strongly indicating fame in the horoscope of Auguste falls exactly upon the Sun in the nativity of his brother.

2) The horoscope of Louis Lumière is less indicative of fame, and one is struck by certain factors which seem out of place, such as the Sun and Saturn in House 12, Mars in House 8 and Neptune in House 6—four planets in unfortunate houses. At the same time the relations of the planets in his theme are so strongly in harmony with the angles of the horoscope of his brother that they indicate clearly how the birth of the younger was caused to take place at the exact moment when his character and his work would best harmonise with those of the elder. Remembering the importance of the degree which unites Mercury in the horoscope of Louis with the Sun in the horoscope of Auguste, one must note the sextile of Mercury to Jupiter in the House of Finance, and the Moon on the degree of «Photography» and in harmony with the Ascendant in the horoscope of Auguste also in the House of Finance. These two Charts shew clearly that to Auguste must be assigned the causes which have led to the fame of the two brothers, but it is to Louis that must be attributed the financial successes which accompanied the rapid development of the Cinema. It is worthy of comment, also, that these two horoscopes deal exclusively with the scientific side of the matter and that House 5 frequently assigned to the Cinema so far as regards pleasure has no influence whatever in either of these two horoscopes. Each bears a different interpretation, but a consideration of the two together is a striking example of the value of comparative horoscopy.



founded by Soter Ptolemy, a companion of Alexander. It was at Alexandria that Claudius Ptolemy, the celebrated Mathematician, Astronomer and Geographer studied and observed about 139 A. D.

The Egyptians, too, had a remarkable knowledge of geometry and Astronomy and that knowledge is supposed to be embodied as structural factors in the Great Pyramid at the head of the Nile delta. But that the Egyptian astrology was imported from Chaldea is proved by Hogarth (3) who has shown that Petosiris, once supposed to be an Egyptian astrologer, was really a Chaldean. The Hebrew Astrology is also traceable to the same source; for Abraham was a Chaldean immigrant from Ur, and Moses was said to be «learned in all the lore and language of the Egyptians». (4) Thus neither the Greeks, nor the Hebrews, nor the Egyptians can claim to have originated the Science of Astrology, however each may have developed it.

It follows then, that we have only to consider three Ancient Systems of Astrology—the Chaldean, the Chinese and the Indian, and to ascertain if they show any traces of interaction and interdependence. The dim beginnings of Chaldean Astrology are to be found in the tablets of Sargon I of Akkad who lived about 2700 B. C. (5) at which time the Indian System was already well advanced, as will be shown (6). Chinese Astrology is perhaps even more ancient and more fully developed. Comets were observed and recorded by the Chinese as early as 2241 B.C., whereas no such early Chaldean record exists. We know that Laplace obtained from the Chinese records some of his data for determining the obliquity of the ecliptic. Yet, in discussing the probable interchange of ideas between China and India, we must always take into account the impassable barrier of the Himalayas. (7) We may at once state that no case for Indian obligation to China has yet been made out; whereas Indian influence on China, says Keith, is sufficiently proved by the history of Chinese Buddhism and the discoveries in Central Asia.

Theories as to the Chaldean parentage of all systems of astrology are confidently asserted by some writers, especially those without

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(3) Hogarth's *Authority and Archaeology* p. «34. Mentioned in Geo. Wildes *Chaldean Astrology*, p. 8.

(4) *Sepharial-Hebrew Astrology* pp. 25-26. Also Bible (The Old Testament).

(5) Geo. Wildes Statement that Sargon I of Akkad (Agadi) lived about 3800 B. C. seems to be an overestimate. The recent research gives the date of Sargon I as 2700 B. C.

(6) *Sepharial. The Science of Fore-Knowledge* p. 79.

(7) A. B. Keith's *History of Sanskrit Literature* p. 528.



knowledge of Asia. Morris Jastrow, with the super-confidence born of complete ignorance, declares that (8) «in India and China, astronomy and astrology are largely reflections of Greek theories and speculations». Wholly questionable are the credentials of most writers who affirm Indian indebtedness to Chaldea or Greece, and to a Sanskrit scholar it is clear that their knowledge of Eastern Systems of thought leaves much to be desired, though we cannot so summarily dismiss the opinions of scholars like R. Garnett, A. A. Macdonell and A. B. Keith.

R. Garnett finds it difficult to believe that Indian Astrology can have «any such antiquity as the astrology of Egypt or Chaldea». Keith says that four of the five «Siddhantas» summarised by Varahamihira show a new spirit and finds it impossible not to ascribe it to Greek influence (9). Then the term «Romaka» is rather fantastically connected with Rome and «Paulica» with Paulus Alexandrinus! Any doubt raised by the wide divergences of the Indian system is laid to rest by the simple suggestion that the Hindus perhaps got the hint from Greek books of very inferior type! Yet Keith himself would be the first to admit the possibility of simultaneous and independent discoveries and would smile at the question whether Newton took the Calculus from Leibnitz or vice versa. No satisfactory attempt has been made by the authors mentioned to ascertain the probable antiquity of Hindu Astrology on the basis of the internal evidence of the five «Siddhantas» mentioned by Varahamihira.

Further, it is necessary to stress the fact that astronomy, astrology and mathematics are all closely connected studies, and especially so in the early stages of knowledge; and that the ancient Indians out-distanced all other peoples in Mathematics. In Algebra, the Hindus, says Macdonell, «attained an eminence far exceeding anything ever achieved by the Greeks». Hankel declares that their achievement in the theory of Numbers is the finest thing before Lagrange (12).

It is admitted that the Arabs «borrowed freely from Indian Astronomy, translating and adopting both Aryabhatta and Brahmagupta» and adopting much of Indian Mathematics. The pre-eminence of India in mathematics must put us on our guard against belittling the

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(8) The article on «Astrology» in Encyclopaedia Britannica.

(9) A. B. Keittis A History of Sanskrit Literature. pp. 517-521

(10) A. B. Keith. A History of Sanskrit Literature p. 530.

(11) Sepharial-The Science of Fore-Knowledge p. 76.

(12) A. B. Keith. A History of Sanskrit Literature p. 525-26.



Indian achievement in the allied study of astronomy. Macdonell rightly stresses the remarkable originality, the unique continuity and the wonderful excellence of Indian culture in general. But he opines that «the ancient Indians had but slight independent knowledge of Astronomy». He thinks that the Indians acquired the rudiments of this science from the Chaldeans through the Phoenician and Arabian channels, and yet admits that «the Indians independently advanced astronomical science further than Greeks themselves ». Is it credible that a people who surpassed the Greeks in their genius for mathematical and astronomical studies should not have been able to play their part in the origination of the science of astrology?

It is not easy to assess the respective obligations of Greece and India in the centuries following Alexander's invasion. But the speculations, physical and metaphysical, of Pythagoras, Thales, and their contemporaries of the 7th and 6th centuries B. C. have an indubitable Eastern flavour; and Greece must have borrowed more from India than she ever repaid. As we have already noted, Greece cannot claim to have originated astrology or astronomy. As regards any probable Egyptian or Chaldean influence on India, we must bear in mind the great antiquity as well as the fundamental dissimilarity of Indian Astrological methods. It should be observed that India is unrivalled in the wealth of her astrological literature, indeed, she produced a literature as vast in extent as it is thorough in quality. Varahamihira mentions a host of authorities: Vriddha Garga, Garga, Narada, Parasara, Maya, Satyacharya, Devala, Vishnugupta, Devaswamin, Jeevasarman, Prithu, Saktipurva, Siddhasena, Maniththa and Yavanacharva. Though the monumental work of Varahamihira made almost all the older texts disappear, a few of the earlier and a great many of the later works remain.

Sepharial conclusively proves that the Indian Astrology owes nothing to Chaldea. There is a passage in the «Brihat Samhita» of Varahamihira which throws light on the date of that writer and on the great antiquity of Indian Astrology, and the ignoring of this crucial passage by most orientalist has almost completely vitiated their chronological inferences. Varahamihira says (13) «The summer solstice is now in the first point of Kataka (Cancer) ..... but it was at one time in the middle of Aslesha (in Leo) according to former writers.» When he wrote, the sign Aries therefore coincided with the Constellation

(13) Sepharial. The Science of Fare knowledge p. 76.  
Also Varahamihiras Brihat-Samhita III 2.



Aries; and Astronomically, it was so about 490 A. D. When Leo was found by the «former writers» to be the solstitial constellation, Taurus must have been the equinoctial constellation. The Vernal Equinox precessed from Taurus to Aries about 1655 B. C.—170 years before the Exodus. Sepharial infers that «the former writers» referred to by Varahamihira lived about 2700 B. C. and they handed down an earlier tradition. The Summer solstice in the middle of Aslesha (in Leo) takes us back to as early a date as 3240 B.C. Bailly, also says that «the first Indian astrological tables known to us date back to 3102 B.C.» Then there is the horoscope of Sri Rama in Ramayana and the astronomical data given by it indicate a phenomenally long period of observations. We have noted that the Chaldean astronomy was still in an embryonic condition about 2700 B. C.

These facts and figures go far to prove the existence of Indian astrology nearly 2000 years before the recorded birth of Chaldean astrology and should dispose of all conjectures as to the Chaldean origin of Indian astrology—conjectures prompted more often by *parti pris* than by a sense of justice. Again, the oft-quoted statement that the system of lunar asterisms came from the Arabians or Chaldeans is not only a puerile conjecture but one which runs directly counter to the evidence, as all the asterisms bear Sanskrit names, and as the system is referred to in the Vedas as well as in the oldest astrological books mentioned by Varahamihira.

It must not be forgotten that questions regarding the origin of any tendency or school of thought can hardly be answered to the satisfaction of all critics. It is to further advances in philology, archaeology and cultural anthropology that we must look for the final word which will enable us to trace the rise and growth of astrological conceptions. The mere fact that the homes of the early Babylonians, Indians and Chinese are on nearly the same line of latitude is not a sufficient warrant to induce us to believe in the independent formulation, at each of these three centres, of all the conceptions common to these three peoples; and, at the same time, we have no evidence to prove the interchange of ideas.

In the light of the facts mentioned above, we are justified in reaching the probable conclusion that the primitive Aryan tradition is the source of the common factors which are present in these three systems of astrology. Such a conclusion is in harmony with the view of high authorities like Prof. Max Muller and Sir William Jones, who affirm that the similarity of the ideas and practices of these various peoples is largely traceable to the influence of the primitive Aryans.



Ketu (♄)	Neptune	Sun Mercury Saturn	
	Nirayana Rasi Chakra (HINDU)		LAGNA (Asc.) Jupiter Venus
			Mars
		Moon	Rahu (♄) Uranus

	Neptune Ketu (♄)	Mercury	Sun Saturn
	Sayana Rasi Chakra (EUROPEAN)		Venus
			LAGNA (Asc.) Jupiter Mars
		Moon Rahu (♄)	Uranus

In conclusion we may draw attention to certain salient features of Indian Astrology which, in spite of some points of resemblance, distinguish the Indian from the European system. The starting point of



the Hindu Zodiac is not the sign (Equinoctial) Aries but the constellation (or Stellar) Aries. To put it more accurately, it is the star Aswini. The Zodiacs are named by the Hindus Sayana (with precession), and Nirayana (without precession). The distance between the sign Aries and the constellation Aries is known as «Ayanamsa» (now about  $22^{\circ} 51' 15''$ ). Cheiro justly says: «we must not forget that it was the Hindus who discovered what is known as the Precession of the Equinoxes and in their calculation such an occurrence takes place every 25,827 years; our modern science after the labour of hundreds of years has simply proved them to be correct.»

Though Hindu Astrology has not yet come to reckon with Uranus, there is reason to think that the Hindus were not ignorant of its existence. Hindu astrology is more developed in some respects than is the European. It ensures greater accuracy in the calculation of the «Lagna Sphutam» or the rising degree. The Hindu astrology subdivides the 30 degree arcs of the Stellar Zodiac into 2 (Hora), 3 (Drekana), 7 (Samptamsa), 9 (Navamsa), 12 (Dwadasamsa), 30 (Trimsamsa) and 60 (Shashtyamsa) Sections which are used in predicting matters which do not come within the scope of European astrology. By means of these subdivisions, the Hindu astrologers are able to measure the influence of every 6' of the Zodiac, whereas, as Sepharial points out, European astrology has not as yet more than barely delineated the nature and influence of the 12 signs.

As to the validity of the Indian procedure in taking the star Aswini instead of Aries as the starting point for all measurements, the accompanying crucial instance must suffice.

*Sloka (16) «If a benefic planet endowed with strength be in the Lagna (Ascendant), and another strong benefic occupy the 4th house, and the other planets be in any of the following houses, viz., the 9th., the 2nd., the 3rd, the 10th. and the 11th, the person born, will if he be a scion of a royal family, be a king and be virtuously disposed».*

Such is the dictum laid down by Varahamihira and it is verified by the nativity of a Maharaja, now the Ruler of an important Native State in India. The Zodiacal charts of that nativity according to the Nirayana (the Hindu) and Sayana (the European) systems are given here for the purposes of comparison and verification.

The form adopted in these charts is that which has been in vogue in South India.

The Hindu chart confirms the dictum of Varahamihira, whereas this test case can find no explanation on the basis of the Western chart.





## The Four-Century Rhythm

GEORGES POLTI

(It is the unchanging policy of THE SEER and of PASTROSOPHIE to give wide liberty to all schools of thought which may contribute to truth. The suggestion of a rhythm in civilisation, as given here, is of great importance and value; the true student of occultism and of esoterism will only find occasion to develop broadmindedness if he finds that the viewpoint of the writer differs somewhat from his own. F. R.-W.)

**W**ORTHY of more than superficial consideration is the striking fact that there is a rhythm in human affairs based on a cycle of four centuries. Is it not remarkable that the 17 th., 13 th., 9 th., 12 th., and 1 st. centuries of our era, and the 4 th., 8 th., 12 th., and 16 th. centuries before Christ (those of Alexander the Great, Romulus, Agamemnon and Sesostri) seem to bring — as it were — a full moon or a historic summer, every 400 years ? The 17 th. century saw the Commonwealth and the beginning of Modern England, the colonizing of America, and the Golden Age of France under Louis XIV; the 13 th. saw the opening of Europe to the great forces of the East and the tremendous awakening of the Crusades, marked in England by the Magna Charta, and in France by the life of Louis IX, «Saint Louis»; the 9 th century was marked in England by the reign of Alfred the Great and the first great constitutional movement, and in Europe by the mighty power of Charlemagne; the 5 th century saw the final flicker of the last emperor of Rome — Romulus Augustulus — and, in the baptism of Clovis and his hosts, the establishment of Christianity in Western Europe; and the 1 st century witnessed the establishment of the spiritual kingdom of Jesus of Nazareth and the Age of Glory of Rome under Augustus Caesar.

Besides the great figures which have been named in the last paragraph these centuries have brought, as with thunderclaps, the most striking crises of destruction : the fall of Jericho, the fall of Troy, the fall of Nineveh, that of the Persian Empire, the siege of Jerusalem and the destruction of the Temple, that of the Roman Empire, of the



Carlovingian Empire, of the Hohenstaufen Dynasty and of the Holy Roman Empire. And, at the same periods, the Wind of Destiny drove forward great ethnic or national migrations : the Hebrews to Palestine, the Heraclids to Greece, the Ethiopians to Egypt, the fair-haired barbarians to Rome, the dark-skinned Romans to the limits of their empire, — all great invasions, bringing flux and reflux, in the 13 th century the Mongols to Europe, and in the 17 th., the expansion of France to Canada and the valley of the Mississippi, and of England to the Atlantic Coast of North America.

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The dark centuries, which we may fitly call the Winter Centuries, offer us, on the other hand, figures which are austere and solemn, and often bitter insofar as worldly glory is concerned. These are the 10 th., 6 th., and 2nd. centuries B. C. and the 3rd., 7 th., 11 th., 15 th., and 19 th. centuries A. D. Thus we may begin with Gautama Buddha (whether as of the 10 th. century or the 6 th.); Confucius, and probably Zoroaster and Pythagoras in the 6th. century B. C.; the aged Cato, rigorous reformer of morals and opponent of Greek ease in the Roman state 200 B. C.; 400 years later the heresiarch Mani (founder of Manichaeism) sought to establish the Demon on an equality with God; the next cycle saw the fall of Gibellinism and the establishment of papal temporal authority under Gregory the Great; then the burning of John Huss at the stake; and later Hegel and Schopenhauer. Ages these were, indeed, of transition and of profound error, which still bear fruit.

Consider other factors : belonging to these Centuries of Winter : Napoleon, prefigured by the Gaul Sigovèse who conquered Germany 24 centuries earlier, Mahomet II, William the Conqueror, the Sassanide dynasty founded, Cyrus and Erechtheus may be lined up among the heroes of conquest and of adventure. Among the revolutionists one may count Joan of Arc, the Cid, the Guelphs, the Gracchi, Harmodius, Aristogeiton, and Brutus. Among the explorers, Livingstone followed by Stanley; and, 400 years earlier, Christopher Columbus, followed by the Conquistadores. All this is germinating but individualist work, as may be seen in the cold black soil of Louis-Philippe or Louis XI, of Rothschild or of Croesus. These are also the Germanic cycles : the union of Sueve and Frank in the 3rd. century; the Mayors of the Palace in the 7 th.; the Franconian power in the 11 th., the Habsburg in the 15 th., and the Hohenzollern victory in the 19 th.

Each one of these, even as a winter, or as a night, extinguishes or



sweeps away the century which preceded it; we may call these latter the Centuries of Autumn, or the Vesper Centuries. From autumn and from sunset exhale elegance and luxury, much thought for self, an ephemeral brilliance, a fragile beauty; the wine-harvest of the end of a world.

Even the monarchs of these Autumn periods are so well-informed that they give themselves the airs of sages ! Witness Joseph II of Austria and Catherine of Russia; and you, O Charles V, father of the fatal western schism where France lost her hegemony over Europe; you also, «born of the purple», would be philosophers of the Byzantine crown; you, Chilperic the Grammarian in the 6th century; and you, Marcus Aurelius of the 2nd century, preceding whom, in cycles of 400 years, we find the Ptolemies of Alexandria, Solon the Wise, and Solomon, reputed author of Proverbs, Ecclesiastes and the Book of Wisdom.

But, take heed ! Under the spell of their autumnal smiles, the carnal nature triumphs in these centuries, even though approaching death. An avatar of Semiramis as of Potiphar in the 19 th. century B. C., the Queen of Sheba brings to birth for each of the recurring cycles of 400 years : the courtesan Rhodope who caused to be built a pyramid solely from the profits of her prostitution; the daughter of Tarquinius who drove her chariot over the body of her father, ready to ruin the new-born Rome; Antinous and his amorous cult. The same cyclic centuries beheld Fredegonde the murderous Frankish queen; the Empress Theodora, courtesan and monarch; Theodora of Rome and Marosia, women of light life who influenced the papal tiara, a scandal which neither Isabeau of the 14 th. century nor du Barry of the 18 th. could surpass.

Likewise Voltaire, in four times four centuries repeated the mockery of the Roman Lucian, and with this mockery reigned credulity, her sister. Thus we may note Cagliostro in the 18 th. century, Rosencranz and the Freemasons of the 14 th. century, and running back in cycles, the occultism of Gerbert, the illuminated Gnostics, the mysterious pythoness of Endor whose words troubled the reeling brain of Saul, the mad king, prefiguring Nebuchadnezzar four centuries later, and, 24 centuries later, Charles VI of France. All these centuries were periods of rictus and convulsion, the animal visage convulsing the human face. To this series of centuries, moreover, may be ascribed the growth of idolatry, which Tradition causes to be contemporary with Ninus-Nimrod and with Babel.

During these times, too, the development of thought would have



lapsed had it not been that, though keeping to the study of tangible and material things, the scientists patiently brought forward that which should endure. Thus Thales and the sages. Archimedes and Euclid, Ptolemy the Geographer, Justinian and the lawgivers, the Arab scholars, the inventors of the 14 th. century and Lavoisier were all at work each in his appointed time.

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By contrast, let us look at the series of the Centuries of Spring. If Jesus chose a Century of Summer for His birth; if Idolatry began in the decline of a Century of Autumn; and if some as yet unperceived menace obscured the Centuries of Winter; according to Bible dating it was in a Century of Spring that the World began, 41 centuries before Christ—using, here, the traditional date.

Four circlings of the cycle, using the same chronology, and came the renewal of the world after that fantastic baptism — the Deluge. The Deucalion is more recent by 400 years, the 21st. century B. C. the traditional date for the birth of Abraham.

Then we may hear, upon the slopes of Sinai, the divine poesy of Moses (17 th. century B. C.) and, in the next cycle, beside the sounding sea, that of Orpheus. Then follow Homer in the 9 th. century, Aeschylus and the Greek tragic dramatists in the 5 th., Virgil in the 1st. B.C., then, in the 4th Century A.D., in sacred literature, the sublime writings of the Nicene fathers (St. Chrysostom, St. Jerome, St. Augustine, St. Ambrose, St. Athanasius, etc.) ; in profane literature the Eddas of the 8 th. century; the folk-cycles of the 12 th. centuries; Shakespeare in the 16 th. century, and our own century, terribly mutilated in its first two decades, belongs to this group.

Nor should we forget that each of these giants of thought to which reference has been made, appeared during a flowering of all the arts. The Renaissance flourished in Europe in spite of Protestant opposition; even as — 800 years earlier — Byzantine art triumphed over the Iconoclasts. The ogival arch of the 12 th. century (as in Notre Dame de Paris) rivalled the Parthenon, after 4 times 400 years.

Even so with war, often ennobling in itself and waged even for dreams : these recurrent centuries witnessed the expedition of the Argonauts, the wars of the Medes, the heroism of Hellas, the strife for justice in Rome, the conflict by the orthodox Christians against the Arians — regarded as despoilers of the Sacred Mystery; Roland de Roncevaux against the Saracens, foreshadowing the Crusades against Islam four centuries later; and finally the wars of religion against the new Arius, Luther, once more bringing together the opposition and



the weight of northern races. But, against these, the recurring cycles have shown a disciple born to withstand each assault : Ignatius Loyola, St. Bernard, St. Benoit, St. Augustine and the Nicene Creed; the Incarnation, Socrates, Lycurgus, Hercules, the period of the Ten Commandments, marching backwards step by step, each step of four centuries, until the Rainbow in the Sky given in the 25 th. century B. C. as the divine sign of Hope.

Hope! Can we not see, even at this very moment, in the midst of our astonished indifference, a religious passion rising: Peter leaving the Vatican, and decorative art weaving its tendrils of beauty almost unwittingly around all that which in the century past was but ugliness aggravated by commercialism?

Truly a solemn budding forth. Who knows? May it not be the last, perhaps? Who shall say? Four times four make sixteen. The first sixteen centuries, in the childhood of the world, ended in the Deluge, according to the mother-tradition as found in the Bible; the sixteen centuries which followed closed in the tears of Buddha, the very personification of disillusion; the fruits of its maturity ripened in the sixteen centuries between Homer and Mahomet, to end with Islam. Is it then the decline, is it old age which began in the pale Northern skies with the Eddas and the Carlovingsians only to end in the 23rd. century A. D. Can it be so? Has humanity only four centuries before it ere the death-hour?

Was it not said that Jesus should be born in «the middle of the times»? This would bring the Incarnation midway between the Creation and the Endling of the World. Already, some exegetes of the Apocalypse have striven to show that the Last Judgment, to open the seventh millenary, may not be very long after the year 2,000, and, from another source, the famous prophecies of St. Malachi announce that only eight popes will be needed to lead the Church to the completion of her task.

O Thou, by Whom I seek to set clear the way, forget me not in Thy immortal work!

*Translated, by permission, from L'Alliance Universelle, Paris, issue of April, 1930.*

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Memory of past lives is best achieved-not by trying to force the imagination or the conscious mental forces, but by allowing the sub-conscious self to attain quietness and repose.



## Auras and Colours

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J. C. F. GRUMBINE

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**D**ESPITE any fictional explanation of the origin of the aura and its colors, highly developed clairvoyants have perceived the radiation of light, emanating from the interior nervo-psychic centers of human beings. Whether this is the same as the « ineffable light », or « the light that lighteth every man that cometh into the world » of which the evangelist St John speaks, or the light that shone forth from the august persons of Moses and Elias on the Mount of Transfiguration, is difficult to say. Chemical and physical tests have not yet determined the substance of psychic light.

Baron Reichenbach made experiments in his laboratory with certain somnambulistic patients whom he put into a hypnotic and clairvoyant condition, and then, in total darkness, led each one separately to a table on which he had placed certain mineral salts. Each person saw the same colors of scintillating light shining forth from the salts, and what thus might be termed a mineral aura was witnessed by the agreement of several persons under test conditions. This manifestation of what was termed « odylic light », led Reichenbach to observe that all matter emits colored light rays, which, while invisible to normal sight, are perfectly clear to clairvoyant vision.

As the human body is a chemical organic compound, it stands to reason that the aura reflected from the spirit within is more or less tintured by the subsidiary reflections of the chemical organism, so that, from a pathological viewpoint, by its brilliance or its dullness, the general aura will register the state of our health, as well as our spiritual life. The aura and its colors also manifest the virtues or vices of a given subject, his magnetic virility or weakness, his spiritual or material character. That subtle « something » which surcharges a personality and which has been named « magnetism », and which we sense or feel very strongly in the presence of certain people, is clearly allied to that semi-visible manifestation which is called the Aura.



In Rev. 10, a description of the adept is given. St. John saw around his head a rainbow, reflecting the seven colors into which a ray of light can be subdivided by the spectrum. Each color and dividing tint is brilliantly lucid and clear. Each expresses an emotional state of mind and, at the same time, viewed collectively, reflects the character of the person observed. The Aura is always composite. It is usually oval in shape, extending from the top of the head to the soles of the feet. It is never stereotyped or fixed, but undulates in waves of vibrant energy and color. The most radiant points or centers of luminosity are the head, heart and feet. Man makes contacts with the sky or air at his head and the earth at his feet.

The colors that are thermal or heat producing, are the reds and purples, yellows and browns, while the non-thermal colors are the blues and violets. The reds, more than any other of the group of thermal colors, are magnetic, while the non-thermal or cooling colours are electrical. The magnetic colours are stimulating and positive; the electrical colours are repressive and negative.

The three primary colours, red, yellow and blue, are elemental, while the four complementary colours, green, orange, violet, indigo are composite. These seven colours form the rainbow, and in some grouping or other several of them may be seen in an aura. When the colour of an aura is clear and bright, spirituality is high and materiality is low; but when the colours are dull and opaque, materiality is high and spirituality is low.

To certain colours, experience has assigned certain emotional and psychological concordances. The more refined, aesthetic and subtle a man may be in his nature and character, the more refined are the colours that he will reflect. The cave men, savages and Indians prefer the reds, yellows, browns and blues, because their natures are elemental, while the educated and civilized races prefer the more delicate and unobtrusive tints, as the shades of yellow, light blue, pink lavender, and the purples and violets. Pure, clear red has always stood for the magnetic nature, love, friendship, deep emotion and attraction, while the blue symbolizes the electric nature, the intellect, thought and truth, and these apparently arbitrary distinctions have been controlled by frequent observation and experiment. The gross colours of vermilion and scarlet, have been and are to be seen in the auras of murderers, and of sensual or brutalized natures generally; while the opaque blues, browns and yellows, reflect those who are mentally abnormal such as thieves, forgers or embezzlers, whose minds have taken a twist and whose wills are obsessed by false conceptions. In the physical



world, earthly natures may and can disguise their characters by the colors they wear and by an outward appearance which may deceive the elect, but in the spirit world, their auras betray them and shine through their outward forms as the Sun glints through the dark crimson clouds at sunset.

The psychology of colour is a study of colour alchemisation. The redness of red and the blueness of blue is a matter of vibration. All colours are resolved either into white, the universal positive; or into black, the universal negative. Since spirit is white light, while matter is black darkness, the auric emanation radiates an atmosphere in which either white or black preponderates.

Goethe was correct in painting the impersonation of evil as fiery, murky red and its auric display or emanation as fiery red of equal intensity and vitiating composition. Many instinctive feelings of love and hate, of attraction, repulsion or indifference can be traced directly to the effect of one aura upon another. The lexicon of colour meanings is one of the most interesting in the psychology of colour. Stage effects should build upon this psychology and its occult influence.

In dealing with dress therapeutics one should consider what colours appeal to children as well as to adults. Dress should be different when one is well or ill, warm or cool and colours should be chosen and worn in accordance as one may need a stimulant or depressant. Nervous persons are less excited by electrical colours as the blues, violets, blacks and browns, while the devitalized persons need the reds, pinks, yellows and their shades. Light blue is adapted to children who are blest with a vital and emotional temperament. Modern research goes far to substantiate the conclusions reached by clairvoyant experiment and experience.

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Time may be an absolute illusion, but no man can find his lost yesterdays.

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Blame not the young for youth, nor the aged for maturity; but put no trust in the old who would seem young or the young who would seem old.

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Those who only wait for the future will find it different from their anticipations, those who make the future may meet it with more confidence.



## Sufism in Antiquity

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### An Introduction

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AL HAY

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CAN it be said that Sufism possesses a history ? Yes, certainly. But it is a silent history and one that is inward in its nature —the *History of the Soul*. All outward evidences are only echoes of it.

What, then, is the Soul ? Where can it be posited between the Eternity of the Unique Being and the shifting duration of a human being ? The notion of the Soul, so far as it may be intellectually acquired, is delimited by the landmarks of Understanding, and it differs according to the language which may be used in the effort to express it.

For the Sufi there are three languages :

The first is the tongue of common speech (*h'alam*), with words as elements, rigid forms wherein lie fixed the forms of thought, whether ideal or concrete. This language cannot express the subjective fluidity of ideation, nor the infinite objective continuity of phenomena, nor yet the flowing inward and outward of Life; it is conventional and crystallizes all that it touches; every definition that it gives is as an instantaneous production of a point thus rendered «fixed» or «dead», although truly upon the «living» line of Evolution.

The second language is that of symbolism, wherein words are replaced by signs, figures, objects or aspects furnished by the sensible world (*icharate, roumouz*) and to which ideal meanings are attached either by an conceptive or an analogical linkage. This language is that of Pure Ideation in unlimited exercise of its inner powers. Thus may Understanding overleap the barriers of verbiage to attain an essential and universal notion of existent things and a deeper and wider perception of realities.

The third is an almost unknown tongue, which we may call «the language of a mental state» (*lissan'ulhal*), and which is free from all representative forms or primary intellectual visualization. No more



words; no more symbols. States of consciousness or of knowledge can thus project themselves, give or receive communication, being self-creating by vision, contact, union, identification or differentiation. Hereby, knowledge ceases to be a prior concept which is remembered; rather is it a perception of identity between subject and object. It corresponds to Unitive Life as realized (*chouhoud*, in Sufist terminology) or the Unique Being seen by Himself. All exteriorisation is but an extension or a projection of Pure Being, immanent in all things, without transition. To Omniscience, all is within. His Individuality is Absolute Universality. The «language of a mental state» is alone adequate to the sublimation of the Self.

Certain Sufis are known to have attained the full realisation of these ultimate states of soul, which are not susceptible of expression by representational tongues. They are known as «*Haouâriyoun*» (a name given in Arabic to the apostles of Christ). In the limpidity of their consciousness universalised, no idea can occur without its being immediately followed by actual realisation in one or other of the kingdoms of Nature. To them, Ideation and Creation are but a single process.

Using language forms, it is possible to distinguish three modes or stages of life in that which we recognize as our Being :

- 1) Reflective Consciousness, fundamentally based on the *separative notion of the difference between the Self and the Not-Self*.
- 2) Simple Consciousness, wherein may be found the *unitive notion of an Unique Self, Impersonal and Universal*.
- 3) Omniscience, or Pure Being, *essentially enclosing all the infinite possibilities of existence, realised and non-realised, unassignable either to separative or to unitive notion. (Al Hâouia).*

Verbal or vocal language corresponds to the first type of Consciousness. The second type may receive a certain expression in symbolic language, where dualism lingers as an antithesis. The third, freed from all distinction of «form», is its own expression, in a dialogue without any interlocutor. The «language of a mental state», which appertains to this third type, is that of Self-Being, of Unique Reality — conscious and substantial, of The All.

So far as the nature of words may permit, and without making appeal to symbolism nor to inner experience, we purpose to endeavour to give a schematic apperception of the Soul. In reply to a question which was asked him concerning the Soul, the Prophet Mahomet replied : «The Soul is of Lordly Order» (*Ar-Rouh min amri Rabbi*), that is to say of divine nature. This may serve us as a point of departure :



The Unique Being is more than the totality of Life. He is the pure and complete possibility of all that exists and does not exist, in all degrees of consciousness and nescience. Any Name would be a limitation, since no limitation can touch the plenitude of His Perfection. The names by which He is named can be applied only to modes or phases of His existence, (*Wahdat*). «Soul» is one such name. It indicates the Life Itself of Infinite Being in rhythmic function with finite manifestation, focussed in the Prime Ego (*Wahdaniat*, *Rouh-Aadham*), the outcome of his Supreme Ideation self-realised in Him (*Nour*). In this first stage of Simple Self-Consciousness (*Rouh*), circlings of Time nor the vastnesses of Space exist for Him. He lives in an Eternal Present, where, as yet, neither Past nor Future have taken root; neither does He know difference of states of being. Though centric and Centred, yet under the urge of individualization (*anania*) by the Supreme Will of His Own Being, He is possessed by the exteriorisation concept of the «Separate Self», although, by Its own nature, it must continue Its Self-Perception as Unique Being.

Placed in the finite, enclosed in the first state of Consciousness which we have termed Reflective Consciousness, (*ak'l*), none the less He remains possessed of all the attributes of Immanence and of Omniscience as the Unique Being (to Whom there is no second), or the All, without parts. Under the aspects of individualisation and of separatism which His Integral Substance protectively bears in order to guard the Infinite Splendour of the One Who Is All, He self-creates the vehicles, envelopes or bodies (*ajsâme*, *asmâne*) which He may put on. To His first angelic body (*melek*), He adds the mental body (*ak'l*), which is at the same time the organ of creation (*khalk*) and the instrument of Reflective Consciousness, affective and intellectualizing. This is the primordial duality which follows the entire Soul-Life of His Being, Whose realm of control thus becomes doubled : Inner and Outer. The Soul, inwardly impersonal, becomes personal (*naf's*) when expressed outwardly. It is gifted with a double vision : interior or unitive (*bacira*) and exterior or separative (*becer*). The objective and the subjective find themselves in contrast, each based on the other.

Thus dualised, the Soul becomes the field of a continuing opposition between the two states, the separative and the unitive, which mutually exclude or veil each other. The veil (*hijâb*) grows thicker. But, since Unity is always subsistant, the Soul cannot centre itself in either one of the two states and cannot find full Consciousness therein without being drawn to the other by the simple effect of *Unitive Essence* (*Wihdat'ul'Oujoud*) which is common to all. In accordance with the



alternations of this stress, the Beatific Perfection of the Soul may be veiled and even forgotten.

This is the painful drama of Manifestation which passes within the Soul, arising from the transcendence of Its limited Self-Consciousness, and the immanence of Its Omniscient Being. At the same time free and chained, omnipotent and enslaved, the Soul possesses none the less an inner kingdom where It retains its sovereignty (*Rouboubya*), and an outer kingdom where It is no more than a subject (*Aouboudya*), and is clothed upon with an astral-mental body. Beneath this body, which is at the same time Its creation and its prison, the Soul—blinded by Its limitations — continues the exercise of Its divine attributes; but in its separatism, It can but accentuate the diminution of Its powers, and so pass from decline to further decline. Its creative power, localised in the astral-mental body gives It, at the last, an instrument of exterior activity still heavier and less responsive—the human body (*becher*), in which the Soul finds Itself in a darkness all the more obscure according to the degree with which It associated itself with the body.

The Divine Soul becomes Human Soul, which sees itself to be either Complete Fullness or Complete Nullity according as its perception is inward (*bateni*) or outward (*dhaheiri*). Man is born, Man who is to himself his own veil (*hajib*), Man who feels fear and desire, although, in his essence, he is without fear and without desire. In him, everything explains itself and manifests itself by contrast : Light (*Nourânya*) by Darkness (*Dhoulmânya*), Life by Death, Good by Evil.

But this duality, thus completed in the denser bodies of the Soul, is to be called upon to open forth under the light-beams of the Sun of Unity; the Word Made Flesh should find in Itself Its Own Eternity, should light Itself by Its Own Light, liberate Itself from all servitude, traverse and cause to disappear all «form», and, victorious at the last, remain alone as the expression of the Unique Being Whose full realisation has never ceased to be truly perfect.

(To be concluded.)

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Before thou canst address Ra, thou must be able to proceed to the Sky-World and kneel among the stars.

*The Book of the Dead.*





## PSYCHIC STUDY

### The Psychic Mechanism of Vandermeulen

IN the May number of «The Seer», through the courtesy of the well known scientist, Professor Rutot, of the Academie Royale de Belgique, a report was made of the construction of an electric bell, an «Astral Announcer», which could be rung by entities in the other world and which served as a basis of communication. It may be remembered that the construction of this mechanism was conducted by means of the Ouija Board and that the astral inventor declared himself to be Henri Vandermeulen, the spirit of a fifteen year old boy who had died six months before. The little mechanism functioned perfectly, but readers of «The Seer» will remember that it was taken possession of by entities who declared themselves to be demons and who drove Henri away from the apparatus. Our report closed with the end of February.

In the July number of the *Bulletin du Conseil de Recherches Métapsychiques de Belgique*, details are given of further seances. They may be briefly summarised by the fact that the entire three months has recorded a continuous tumult which might almost be called a battle between Henri (aided by some friendly guides) and the demons and hostile entities who took possession during the months of January to May. Professor Rutot himself sums up the three months experiences in the following words:

«Evidently we have not yet quite reached our goal, which is that of being able to communicate freely with Henri, but everything now bids us hope that this object will be attained before long, since the tone of the later seances indicates that there is no longer the same question of hostile and threatening entities; organised opposition has given place to confusion and, latterly, there have come regrets and excuses which give us reason of hope for the future».

The nature of these self-styled «demons» has created an intense interest among those interested in psychic phenomena, and many people have been disquieted, fearing that experiment along these lines may put them under subjection of evil beings. It is urgent, therefore, that Professor Rutot's conclusions upon the nature of these «demons» should have as wide a circulation as the first announcement concerning the entities themselves.



Professor Rutot affirms the following:

«Concerning the nature of the hostile entities who gave themselves the name of «demons», we are able to give reassuring information for, after a thorough examination of the question, we have found that these so called «demons» consist exclusively of discarnate spirits, or actually of living persons vowed to obscurantism. After an analysis of numerous communications of somewhat similar character (of which those of Dr Prosper Van Velson may be taken as an example), it has been made evident that the character of discarnate entities remains much the same as that of their life-time, and it is sufficient simply to look around nowadays to realise that the spirit of obscurantism is far from having disappeared; on the contrary it seems to be reviving.

«It is not surprising then, that the invention of an apparatus which will permit the discarnate to communicate with the living should arouse certain entities of an obscurantist character to league themselves together to attack such a mechanism. To us, the violence of the attack indicates the importance and the value of the mechanism.

«The only real result of this opposition has been the complete suppression of the direct relations between Henri, the Inventor, and his parents; and there is not the slightest doubt that the principal object of the concerned attack is to prevent the realisation of the (astral) telephone, a further invention of Henri's which has only been partly realised and without success».

Much interest having been excited in this «Announcer», Professor Rutot gives a description of the mechanism as it now appears after four following principal elements:

- (1) Two commercial electric batteries connected together.
- (2) An ordinary commercial electric bell.
- (3) A group of two glass prisms placed vertically and in parallel about 15 cms (a fraction less than 6 ins.) in length. One of these prisms, that one which is closest to the battery, should be first covered with a thick coat of commercial resin.
- (4) A triangle made of exceedingly thin wire freely hung and serving as a commutator.

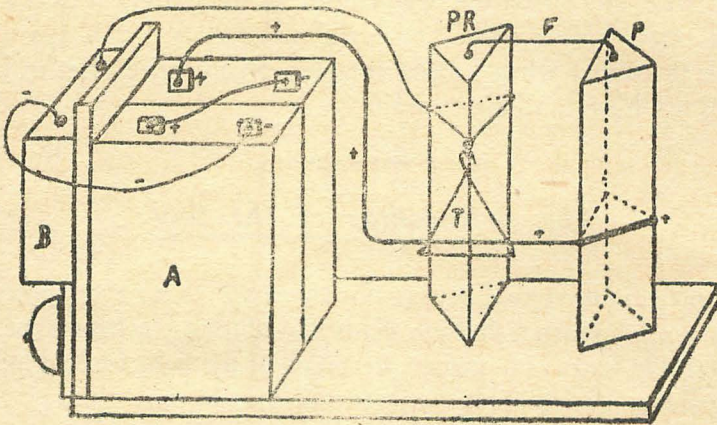
These four elements should be attached to a base in the manner that is shewn in the schematic drawing given herewith and the connections of copper wire should be made in the following manner:

From the positive poles of the battery comes a wire which bends vertically and then bends again horizontally to terminate in a copper band near the base of the prism not covered with resin. From the negative pole of the battery runs a wire to one of the poles of the



electric bell. Near the top of the prism which is covered with resin, there is a copper band which is wired to the other pole of the electric bell. The two prisms are placed in such a manner that the horizontal positive wire passes at 12 mm. or a fraction less than  $1/2$  inch in front of the angle of the angle of the prism; the two prisms being connected at the top by a wire of aluminium. Finally, from the copper band which encircles the prism covered with resin, and at the angle which is on the side of the positive wire is a little loop in which is hung the tiny and very light triangle of wire, which thus hangs vertically, the dimensions being so calculated that its base is between 5 and 6 mms. ( $3/16$  inch) below the positive wire and about the same distance from it.

The triangle thus can swing upon its own plane and under the effect of a very slight push it can touch the positive wire, closing the circuit, and causing the bell to ring.



- A. Ordinary commercial electric battery.
- B. Ordinary commercial electric bell.
- PR. Glass prism thickly coated with resin.
- P. Glass prism uncoated.
- T. Triangle of thin wire suspended to collar on prism and serving as a commutator to close the circuit.
- F. Aluminium wire, connecting the two prisms.

Professor Rutot mentions in the Bulletin that he has been trying to secure from Henri a statement as to the method of the functioning of of this mechanism as seen from the other plane, but, owing to the interposition of hostile entities, this has not been possible. He gives the following as a tentative explanation until such time as the discarnate Henri shall succeed in getting a message through:

«The following hypothesis on the mode in which the Vander-



eulen announcer functions is only provisional and is perhaps oversimplified. We believe that the two glass prisms, of which one is covered with a thick coating of resin, play the principal part. It seems logical to suppose that a discarnate entity acting autonomously or with the help of a medium possesses the faculty to send forth a flux of energy and if this be so, this flux, which is probably of high frequency, striking the two prisms will produce thereupon two different effects. Upon the prism covered with resin this flux will produce an electric negative charge, and on the prism not so covered a positive charge. The uncoated prism is thus the positive pole of the battery, while the resin-covered prism is attached to the bell.

«The light swinging triangle of wire, being directly attached to the resin-covered or negative prism, is charged negatively, but since it is hung very close to the positive wire of the battery there is an attraction between the negatively charged triangle and the positively charged wire, on contact the open current of the battery is closed and the bell rings. This is strictly our own explanatory hypothesis which we hope to correct when further communications arise. Let us hope we shall not have too long to wait».

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### *The Friendships of the Sky*

Our globe, in its eternal voyage through space, is for ever approaching new worlds passing through fields of differing electro-magnetism. so powerful at times as to cause a deviation of the light we had held to be inflexible; saluting on its way stars of strange temperatures, zones of ether charged with electrons from constellations perhaps with a nobler civilization than our own, sailing around worlds wherein forces may have assembled that are more active and purer, perhaps even more human, than any other orb in the sky. Are we to believe that our Earth, which is so exquisitely sensitive to the least manifestation of that little dead star the Moon... can remain unaffected by the influences that surround it on every side?

Maurice MAETERLINCK

(From: *The Magic of the Stars*)

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«Liberation» was the argument used by the Serpent in the Garden of Eden when he brought Death to Eve by promising to set her free from obedience.



## The Charlatan

SHEA HOGUE

THE news was whispered all through the city, and because it was a strict secret, its spread was miraculously swift. Only, being perfectly true, few believed it.

«You have heard of that queer alchemist fellow who lives above the herb shop ? Of course ! Everyone knows him ! well, I've heard—it's a strict secret, mind !—that he's really discovered the Elixir of Youth !»

Some merely laughed. Others grew indignant and declared that « such things should not be tolerated », but when they were asked what things, and why they should not be tolerated, they could find no answer. A few people wrote to the newspapers (there are some of this breed in every town in the world) signing themselves «A Constant Reader», «Pro Bono Publico», and so forth, declaring that the alchemist was « a disgrace to civilisation », or « that the word (Elixir) is not a part of the Shakespeare—Bacon cryptogram » and more matters of the sort. A bottle manufacturer wrote to the alchemist, offering him a wholesale price, but he got no answer.

There were two scientists in the town, The secret was told to one, and he answered :

«Bosh!»

It was told to the other and he answered with a harangue that lasted five minutes of which no one understood a word. But it meant « Bosh », too.

A busybody then went and told the alchemist « for his own good, of course » — everyone has met that kind of busybody — that the two scientists had said «bosh», but the alchemist, nowise disturbed, responded :

« Naturally !

Which explained nothing, and only made the people angrier.

The news went on spreading. Stories ran the town how an ailing widow, with two children to support, had been restored to vigorous



health with a drop or two of the elixir; how the sight had been given anew to a man who had lost his vision in the service of his country; even how a little working girl, prematurely faded by work in an ill-lighted and unventilated factory, had been given back her freshness of appearance and that, in consequence, a betrothal about to be broken had turned happily to marriage. But none of these people were important, so the cases never got to the front page of the local newspaper.

The stories spread and grew. Some were wild inventions, and these found ready belief; others were true, really true, and no one credited them.

A medical commission appointed one of its members as a spokesman, and he went to interview the alchemist. To him the official practitioner spoke in serious terms of the danger of «practising medicine without a license».

«Is «The Elixir of Youth» a medicine?» queried the alchemist.

«Certainly ! » said the doctor.

« Then, as a medical man, you ought to know it ».

« NO! It is not a medicine! » thundered the doctor, finding himself shewn up in ignorance.

« Then, in giving it, I am not practising medicine », was the calm reply.

«You are a quack and charlatan. Sir!» proclaimed the doctor, and stalked out grandly.

A clergyman — one of the flabby kind — also undertook to show the alchemist the error of his ways.

«I fear, Brother,» he said, «you are engaged in unholy rites.»

« What constitutes an unholy rite, Reverend Sir ? » came the question.

The clergyman was non-plussed.

«I—I know nothing of such things», he said loftily.

«Then how do you know if your own rites are holy or unholy, since you have no standard of comparison?»

The visitor shifted this ground.

«This — this « Elixir of Youth » — he said.

«Well?»

«It is nowhere mentioned in holy Writ!»

«Neither is quinine nor cod liver oil».



«Sir, you are a scoffer and a charlatan!» And the minister went out.

The Chamber of Commerce took it up, «for the fair fame of the city», as the local orator put it. It too, sent a committee.

«We have come,» said the political spokesman, «for a sample of the Elixir of Youth you are selling.»

«I am not selling».

«What then?»

«I am giving it away.»

«For advertising?»

«For love».

«And you make no profit out of it?»

«No.»

Not to be making money out of it! This was the worst of all!

«Sir, you are an enemy to trade and a charlatan!»

So the Alchemist became well known in the city not only as a charlatan, but also as a quack, an atheist and an enemy to trade.

It was noticed, however, that the street-boys, instead of throwing stones at the Alchemist, as perhaps they should have done, would run up to him and talk in the most friendly way. All children liked him. So did all people who were in distress or in dire need.

Which made the Doctors and the Ministers and the Aldermen all the angrier.

But one day a group of «practical men», determined on action, forced the Alchemist's door, and found him, as always, poring over his furnace.

«Give us the Elixir of Youth!» they demanded, «or leave the town».

The alchemist took from his pocket a tiny phial.

«Some of it is here», he said.

Though none of the men would admit it, their eyes sparkled greedily. Each feared to let the other have it first. To express a desire would express a belief.

Among them was one really old man. He looked at the other thoughtfully.

«Alchemist,» he said, «your hair is as grey as mine.»

«As grey».

«And your step is as slow.»

«Slower.»

«And yet, if the tales be true, with a draught of that Elixir».



«I could be thirty years old, again, or twenty, if I wished. It is true.»

«Then why have you not drunk?»

«I have learned wisdom; my work for this life is finished».

The old man nodded.

«I begin to understand.»

«Shall I spin out one life beyond its needs, only to retard my return to the next? Shall I cling to the lower, only to make the higher all the harder to reach?» He held out the phial. «You are old. Will you drink?»

«Not I.»

A murmur went round the room.

One man stepped forward eagerly, then seeing that all the others hung back, he, too, hesitated.

The old man turned slowly.

«Friends» he said, «we have been wrong. It is the Alchemist who is right. This is no charlatan. He must have found the true Elixir of Youth - for he is too wise to drink it!»

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### *The Idols of Old*

The shadow-figures of the theogonies pass away truly like ephemeral dreams, but they have values as being indications of things much more real than themselves, namely, of the evolution of the human mind. The fact that a certain god-figure held sway for a considerable time over the hearts of men in any corner of the world is good evidence that it represented a formative urge in the hearts of those people, a definite stage in their evolution and in the evolution of humanity.

Edward CARPENTER

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You may look at the sky through another man's telescope, but not at Heaven through another man's soul.

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If Friendship be the best gift you can offer to man or woman be not afraid to offer it the Divine One.

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Take good heed not to confound «Peace» with «Stagnation».



## Some Spirits in China

W. CARL

**C**OMMUNICATION with spirits has been familiar in China since the earliest time. The preferred method is by means of a plate covered with a layer of fine ashes, above which a pencil or a stick is hung, this being for the use of the spirits. Some cases from the «Sin-tsi-tsia» follow:

I.—Judge Li-Yü-Hung, in his youth a frequent sitter at spirit-séances, in middle age attained an important post by passing a very difficult state examination. Shortly after his return from the city of Dung-tschou, where the great test had been held, the pencil wrote:

«Show me honour! It was I who helped you at the examination!»

Li-Yü-Hung rose, bowed profoundly, and promptly made offering of food and incense. Thereafter he asked the spirit's advice on every occasion, even sparing himself the trouble to think. Whole essays were written for him by direct writing and these were so good that they attracted attention far and wide. As some scholars deemed them to resemble the style of Tsien-Hi, a learned mandarin of the Ming Dynasty, Li-Yü-Hung asked his spirit if he were really Tsien-Hi. The answer was affirmative, but the spirit's signature remained always the same: «the man from the kingdom of darkness».

For many years Li-Yü-Hung reaped great profits from his association with «Master Tsien». as he called him. But, one day, in his absence, his son obtained possession of the materials employed in this other-world communication and offended the spirit. Tsien-Hi wrote once more, to express his resentment of the offence, and never manifested again.

II.—Li-San-Sia and Tschi-Mu-Môn were honoured aforetime by the help of a spirit Ho-Tsing, who answered every question which they might put to him; his communications were written on the ash, in the customary manner, and the two friends summoned him by writing his name on a piece of paper and burning it. One day the friends insisted that the spirit materialize, and after much discussion the spirit agreed to meet them near a tower on a mountain near by. The two friends were prompt at the place of meeting, and, after some time, they heard whistling and cries in the



air, a dark dust-cloud hurtled along in the grip of a strong wind, and, in the cloud, they saw a tall bearded man in the official costume worn during the Ming dynasty. As he came close, he snatched a long scarf from his sleeve and made as though to hang himself from a stone in the coping of the tower. At that instant the cloud dispersed and the form disappeared. There seemed little doubt that this was the spirit of an official of the Ming dynasty who had committed suicide in the manner indicated, but, from that day on, the two friends heard of him no more.

III.—Lin-Djia-Scha was of those who seek ever to hold converse with the spirits, and, indeed, so beset was he with this need that, even when on a voyage, he carried with him the materials for other-world communication. Once, while travelling, he received a message signed «Pan-Pan», offering to establish a close kinship with him. Highly flattered, Lin-Djia-Scha agreed, and the spirit agreed to appear to him that very day.

In the evening, in his room, after a soft whistling had made itself heard for some moments, a beautiful girl appeared, dressed in gorgeous red draperies. She advanced, smiling, then, seeing that Lin-Djia-Scha shrank back in astonishment she said:

«You fear me? Oh, then, my time is not yet come!»

With these words she disappeared, before Lin-Djia-Scha had found breath for reply.

Some days later the traveller passed the night in the temple Tian-ning (Heavenly Rest) in Yang-tschou. A driving rain was falling and Lin-Djia-Scha felt very much depressed. In these melancholy circumstances he remembered the beautiful girl he had seen and decided to try and summon her, writing his desire on a piece of paper and burning it, in the usual way.

A few minutes later the pencil wrote:

«I am the Buddha We-Tuo. I know that you frequent spirits. I have come to give you warning. Do you not know the laws of Heaven? It is not well that Man should seek to learn the secrets of Heaven. Unless you set your life upon better ways, that girl for whom you called will come and lead you to destruction.»

In mingled terror and gratitude Lin-Djia-Scha prayed for forgiveness and burned the materials for communication which, theretofore, he had always carried with him. Many years later he heard that, in the very place where he had first received the communication signed «Pan-Pan», a famous witch called Ma-Pan-Pan had flourished, nearly nine hundred years before.



## Notable Books

### *The Holy Kabbalah*

A. E. WAITE

Williams & Norgate, London

**T**HERE are so few books of sound value on the Kabbalah that it is necessary to lay great stress on the importance of this volume, written as it is by one of the best known English mystics. Though not entirely new, it is not yet as widely known as it should be. Certain chapters of this book are of a limpid beauty which is quite unusual and whole sections of it present an exegesis not to be found in any other volume on the subject in any other language.

At the same time it is necessary to warn the reader that this volume is not strictly an analysis of the Kabbalah as that word is usually understood, for the author takes great pains to point out that he has only chosen one Kabbalistic book, the Zohar, for his treatment and has only chosen in the Zohar those elements which are useful to illustrate his personal mystical doctrines, affirming that all the rest can be set aside. Lest it should be thought that this is an unjust statement, a phrase or two may be quoted from the prefaces: «The Doctrine of Tsure and the Mystery of Shekinah are the root of my concern in Kabbalism.. They are not of my concern solely for that which they signified in a Theosophical School of Jewry, but for whatever may belong therein to the life of Catholic Mysticism here and now» Again, «It is to be understood that this work has been written by a Christian mystic and chiefly for the use of mystics; in offering materials for their judgment, it indicates also the lines of those conclusions to which the writer leans and seeks to enforce some of them». Again: «We have proved it expedient to set aside the Kabbalah of the Talmud in order to clear the issue». Again: «The peculiar view of the Hebrews on the divine character of (the letters of) their language invested them with a certain speciousness, while, for the rest, our enquiry is fortunately not concerned with them»—Mr. Waite equally sets aside as of no importance the Zepher Ietzirah, which is generally admitted to be the fundamental work in Kabbalism. He ignores the magical tradition, and scoffs at all questions of evocation. He is too superior to admit any worth in Astrology or Alchemy and satisfies himself that the only



value that may lie in the entire Kabbalistic system is that it can be used to support Mr. Waite. We do not criticize an author's right to set forth his book as he conceives it, but we cannot deem it justifiable to announce such a book as being an authoritative treatise upon a subject whereof nine-tenths are omitted.

Before passing on to the outstanding merits of the work, one other criticism must be permitted to the reviewer. Mr. Waite has seriously injured the value of his work by a wearisome repetition of arrogant attacks against every writer on the subject in the entire world and in all ages. Thus for example: the Rabbis were engaged in «vain ridiculous subtleties»; the work of De Loria is «A reverie out of his head» Hertz «went utterly astray»; the famous treatise on Purifying Fire is sneered at because it has alchemical relationships; the work of the first Raymond Lully was «chaffer and noise»; Picus de Mirandula found «enchanted cities of mirage in many deserts of the mind»; Cornelius Agrippa «was acquainted with the artificial side of Kabbalism only»; Paracelsus «was not a student of the Kabbalah in any sense that we should care to associate therewith»; William Postel is a «somewhat puerile monk»; the Rosicrucians «give no impetus to anything except a short lived curiosity and a certain pleasant fantasia in Hermetic fiction»; Robert Fludd had «no acquaintances with the Zohar»; Henry Moore's connection with the Kabbalah is «without real increment to either». With regard to Von Rosenroth our author is less severe, but he accuses him of being «infected with the alchemical zeal» of his time. So far as St Martin is concerned «his system of mystic numbers is entirely out of line with all anterior speculations on the subject». As for Eliphas Levi, the founder of the Modern French School, Waite fairly froths at the mouth every time any French author's name is mentioned. Isadore Loëb was President of the Publication Committee of Jewish Studies, but for Mr. Waite «his erudition is not comparable to his graceful talent». Papus preferred «the imperfect equipment of past authority to modern scholarship»; De Guaita «has no message for the Student of Kabbalism», and so forth and so on.

The author probably does not realise to what degree he has weakened his book by affirming that every possible source from which information can be derived is worthless. The only thing which can be said regarding Mr. Waite's wholesale damnation is that his writ will not run, and not all students of the Kabbalah will be ready to admit that the Holy Spirit of Divine Interpretation has descended upon Mr. Waite and upon Mr. Waite alone.



Having thus warned the reader as to the two main criticisms that may be launched against this book, firstly that it deals with a deliberately restricted section of Kabbalism, and secondly that its tone is soured by the author's virulence to other writers, we may pass on to the real value of the book—to its outstanding beauties, to its superb presentation of certain aspects of Kabbalistic Theosophy and to its supreme analysis of the higher sides of Jewish mysticism, incomparable in modern literature. Mr. Waite's treatment of the Nature of God, of the Mystery of Sex and of the Overshadowing of the Shekinah, will probably not be bettered for many generations to come, if ever, and when the author sets himself in earnest to the spiritual side of his subject, every phrase of his is pregnant with meaning and every page is instinct with spiritual depth. There are not only whole passages, but there are whole chapters which can be read and re-read with the assurance that deeper meanings can be found with each reading, nor is it likely that any student of the Kabbalah has ever gone so profoundly into the mystical interpretation of the Zohar as has Mr. Waite. As an exegesis of the mystic philosophy of the Zohar and its application to Christian thought, the author of this book has produced some chapters which ought to win immortality.

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*Arrows of Light*

JOHN H. DEQUER

(Brotherhood of Light, Los Angeles, California)

Numerology has fallen upon evil days. It has become popular! The columns of many small magazines are filled with advertisements of well-meaning persons who advertise marvellous results by numerological systems, which systems are scarcely even the shadows of the true. The old science is still unknown to the pretender. Any «numerologist» who does not know Pythagorean theory and Hermetic practice is suspect. When, therefore, a book such as «Arrows of Light» is produced, attention should be drawn to it. Strongly condensed, as it is, containing sound principles representing practical numerology as applied to Divination in a responsible and dignified manner, Mr. Dequer has done an important work, even though he has not dealt with the profounder sides of his subject. All students of Kabbalism, of Alchemy, of the Tarot, of Esoteric Masonry, of Hermetism and of Astrology, will find cause for discussion in some of the findings of the author, but all would agree that the main principles are sound, the



presentation just, the illustrative material apt, and that the whole constitutes a work of value in the numerology of the present day. To what extent its divinatory method is applicable in all cases can only be determined by experiment upon a large scale, but the author establishes the right to confidence since he shows that he has applied traditional knowledge to modern issues and has never lost sight of the esoteric and spiritual value which lies beneath it.

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*Can I be a Mystic*

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by AELFRIDA TILLYARD

(Rider and Co., London)

One wonders rather what place this author will take in the history of Mysticism, for she possesses a faculty which is exceedingly rare—that of being practical and even humourous, and yet deeply instinct with true mysticism, earnest quietism and the effective application of the spiritual life. To use one of her own phrases, such a mystic possession makes it possible to «go on listening to God's voice through all the roar of London traffic». The book itself consists of letters from the Author to a Stranger who had an undeveloped mystic sense and who sought for guidance. It would not be easy to explain the charm of these simple letters which maintain a sane and healthy attitude to mysticism instead of the strained and forced atmosphere which such books usually convey; rather are they in the tone of friendly counsel and wise help along the path from someone who knows that path fully well. The book in itself contains but three underlying thoughts: The Actuality of God, and the Actuality of His World, and the certitude that the harmony between the two can be perceived by anyone who wishes it. A book to have, to read and to re-read often.

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We raise a cloud of dust ourselves, and then we complain that we are no longer able to see.

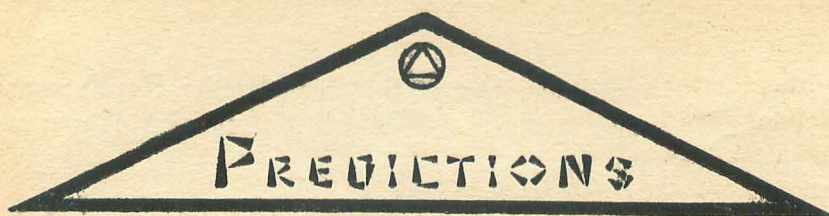
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Only the inferior boasts of his superiority.

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The first pentacle of a magic rite must be drawn upon the heart.





## National and International Astrology

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New Moon, Aug. 24, 3 37 a. m., Greenwich (to Sept. 22)

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**F**OR THE WEST OF EUROPE. — The lunation of this month falls in the 1st. house, but so close to the 2nd. house that it will undoubtedly be marked by some striking development in financial circles probly a new banking combine, with power to issue money. There will most probably be serious disturbances in the Moslem world, in the region of Egypt or Turkey. A strengthening market will be noted, but chiefly in the hands of the big financiers.

*England.* — Uranus is culminating in Aries and in the House of Religion and Learning. There is likelihood of some complicated legal question, not to be settled suddenly, but involving a constitutional matter.

*France.* — Period of prosperity, Leo being on the Ascendant. The month does not seem to be marked by any striking factor.

*Germany.* — Renewal of demand for the abolition of the Dantzig corridor. Troubles with Poland probable. Growing hostility against the President of the Republic.

*Italy.* — Favourable for the country as a whole, but there is likely to be discontent and dissension among the leaders of the government. The tension between Fascism and anti-Fascism is likely to become stronger.

*Norway.* — Difficulties are likely to be reported from this country by reason of problems concerned with the fishing industry.



*Russia.* — Armed movement on the Asian frontier. Revolt among the trans-Caucasian republics. Likelihood of formation of a trans-Caucasian entente.

*Austria.* — Popular dissatisfaction over the alliance with Italy, and interchange of pourparlers with Jugo-slavia.

*Jugo-slavia.* — Exposé of Italian propaganga trying to foment trouble between the Croats and Serbs. Threat of the overthrow of the government.

*Turkey.* — This lunation, and, indeed, the whole Solar Ingress is strongly unfavourable for the situation in Asia Minor and Egypt. There is evidence of Moslem unrest and agitation. Some outside power seems to be striving to create general dissatisfaction. Frontier troubles at many points.

*Madagascar.* — Violent storm or disaster. There is probably loss of life by cyclone, and a curious indication—the death of some prominent person by the falling of a tree.

*India.* — Peaceful negotiations do not continue uninterrupted. Some resumption of civil troubles. General dissatisfaction with the Viceroy. Likelihood of his recall by England.

*Indo-China.* — Period of great prosperity, but there may be difficulties due to the infiltration of Bolshevised Chinese.

*Australia.* — Sharp overthrow of a Labor government in one of the states of this commonwealth. The astrological indications for Australia are not very clear, as the history of the country does not permit of much sharp differentiation, as yet. Work is being done along this line.

*United States.* — The threat of illness to the President or to a member of the Cabinet continues. There is likely to be some disturbance on the Pacific Coast, and the «yellow peril» cry is likely to be raised anew. Sharp diplomatic interchanges between Washington and both China and Japan are likely.

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## A Practical Course in the Oracular Sciences

**The Tarot**  
**Kabbalism**

**Astrology**  
**Chirolgy**

### THE TAROT VIII

*(Continuation of analysis and comparison of the  
Etteila Tarot with the true Tarot)*

V. *Med. Ett.* — A woman, lightly clad, in a circular wreath, surrounded by the four symbolic animals (The 22nd of the true Tarot)—The Lion looks like a seal, but the sign of Leo over its head is conclusive. «The Sixth Day of Creation» «Earth». *Grand Oracle* A man with a club, standing in the middle of an ellipse formed by a snake with its tail in its mouth. Four animals at the corners: Lion, Horse, Elephant and Bull. «The Man with the Quadrupeds», «Earth». (The symbolism has been lost, here).

VI. *Med. Ett.* — The Sun and the Moon. Day or night, according as to the mode in which the card be turned. «The Fourth Day of Creation». *Grand Oracle* Day or night, on the same basis. «The Stars». The earth in the middle of five concentric circles, the outermost one of which displays the signs of the zodiac.

VII. *Med. Ett.* — Sea-creatures, reptiles and birds. «The Fifth Day of Creation». «Protection». *Grand Oracle* Fishes in a river and birds on a tree. «Birds and Fishes», «Protection».

VIII. *Med. Ett.* — A nude woman under a slender tree, but protected by a magnetic spiral—a very interesting example. «The Day of Repose». «The Querent, when a woman.» *Grand Oracle* Eve under the Tree of Knowledge of Good and Evil, in the Garden of Eden, the apple in her hand, and the snake coiled around the trunk of the tree. «Repose» (?) «The Querent, if a woman.»

IX. *Both forms.* — A woman seated on a throne, a sword in one hand, a pair of scales in the other, «Justice». (The 8th Arcana in the true Tarot).



X. *Med. Ett.* — A winged figure pouring from one urn into another «The Priest». «Temperance» (The 14 th Arcana in the true Tarot). *Grand Oracle.* A girl standing, holding a goblet in one hand and a chain with broken links in the other. «The Priest», «Temperance».

XI. *Both forms.* — A woman seated, with a lion either resting its head against her lap, or lying at her feet. «Force», «Memory». (The 8th Arcana of the true Tarot).

XII. *Med. Ett.* — A woman holding the Cadeucus, and refraining from stepping on a snake. *Grand Oracle.* A girl, standing, with a book in one hand, and a mirror around which a snake is coiled, in the other. «The People», Prudence».

XIII. *Both forms.* — A bridal couple being united by an ecclesiastic. In the *Grand Oracle* the bride-groom is grey-haired. «Union». «Marriage». (Some resemblance to Arcana VI in Waite's Tarot).

XIV. *Med. Ett.* — A somewhat dignified devil on a pedestal, with a man and woman thereto attached, the man being black. *Grand Oracle.* A most fantastic green demon on a rock, stamping or dancing. «Overpowering force». (The 15th Arcana in the True Tarot.)

XV. *Med. Ett.* — A mitred figure with magician's wand, conjuring at an altar with ram's heads sculptured at the corners. «Sickness». *Grand Oracle.* A very countrified magician, with a wand, conjuring by means of a wax figure. «Sickness». What is striking in both these figures is that, in the *Grand Oracle*, the Magician is also called the «Mage» and has the signs of the zodiac drawn on the cloth which covers his table, while the ecclesiastic in the *Mediaeval Etteilla* has behind him the Tau Cross. There is an element of black magic understood—or the meaning as given would not be sickness—and, in the true Tarot, one of the inner meanings of Typhon (15) is black magic.

XVI. *Med. Ett.* — The Angel of the Last Trump calling the dead to rise. *Grand Oracle.* The same, but with the people all sitting quietly on their tombstones in seeming discussion. «The Last Judgment» This is Arcana 20 of the true Tarot).

XVII. *Med. Ett.* — The skeleton with a scythe, and some pyramidal vaults in the background. *Grand Oracle* The skeleton, scytheless advancing at a run. «Nothingness», «Mortality». (This is Arcana 13 in the true Tarot. Waite's design, though entirely different from all, is based on another aspect of the true symbolism.)

XVIII. *Med. Ett.* — A monk holding on high a lantern. In the distance a basilica. *Grand Oracle* The same, but with a Church in the background. Both declare this to mean « Traitor »



or «Hypocrite», and this is a fairly sure sign of the late date of this recension, since it indicates the period of revulsion against the begging friars of the Middle Ages. How utterly astray those two series are from the true interpretation may be seen by comparing this meaning with Arcane 9 of the true Tarot.

XIX. *Med Ett.* — Against a stormy sky a square pillared building (resembling somewhat that seen in XVIII) and a ruined round tower beside it, from which stones are falling. *Grand Oracle.* A mediaeval fortified town in flames, with a tower falling, the skies sending down flame. «Misery», «Prison» (This is Arcane XVI of the true Tarot but the symbolism of the falling figures was unknown).

XX. *Med. Ett.* — A wheel in the air, much like a single coil of rope; on one side, descending, a man in a snake's gripe; on the other side, ascending, a mouse. On a branch above, a monkey, crowned, robed and with a sword. The meaning «Riches» and «Fortune» is given, which is a patent error, and shows that the collaters were unaware of the original Arcana meaning. *Grand Oracle.* The Goddess of Fortune, blinded, on her wheel. The same meaning. (This is Arcana 10 of the true Tarot).

XXI. *Med Ett.* — A king in his chariot drawn by two horses. No symbolism. «Dissension». *Grand Oracle.* The same, save that the animal has but two hind legs and two heads and four forequarters. (Arcane 7 of the true Tarot).

XXII (or 78, the last card of all). *Med Ett.* — A beggar or a leper (the latter seems more likely since he has a bell at his waist) followed by a mangy dog, passing a house. «Madness» or «Folly». *Grand Oracle.* A jester in parti-colored garb and cap and bells, with both hands to his eyes, as if blinded. «Folly» or «The Alchemist». (This is Arcane 0 or 22 of the true Tarot).

It is not worth while to enter into all the differences which may be seen, by comparing the above list with that which has already been published. The reader will see, at once, the essential character of each. The true Tarot is a teaching of the various steps of Initiation, and (as students of our Correspondence Course find) its intimate analogies to Pythagorean numbers, to Egyptian Hermetism, and to Jewish Kabbalism are so constant as to establish a check on every meaning.

But the reader must not forget that in the middle ages, only a few enlightened students knew anything of Initiation. Most people really believed that the teachings of Christianity as handed down by the Roman Church were the sole mode to salvation and that all profane learning and pagan memories led directly to hell.



Even if the clue had been given them, they could not have used it. The Roman Church may have known, and one writer has suggested that the insertion of the «monk» or «friar» as a «traitor» is a sign that this version of the Tarot came to be generally known just at the time that the Roman See was endeavoring to shake off the limpet-growths of the monastic orders, or, to speak more justly, of the monastic Mendicant orders (Franciscans, Dominicans, Carmelites, Augustinians, and Servites). The members of the Mendicant Orders were not monks but friars, unattached to any monastery, and with the decay of the original devotional spirit, the Papal rule strove valiantly to restore order, especially towards the close of the 15th Century. This was a century before the time of Galileo, and the geo-centric theory of astronomy is very clearly shown in the *Grand Oracle*.

As, however, both *Etteilla* and the *Grand Oracle* show numberless evidences of being partial misapplications of some earlier series, so old and so sacred that its true meanings were not allowed to be generally known, it is clear that the Tarot shows intrinsic proof of high antiquity and could not have been developed in the Middle Ages.

(*The analysis and practical applications of the Minor Arcanae will be begun in the next number*).

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