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OF ASTROPHYSY. ASTROLOGY.  
AND OF THE PSYCHIC AND OCCULT SCIENCES

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

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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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## Reflections

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HERE is a certain tendency to narrowness in all religious teaching, and often in much religious thinking. The search for Truth becomes so intense a quest that it begets an exaggerated value of the truths found or believed to be found. Thus the Catholic has burned the Protestant «heretic», and the Protestant has burned the Catholic «papist», with an absolute forgetfulness on both sides that the victims were Christians. Christian and Mahometan, Mahometan and Brahman, Brahman and Parsee—each in full sincerity — have used the sword as an argument, forgetting that it is the only argument which does not contain a single element of logic.

This tendency — this danger, even — is by no means restricted to the traditional religions and the academic philosophies. The newest cult and the newest theory betray this same narrowing. Benediction turns to anathema; charity becomes intolerance; hypothesis is announced as «law». Ancient occultism did not escape the infection; medieval occultism was sadly sick of it; and some of the silver spots of this spiritual leprosy have appeared in modern times.

It may be asked: What are the signs of sickening? They are as clearly marked and as easily perceived as the stages in an epidemic malady. The first sign is a weakening of study, a growing disinterest in anything that lies outside a restricted group of subjects; it is a serious symptom, for it indicates a closing of perceptiveness and an



unwillingness to accept further truth. The second sign of sickening is the establishment of a creed, an obligatory terminology, (often in a foreign tongue), a manifesto of principles; this symptom is not less serious, for it leads to the belief that anything which lies outside this creed is heresy. The third stage is the invention and establishment of a ceremonial, with ornate rites and a privileged hierarchy. The fourth stage is the assignment of divinely magical power to those rites, and the drastic exclusion from the grace of God of anyone who does not follow them.

Now, let it be clearly understood that the above is a consistent line of religious evolution and is not without high value. It serves to concentrate truth, to establish a standard of thought and of living, to teach by emotion as well as by the mind, and to bring spiritual forces into contact with believers. But such a development is evolutionary and not to be traced to any one man's clever stage-craft; moreover it is abnormal to philosophy, sub-normal to occultism, and, if of mushroom growth, is to be regarded with suspicion.

Let us analyse these stages. Occultism, to begin, cannot admit the cessation of research; it cannot exclude a study of comparative religion, nor a synthesis of modern thought, nor can it banish the quest perpetual for a fuller concordance of the human and cosmic planes, and a fuller receptivity to spiritual forces. There is no *Summa Theologicae* of Occultism, to set a bound to learning. If there were one, today, it would cease to be true, tomorrow. Occultism is intensely and extraordinarily sensitive; that, indeed, is its peculiar property.

Occultism cannot establish a popular Creed. The reason for this is not any lack of a definite and stable body of Truth to be set down, rather is it because Occultism has to deal with individual development, not with mass production. A teacher of the Occult knows that every soul is at a different point in the long series of gradations of spiritual development, and hence that teaching must vary with every student. It is the essence of esoterism that what was veiled yesterday becomes clear today, and that without a change of word.

An excellent example of necessary creedlessness is found in the problem of survival. Were it exactly defined (as some critics of spiritualism demand), the only result would be a crystallization of error, since definite knowledge on this subject requires a synthesis including matters which are not comprehensible upon the human plane as containing factors which lie outside the bounds of analogy or comparison. Yet the lack of precise definition in nowise diminishes truth.

Occultism must beware of the establishment of a formal ritual,



especially one which is merely repetitive. It can—and should—make use of rituals, especially those which are hallowed by long usage, Oriental or Occidental; it can (and must) employ rituals of its own when occasion warrants. But it is largely individual. Just as the occult student must be taught to think for himself, so must he be taught to be his own celebrant of the Mysteries — but not too quickly!

This latter phrase must not be read to mean that Occultism is democratic, that «each man is a law unto himself», or that occult laws are based on «the will of the greatest number». Nothing could be less true. Occultism does not declare that eight fools are worth eight times as much as a wise man, just because they have eight votes. The occult student has liberty on the plane which he knows, he is no more allowed to tamper with the planes he does not know than a small child is allowed to play with the switches in a power-house.

Finally, if Occultism tries to give magical powers to public rites, and does so for personal aggrandisement or showy display, it is all but impossible to keep such rites from slipping from Theurgy to Goëtie, from white to black. It is one of the most amazing and extraordinary facts in theurgic history that the Mass, Holy Communion, or Lord's Supper, despite all the changes of the ages, has never had a shadow thrown upon it.

Churches, sects and occult groups spring up continually, the average being sixteen in each century, but most of them are but the plotting of notoriety-hunters or the whimsies of fanatics. Most have dealings only with the lower astral, very few attain the higher astral, and but rare are those which reach to the planes above.

Nothing is simpler than to distinguish the false from the true. The leaders of the false are in the limelight, with big titles and personal display; the Masters of the true live in retirement, and only those found worthy know them well. The rites of the false are marked by splash and noise, with self-advertisement like that of a quack medicine; the rites of the true (such as Initiation) are private and known by their effects. A flower cannot be brought to bloom by the mere blaring of a brass band.

One of the rarest of all psychic phenomena, that of walking on the water, is reported by Baron Henri Droste in the important German review : *Zeitschrift für Parapsychologie*. This is only the third authenticated case of this character reported during the last ten years.



La Revue Spirite reports from *Ledec, Czecho-Slovakia*, a remarkable case of premonitory dream. The school mistress of the village required each of the children, as a subject for a short composition, to write of their dream. A ten-year-old boy, son of the local tailor, wrote a dramatic and rather terrifying account of his own drowning in the frozen river, together with two comrades. The day following, the incident happened in accord with the most minor incidents of the dream, and the three boys were actually drowned by a cracking of the ice in the frozen river.

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It is a matter of some interest that Professor Einstein, the well-known German philosopher and mathematician, recently affirmed he was no longer able to deny scientific proof to the phenomena of clairvoyance, and so stated before the Berlin Medical Society for Psychological Research.

### Fulfilled Predictions

On page 45 of the *SEER* the following announcement was made; Germany. — The lunation, here, falls in the fifth house dealing with pleasure. An important development of the German cinema industry is to be expected. This announcement was for the lunation beginning the 28th. July. On that very day the announcement was made of the signing of a contract between the Siemens-Halske Corporation and the principal American companies, constituting a world-movement in the cinema industry, and ending the long boycott.

On the same page : China. — Anti-foreign hostility will grow. Danger of fusion of Chinese parties against the new group of Powers. Navies ordered to Chinese waters. At *Tajansaja*, during the first week of this lunation, the building of the Japanese Consulate was burned. All foreigners were driven out, and all their houses pillaged and burned. English and American torpedo craft steamed up the river to take refugees aboard. An American gunboat was attacked and two American sailors killed. On Aug. 2 an American cruiser was sent with plenary powers to Chinese waters. On Aug. 12, an agreement between Japanese and American naval commanders was made whereby they will work together.

A very remarkable case of exact prediction may be noted as from the June number. Both in the *SEER* and in *l'ASTROSOPHIE* we



foretold a great disaster at sea, although it was in the height of the summer season. We even specified that this would be a Dutch vessel, rendering the prediction a very narrow one. The very day of the lunation, the first-class Battleship Sumatra, the largest Battleship belonging to the Dutch Navy took fire in the Sea of Java, and the crew—of more than a thousand men—was ordered to the boats. One of the most sensational catastrophes possible was averted by a hair, and on the very day of the lunation!

Curious, at least, and perhaps more exact than seems at first sight is the prediction (page 45). America. — United States. — An unusual epidemic—something like a very virulent hay fever or poison ivy infection—may be a characteristic of this lunation. Under date of the 8th August, medical reports show that owing to the intense heat, the death-rate has been higher than in any summer month for fifty years, and that typhoid fever of a rather unusual variety has been especially virulent.

Also on the same page : Egypt. — Diplomacy very active concerning the affairs of this country. — In a debate in the British House of Commons it was announced that an entirely new policy would have to be employed in Egypt and in India, since at no time has British prestige been so seriously menaced, and that a start should be made with Egypt. This is almost word for word with the prediction made of England—Loss of prestige.

On page 44 the following prediction was made : Turkey. — Contra-modernist revolution threatened. — A plot against the government was unearthed at Constantinople, during the first part of the lunation, and on the 9th. August 60 of the ringleaders were arrested, among them some of the conservative and most respected leaders in the city. On Aug. 11, Fethy Bey announced that the present government must be annulled and that he would assume authority. Turkish stocks rose sharply on the Exchanges of the world on this declaration.

In the August number of the Seer, it was predicted: Asia Minor. — Serious trouble among the Moslem peoples. The Sheik-el-Islam, on Aug. 11 announced that the Soviet government was hostile to Islam and that all Moslem peoples should revolt against it.

Other fulfilled predictions are omitted for lack of space.

To be negligent or disrespectful to old age is to dishonour and make of nought the house where we shall ourselves pass the night.



## Re - Incarnation

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M. D. TURNER

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We shall return and find again  
The silver slant of summer rain,  
The trees that bend beneath the moon,  
The golden scented afternoon.  
The curving hill, the sleeping sea.  
The star beyond the poplar tree.

We shall return, but where will be  
The treasures of our memory?  
Frail thing which no man knew — pale flowers  
We gathered through the crowding hours  
Which built our lives in buried years.  
Treasures untouched by joy or tears,  
Sheltered in silence—unpursued—  
Companions in our solitude.

We shall return, but where will be  
The treasures of our memory?





## Favourable Elements for September - October

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

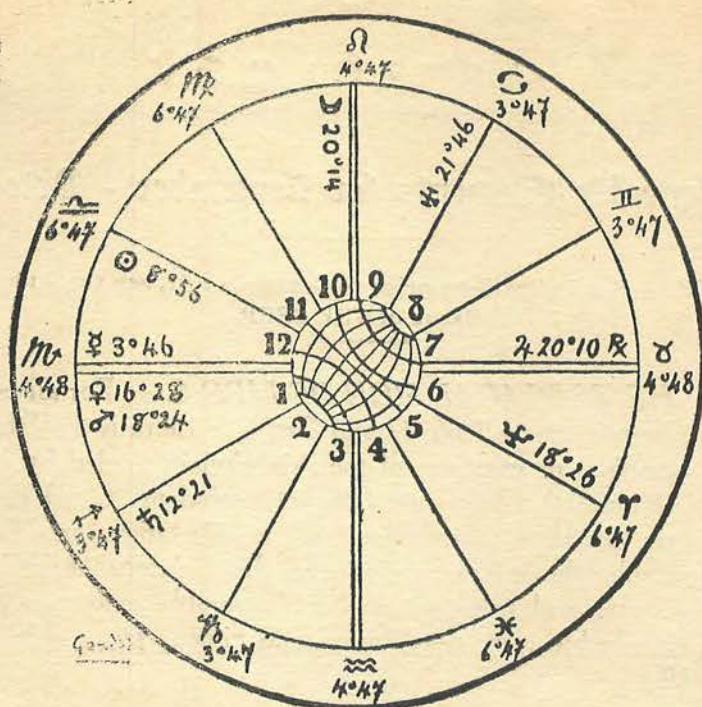
**T**HE ZODIACAL SIGN OF LIBRA. — For all persons born between Sept. 22 and Oct. 21: Libra is the 7th sign; cardinal or creative; of the Air triplicity; ruled by Venus (diurnal throne); outer character—judgment and dependence; inner character—perception and manifestation; in Medical Astrology rules the lumbar region and the kidneys; maladies — kidney diseases and urinary troubles; favourable colour — ultramarine; favourable gems — diamond and zircon; favourable number — 10.

*Favourable Days and Hours.* — According to Lunar and planetary aspects the most favourable days will be : Sept. 22 nd. all day; 23rd. morn.; 24 th. all day; 25 th. all day; 26 th., morn.; 28 th. morn.; 29 th. morn.; Oct. 1 st. all day; 5 th. after.; 9 th. all day; 10 th. all day; 12 th. all day; 16 th., morn.; and 19 th. morn.

*Unfavourable Days and Hours.* — According to Lunar and planetary aspects, the most unfavourable days will be : Sept. 23 rd. after.; 26 th. after. 28 th. after; 29 th. after.; 30 th. all day; Oct. 3 rd. all day; 4 th. all day; 7 th. all day; 8 th. morn.; 11 th. after.; 14 th. after.; 18 th. morn.; and 20 th. morn. Days not mentioned are of doubtful favour.

*Medico-Herbal Suggestions.*— Libra rules the bilious sanguine temperament and is classed as hot and humid. It is a dangerous month for the health, and nervous unbalance is common. More sleep than usual is necessary. Fresh nuts are valuable. The most favourable infusions or teas are as follows : from Sept. 22 — Sept. 20, camomile tea; from Oct. 1 to Oct. 10, bitter-sweet and valerian infusion; Oct. 11 to 21, linden-flowers sweetened with honey, preferably of white heather.





ASPECTS.										
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Born at Purbander, near Bombay Oct 2, 1869 at 7.45 a. m.



## Horoscope of the Month

### “MAHATMA” GANDHI

**Hindu lawyer, a principal figure in the «Nationalist» movement in India**

Without taking into consideration, in any way, the political questions that underlie the «Nationalist» movement in India, of which Gandhi has put himself at the head, it is evident that an analysis of his horoscope—at this time—possesses a peculiar interest.

Without beating about the bush, it may be stated that the horoscope is not a favourable one. It is self-seeking to the last degree, and thoroughly typical of a notoriety-hunter. It may be taken almost as a typical example of the pure agitator, by reason of the triple accentuation of the personal element in Scorpio (Mercury, Venus and Mars), all on the Ascendant, and the fantastic note in this notoriety is emphasized by the Moon in House 10 square to Venus, square to Mars and square to Jupiter. The Sun, which is the indicator of the Soul, or the Inner Self, counts for nothing in his horoscope, being feeble and in House XII; the Moon, or the Outer Self, dominates everything, with the influences of Scorpion. In a word, the horoscope of Gandhi is mainly Scorpio and Moon.

A few months ago, the English astrological review «Star Lore» gave an interpretation of this horoscope setting the planetary position of Gandhi in juxtaposition with those of Oliver Cromwell and of Mussolini. All three had Scorpio on the Ascendant, but Cromwell's Ascendant opposed a feeble Saturn, sign of the weakened Stuart dynasty; Mussolini's Ascendant opposed a strong but afflicted Neptun, indicating the bolshevism and revolutionary socialism which the Italian dictator so efficiently laid low; and Gandhi has a weak Jupiter to face, an indication of a governing power that lacks authority and thus permits Gandhi's individualism to take effect.

It is very curious to note how his horoscope hangs on Lunar influences, that is, on popularity. It is nowise intellectual, not even up to the average, Mercury's strength is only in self-advertisement. Except for a weak and doubtful quintile to the Moon, the Planet of Mind is without any importance in Gandhi's chart. It would be difficult to find a weaker Mercury in any nativity.

Venus and Mars in conjunction, in the Ascendant, the two personal planets, are both in opposition to Jupiter, indicating agitation and attack on authority, both are quincunx to Neptune in the bellicose sign of Aries, and in House VI, the house of servants and revolt.

Happily, there is one good aspect, and that is the combined trine of Venus and Mars to Uranus, the planet of reform, in the domestic sign of Cancer and the House of Religion. In this connection it is curious to remark that Gandhi sought to establish «the spinning wheel in the home» as the basis for his social reform.

Judging from these two trines, there is every reason to suppose that India will gain at the last by the Nationalist Movement, but this horoscope certainly suggests that the Nationalists of India need a chief of more worth if their aspirations are to be realized.



## Esoteric House Neighbourships

IN ESOTERIC Astrology the horoscopic chart is divided in two parts, Ascending and Descending. The former contains the houses 3-10, the latter the houses 9-4. One is connected with the Expression of the Self, Egoism in its largest sense, the other is connected with the Expression through others, Altruism in its largest sense. This divisions is based upon the apparent movement of the Sun, which, from latency, starts to manifest it-self at the I. C., comes to Expression in the Self at the Ascendant, and reaches its apogee at the M. C. where the Self is fully expressed in the outer-world. The same with the Descending half. At the Descendant the period of individual manifestation is ending and the Self becomes merged into others and finally finishes again in the I. C. the *occult* house. Going up from I.C. through the Ascendant the Egoist Expression of the Self steadily increases; going down from the M. C. through the Descendant the Altruistic Expression steadily increases.

From this *esoteric* idea the following *exoteric* rule might be deducted. It is generally admitted that the *force* of any planet in a house is increased when it is nearer to the cusp of that house. But *the quality of the things represented by the house is better if the planet is near the cusp and is not so good if the planet is near the end of the house.*

Starting from the third house, this idea may be illustrated as follows. From the Egoistic standpoint it is better to work (3) for material wealth (2) than for a home (4). Considering always the two houses adjoining the house under consideration; thus going round the circle:

It is better to use your wealth for your personal expression (1) than to give it to your family (3); to combat enemies (12) than to acquire wealth (2); to turn enemies (12) into friends (11) than to let them outdo you (1); that friends (11) help you in your career (10) than that they become enemies (12); and to have a profession which is in accordance with your own philosophical views (9) than to be pushed by friends (11).

Now we come at the Altruistic half of the circle. A philosophy (9) which occupies itself with the life after this one (8) is higher than a business (10) philosophy; It is nobler to die for someone-else (7) than to die (8) in a certain religious belief (9); A marriage where the idea of service (6) comes to the foreground is better than a marriage (7) where the sex (8) plays a prominent part; Service (6) for duty (7) is not so noble as to serve for love (5); service (6) to the children (5) is higher than service to the woman (7); To love (5) which implies services (6) is noble, but loving (5) so that future humanity finds a home (4) is better still.

C. V.



## Freemasonry and Astrology

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TH. J. J. RAM

(From notes taken at a lecture given before a General Meeting of the Astrological Society at Amersfoort, Holland).

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**A**STROLOGY is the universal science and presents the interdependence of all forces and factors in the Cosmos, as well as giving a definite picture of the Cosmos itself. It may be allied in a certain sense to Freemasonry, and, in all cases, should never be considered merely as a method of reading horoscopes.

One of the analogies which may be drawn between Astrology and Freemasonry, is that both may serve as a «directing» of the mind, both possess a certain orientation, and both seem to have gained a special quality of instructions from the East. Masons affirm that Freemasonry gives more than ethical teaching and brotherhood, that, in the Unity of Humanity, its higher teachings will satisfy the man who desires to guide himself. (1) Astrological symbols are found in its symbolism and these help to explain the true meaning of the phrase that «man is formed in the image of God».

The strong bond between Astrology and Freemasonry, as I see it, is that both desire to pass from theory to practice, both seek to establish wise conduct on the basis of fixed laws. But where are Fixed Laws most readily to be found? In the movements of celestial bodies.

Conscious self-education is one of the aims of Freemasonry; conscious self-education is one of the principles for which a horoscope is most useful. Both strive to teach by a basic knowledge of the Cosmos, and it seems to me that there are conditions in which a knowledge of each of these branches would be useful to the other, a Mason would be a better Mason were he an astrologer; an astrologer would be a better astrologer were he a Mason.

The application of knowledge provided by a horoscope is absolute-

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(1) It is, however, wise to point out that the writer is referring to ideal Freemasonry, to the higher teaching of that Order, wherein the full value of the symbols is taught. Unhappily, as most Masonic writers, admit, this higher teaching is lost. The Editor.



ly as necessary as the application of the power of the electric current in order that we may obtain heat, or light, or power. Knowledge of the Cosmic influence, likewise, is of little value unless that knowledge be applied, and I submit that Freemasonry may serve as an application; I would even go further and suggest that astrologers might find some keys to horoscopic interpretation in the Masonic rituals.

Should every one, then, become a Mason? No. The essence of Freemasonry may be as universal as the inner state of Man., but its application is for those who have a certain predisposition thereto. Even Freemasonry must possess a certain one-sidedness, for the Universal is not to be caught in a cup. Two other great schools exist for the higher learning: the Rosicrucian and the Hermetic.

Astrologically speaking, there are three lines of pressure in the Cosmos; these may be named Sun-Saturn, Venus-Mars, and Jupiter-Mercury. These are bracketed here as polarities, the Unity manifesting as Duality, returning again to Unity once the path of experience has been trodden.

My studies have brought me to the conclusion that the Sun-Saturn line of pressure is that upon which Freemasonry lays the principal accent, and I should be ready to affirm that all persons having strong aspects between the Sun and Saturn in their horoscope, even if these aspects be bad ones, would find the unfolding of their higher powers to be more readily rendered possible by the aid of Freemasonry.

The Rosicrucian teaching follows more closely the Venus-Mars line of pressure, or the Action-Aspect (as contrasted with the Will Aspect of the Sun-Saturn line), and this has to do largely with the transmutation quality, such as, for example, the transmutation of passion into love, or of self-sufficiency into altruism.

The Hermetic teaching lays its principal accent on the evolution-line of knowledge, and as such may be called the Desire Aspect, thus maintaining the well-known Hermetic Trinity of Desire, Will and Action. It has much to do with science, with critical investigation, and was (and is) closely associated with alchemical studies.

In the Mystery-Schools of old—from which all modern occult teaching is derived—Astrology was taught to the higher pupils as the crowning element of study. It was taught to be used practically, and, to this very day, one of the principal uses of astrology is that each student thereof may attain spiritual autonomy. By the close study of his own horoscope every man may learn what is the spiritual path on which he can travel most fitly, and at what moment it is best for him to set out upon the different stages of his spiritual journey.





## The Garden of Eden According to Philo the Jew

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Dr. E. E. DE HENSELER

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**A**BOUT the year 20 of the Christian era was born, in the tribe of Levi, a man who came to be held in great esteem by his contemporaries : Philo, the Jew. He lived at Alexandria, the chief centre of neo-Hellenic civilization, and it is recorded of him that he was profoundly read in the ancient literature of the Greeks, was an accomplished musician, and had a wide knowledge of geometry and astronomy. He left among other writings a work of some magnitude which is, in a sort, an esoteric key to the Old Testament, and we purpose to comment on certain paragraphs of this work, especially those dealing with some significant verses in the first three chapters of Genesis.

If comparison be made between the psychic key which was established by Philo the Jew, and that which was given by Fabre d'Olivet, in his work « La Langue Hébraïque Restituée », it is of the most intense interest to note how the same Mosaic narrative may give rise to two teachings entirely different from each other. It is clear, moreover, that these two teachings are in nowise contradictory; they treat of matters entirely distinct and each forms a treatise having nothing to do with the questions which may be studied by the means of other keys. (Students may remember the ancient rule that all truths, all symbols, and all sacred tongues possess seven esoteric keys).

A few general considerations may be useful to serve as a foundation. At the beginning of Genesis, Moses declares that the world was created in six days. Why-6? Evidently this cannot be for the reason that God needed a given time to accomplish His work; He could have created it instantaneously. If, therefore, Moses speaks of six days, are we to understand thereby that the Universe had need to be brought into being by some definite arrangement, or in some certain order?

Now Number is closely related to Order, and it is for this reason



that a Number appears at this place. It is also to be observed that odd numbers are considered as masculine and that even numbers are deemed feminine. Thus since 6 equals  $2 \times 3$ , it is the product of the even by the odd, God being expressed numerically by 1, the synthesis of all numbers, according to the basic esoteric numeral key, which we have not the space to develop in the present article. This manifestation of what is represented by odd numbers (divine), in what is represented by even numbers (cosmic) is a mode of expressing the hidden teaching that the Cosmos consists of male and female forces, or positive and negative polarities, and is the result of the interaction of these forces, one upon the other.

The first chapter of Genesis does not speak of the physical creation of the Universe (which is found in the second chapter, beginning from verse 4), but rather of the mental creation emanating from Divinity. This may be readily grasped by an illustration: An architect is about to found a city, he sees «in his mind's eye» the principal buildings, the lie of the streets, etc... thus, while there is a veritable creation, it is to be perceived only on the mental plane. Hence, when Moses declares: «In the beginning God created.....» it does not follow that he is referring to things created in the domain of time, for, before Creation, Time did not exist, since Time is none other than the movement of the celestial bodies, and hence could not be before there were any such bodies in movement. Hence «in the beginning» does not refer to action, in Time, but to idea of Order, the *Primum Mobile*.

Moses thereafter proceeds to detail the creation, according to logical order, treating successively of all that lives upon the Earth, and goes on to state (i. 27) «God created man in His own image, in the image of God created He him, male and female created He them».

Let us examine a moment the first part of the verse: «in His own image». It is obvious that this cannot have anything to do with the physical body of Man. Since God is Perfect, omnipresent, being elsewhere described as «a Spirit», He cannot be contained in any definite or limiting physical body, for the reason that everything limited is by that very fact a thing imperfect; rather must this phrase apply to the true man, the Monad, which should contain in itself, as in a mirror, all the power and the wisdom of God. This is exactly what all philosophies have always declared, and we may add that Evolution, using Reincarnation as a means, has no other goal or reason for its existence than to enable us progressively to pass upward so as to set in action the powers which are latent in us.

Another point is worthy of attention. In the preceding verse Moses puts into the mouth of God the following words: «Let us make man!»



which goes to show that it is no longer God, as a Solitary Entity, Who is the Active Agent of Creation, but that He is aided or deputed action; and this is a detail which we should not fail to remember, since it explains the imperfections of the human body, of our lower personality, which is not the direct work of the Logos.

In the first chapter of Genesis we are dealing only with the Architect creating His world in thought, and this is set forth clearly in the 4th verse of the second chapter, where the material creation is set forth. Thus it is in the second chapter that the physical world truly appears, with Man being «formed of the dust of the ground». Moses shows us an immense difference between the physical man, as conceived by the Logos, and man as created; the former being a creation of the Divine Mind, a formative plan or model (*une maquette*), an incorporeal being of double nature and, as a model created by God, imperishable in the domain of Time; while the second, or purely physical man as perceptible by the senses, is created of terrestrial substance though animated by the spirit, the latter being divine.

Thereafter God «brought every beast of the field and fowl of the air unto Adam to see what he would call them». It is clear that this cannot mean that God was in doubt as to the nature of Man or of the animals, but Moses herein desires to indicate the liberty which Man possesses to know the laws of the Cosmos (symbolised by the animals) and to follow them. This passage deals specially with the relation of the Cosmic Law to Man. Prior to this declaration it had already been written that God had «planted a garden eastward in Eden; and there He put the man whom He had formed». We are now in a position to make clear this detail according to the key which is before us.

Without doubt, comments Philo the Jew on this passage, Moses had no intention of suggesting that God planted a garden for His own pleasure, but rather that God planted certain virtues in the human race, virtues which are in themselves a reflection of the Divine Virtue and which are symbolised by Paradise. This word, indeed, signifies «delights», and virtue is the cultivation of peace, of gentleness, of joy, all of which lead naturally to the meaning of «delights»; the paradise or the garden is in the East, since in the same manner that the Sun, rising in the East, drives away all the shadows of the night, so does the rising of virtues in the soul irradiate it and drive all shadows forth.

Not only does Moses say that God «put there the man that he had formed», but, further on in the text, it is said that He «put him in the Garden of Eden to dress it and to keep it». This suggests that two men (or Man in two aspects) were placed in Paradise, these being the



Man who was created from the dust of the ground (our lower Self,) and the Man created in the image of God. It is this latter whose duty it is to cultivate and protect virtue, since he is the activating force; the other, the man of clay, (who forms the subject of the second chapter of Genesis) is only placed in the garden, as a dweller therein. Not to the latter is it given the right of culture, for to cultivate virtue, it is necessary to possess a memory which can retain the wisdom which has been acquired, and also a perseverance to attain the Good. The lower personality has not any true memory of acquired Good — since, at each incarnation, a new personality is formed — nor, indeed, can it give itself to this quest, being only a witness to what passes around it; later we shall see this Inferior Self banished from the Earthly Paradise because of its alliance with the spirit of pleasure.

Also we are told that «out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the Tree of Life also in the midst of the Garden, and the Tree of the Knowledge of Good and Evil.» The writer symbolizes different virtues by different trees. They were pleasant to the sight, implying that virtue is excellent in theory; they were good for food, implying that the practice of virtue is advantageous.

According to the esoteric key provided by Philo the Jew, the Tree of Life symbolizes Goodness, in which all other virtues subsist, and hence it is in the centre of the Garden; as for the Tree of the Knowledge of Good and Evil its position is not indicated, and this purposely, for Knowledge is not only in our Higher Self—of which the whole Garden is a symbol—, but also in our Lower Self. In other words, this Tree is at the same time in the Garden (of our Higher Self) and outside it in that which concerns the power of Knowledge.

And again: «A river went out of Eden to water the Garden, and from thence it was parted and became into four heads». This single river symbolizes abstract virtue in general, which gives birth to all virtues in particular; the four «heads» or branches of the river are four particular virtues: prudence, courage, temperance, and justice.

«The name of the first is Pison; that is it which encompasseth the whole land of Havilah, where there is gold». The word «Pison» signifies «abstinence», and Prudence requires that every soul abstain from all iniquity and remain ever on the alert—this river flows in a circle—it «encompasseth». This circular symbolism indicates that this particular virtue is gentle, calm, favour-giving, the circle being the symbol of good and gentle thoughts, just as «gold» symbolizes that which of all fusible substances is the most esteemed. So, also, the virtue which



riser superior to all others is Prudence. «Havilah» indicates stupidity. Prudence is good when it encircles (or conquers) the excessive desire for glory, for pleasure or for gain.

«And the name of the second river is Gihon, the same is it that compasseth the whole land of Ethiopia». «Gihon» means «the breast», or, in another sense, «the animal which defends itself with its horns». This river symbolises courage, which virtue ancient authors declared to have its origin in the breast. Ethiopia or «Cush» signifies «cowardice», and courage encircles or conquers cowardice.

«And the name of the third river is Hiddekel; that is it which goeth towards the east of Assyria.» This third virtue is Temperance, which sets itself against all the pleasures which so often become the master of life, for «Assyria» indicates «direction» or «mastership».

These three virtues are named in a certain definite order. Our Personality or our Lower Self is triple: 1) the lower mental, or the seat of thought, the reason; 2) the astral, whence come the emotions and the passions, and; 3) the physical self, or the seat of desire. It will be seen that these three Particular Virtues are in correspondence with the three centres of life: 1) Prudence is in relationship with the Mental what should and should not be done; 2) Courage, which sustains the astral; and 3) Temperance, which moderates desire.

«And the fourth river is Euphrates». This latter word signifies «fertility», and symbolizes Justice. Effectively, when the three lowermost bodies are in harmony and in submission to the Ego, then Justice rules, for if the Lower Self is in control, there is, disorder and injustice.

The third river is said to flow «before Assyria» or «toward the east of Assyria», but not to encircle it. The reason is this: if Prudence and Courage can truly erect a circle of fortifications around stupidity and cowardice and can abolish them, then Temperance can act more freely. Temperance, in itself, is impotent to quell desire or the wish for pleasure, since our physical constitution demands that we have some recourse to food and drink, which satisfy the desire of the stomach, and since also the obligation of procreation is necessarily attached to sensual desire; hence Temperance may modify, but cannot destroy. The fourth river, then, in the symbolism is not attached to any country, since Justice neither attacks nor destroys; this virtue acts strictly without prejudice and never seeks destruction.

It is not until later (verse 16) that the word «Adam» occurs for the first time. We shall deal with this in the concluding section of this article.

*(To be concluded).*



## Atlantis, The Land Unknown

PAUL LE COUR

President of « The Friends of Atlantis », Paris

**O**F ATLANTIS, the great unmapped continent, much may be said which is equally applicable to the «Terra Ignota» which, less than a century ago, covered so large a territory in the map of Africa. Since that time, the great region which had been left a blank has diminished continually, and now it is no more. There is no longer any «Unknown Land» in Africa.

It is not to be doubted that even if much light has recently been thrown in the problem of Atlantis—an enigma for how many centuries!—if, little by little, one may perceive the sketching out of the history of that primitive people, the Atlanteans, from whom many of us believe have come all science, all art, and all religion, none the less there still remains to be settled the question as to where Atlantis was situate. Even those who agree, in general, that the Atlanteans existed, (1) differ widely in their speculations as to their geographical habitat. Some have placed Atlantis in Scandinavia, others in Belgium in Tartary, in the Sea of Azov, on the hills of Palestine, or fringing the deserts of North Africa. It is well known that most of the students of the Atlantis problem, however, place the lost land in the Atlantic Ocean (to which it gave its name) opposite the Pillars of Hercules—now known as the Straits of Gibraltar—as is set forth in the writings of Plato.

A most disconcerting fact is that if one considers the various arguments which are adduced in favour of this or that location, all seem to have reason on their side. This is a fact of more importance than seems, and instead of being taken as an evidence of the indeterminate nature of the quest, it serves to emphasize its probability. Each student becomes so intensively a partisan of his own ideas, however, that he does not seek the connection between his discoveries and those which have been made by others. As soon as some analogy is made, or some resemblance found between some corner of the globe and the Platonic description, some one will cry «Eureka» and publish that «Atlantis has been found!» A few enthusiasts go even so far as to declare that the ancients did not know the difference between a peninsula and an island, or affirm that there were «Pillars of Hercules» in all sorts of places besides those at Gibraltar.

(1) A very considerable school of occultists holds that «Atlantis» represents a stage of human development, rather than an actual and tangible civilization occupying «cities» on a now submerged continent. The Editor.



In our more scientific epoch, it belongs rather to take up this problem from some other point of view than merely to establish seeming similarities between Plato's description and the topographical factors in different parts of the globe.

During the last century, Francis Baily, an English astronomer, one of the founders of the Royal Astronomical Society, and a man famous for the rigorous exactitude of his methods, suggested a scientific means for the determination of Atlantis. This consisted in a thorough and critical examination of the celestial sphere as portrayed in the earliest and most primitive example. The earliest celestial map must have been established by a people which had reached a high degree of knowledge, and its value as a means of locating the region where it was drawn up lies in the fact that it contains in its notation only those stars visible from a certain zone of the Earth.

It is true that this serves only to give us the latitude, since a stellar zone is equally observable at all points of a geographical latitude, and the longitude is still to seek. None the less, it permits the elimination of all theories which situate Atlantis south of 50° N. Latitude, and thus sets apart all discussion of North Africa, of Palestine, of the Sea of Azoy and even of the Atlantic opposite the Straits of Gibraltar—certainly insofar as the point where the chart was drawn, though this does not exclude the fact that there may have been a southern projection of Atlantis, or Atlantean Islands opposite the said Pillars of Hercules. Likewise it disposes of all theories which place the Atlantean civilization in India, or in southern climes.

At the time when Baily worked upon the problem, the recent discoveries in Yucatan and other parts of the American continent had not been made, and the English astronomer decided that the most probable site was in Tartary. It does not seem to us, however, that this theory can be maintained.

The method used by Baily needs to be supported by corroborative research, and one of the best lines for this is the study of ancient myths and legends and the quest for the origins of basic religious theory. Documents are not lacking along this line, and it is necessary only to put them in order and to interpret them.

Among these myths is that of the death of a god, and his resurrection after a period of six months, and is clearly seen in the legends of Adonis and Mithra. This Solar myth, which is found in all primitive religions, is believed by R. M. Gattefossé to indicate that, at the period that this myth was formed, it had its origin in a country where the nights and days each 6 months long. But, since these countries are at present uninhabitable, Monsieur Gattefossé suggests that the



inclination of the globe was suddenly changed by some shock of cosmic origin, which produced the phenomenon in question. According to Gattefossé, then, Atlantis, under the name of Hyperborea, existed in the region of the North Pole.

There are several objections to this curious theory. Firstly, astronomers are agreed that the Earth has never suffered from the shock suggested. Also, had the axis of the Earth been perpendicular to the ecliptic, polar countries would have known either a warm period, such as the Carboniferous—before the cooling of the Earth's crust (2)—or the glacial climate of today. Yet we may retain some of the ideas suggested by Mons. Gattefossé and apply them to the region between 50° and 60° N., a temperate climate favourable to intellectual development.

In a word, at this latitude, the northernmost habitable, the change between summer and winter is strongly marked, the Sun descends low on the horizon, and, at one time, the night is twice as long as the day. When, then, the days lengthen, Adonis is resuscitated, and the feast of the resurrection is celebrated. Thus both myth and astronomy agree upon the point of latitude determined. The question of longitude seems to be determined by ancient documents treating of the British Isles, and especially Ireland. Already the problem comes within narrower limits. We can concentrate it still further in comparing the Scandinavian sagas, the traditions of the North American Indians, druidic remains and bardic chants, and also in closely considering the gradual sinking of the European Continental shelf, which led to the formations of the English Channel, which is clearly shown by the veins of lead ore which may be found in the Scilly Isles, Cape Finisterre, and the Spanish shores of the Bay of Biscay. It is of interest to remember the importance of bronze in the early ages, and tin is a necessary alloy in bronze.

We have said enough to support our opinion that the Hyperborean Atlantis, deemed the original home of science, religion and art, the mother-country of thinking humanity, should be sought in the North Atlantic, not far from the British Isles. It was the northernmost portion of the Atlantean archipelago, of which the southern part (the last to disappear) was where is now the Sargasso Sea. There, probably, was situated Poseidonia, the principal island of the archipelago, and there was raised the great temple to Poseidon, the «monarch of this world», «the master of the Earth» as the Greeks named him, father of all the ancient initiations.

*Translated (by permission) from the French version published in «La Facciola», Turin.*



## From Dream to Reality

AIMÉE BLECH

**M**Y SON ! Who shall save him ? May Allah, the all-Merciful, and His Prophet have him in pity !  
And Fat'ma, the favourite wife of the caliph, joined her hands in acute distress. The caliph nodded his head sadly in agreement, for Ahmed was their eldest-born and most loved son.

For a long time some strange sickness had seized the youth. His pulse beat feverishly night and day, his eyes had lost their lustre, there was no longer any smile upon his lip. Sometimes, in delirium, he murmured a few disconnected words, but his mother tried vainly to decipher their meaning; they gave no clue to the mystery.

The wisest doctor in Bagdad declared that his science went not so far as to enable him to diagnose the evil.

«Make the young man talk !» he insisted, however. «Gain his confidence. This secret malady may be an all-devouring passion which may lead your son to the grave before we a remedy.»

The parents protested. What, Ahmed the prey to love ? Their son — who had never seen a woman unveiled, nor lifted an eye to a woman ! Ahmed, whose thoughts were only of the Quran and the teachings of the Prophet !

None the less, when the physician was gone, Fat'ma thought again of the strange words.

«Light of my sky, perfume of my dusk, speak !» she said. «Tell me your secret. Trust her at whose bosom thou hast been nourished.»

But Ahmed refused to speak. None the less, when day after day passed, with his mother's prayers constantly renewed, one day the young man raised himself on his cushions.

«My Mother,» he said. «your tears have fallen on my forehead in a gentle reproach and I have not longer the right to resist. Know, then. Yes—I love... I love a woman—if, indeed, the radiant vision, which I have seen was truly a woman. And I cannot forget her — she haunts me — she obsesses me — it is a torture.....»

«Name her ! Name her quickly ! I will go seek her !» interrupted Fat'ma.

«Impossible !»



«I will so beseech her that she must consent! Is she, then, a favourite wife? Or a princess of high rank that you are so despairing?»

«I do not even know where to find her!» murmured Ahmed. «I have seen her only in dream. One night, O my mother, after a long meditation I fell as though asleep and yet it seemed to me that I was in nowise asleep. Suddenly all my room became luminous. Standing at a distance of several yards away, and as though separated from me by three transparent walls, I saw the marvellous vision of a woman; her arms were folded across her breast, her eyes were as stars which penetrated my heart, and her whole body emitted a white light with opalescent gleams....»

«So she remained for some minutes, then the vision faded; afterwards, one by one, the transparent walls disappeared also.»

«This woman must exist!» declared Fat'ma, with assurance. «Treasure of our lives, allow yourself to be cured. Get well! And your father and I will search the world to find this fair one of your vision. If it be thy Fate to be united to her, nothing can prevent thy finding her.»

«Truly, O my mother», said the young man hastily, his eyes gleaming, «if I get better you will give me leave to go and find her?.... I will get well, then!»

Joyously his mother kissed his forehead.

«He is saved! He is saved!» she cried to herself. Quickly, I must go tell his father.»

Hope and will soon set Ahmed on his feet. For more than two years he travelled in search of the unknown woman of his vision; by sea and by land he journeyed; no obstacle stopped him, neither the western countries where Islam was hated, nor the regions of barbarous tribes who knew not the Prophet; neither desire nor temptation could make him deviate from his goal; no eyes had witchery enough to make him forget the starry gaze he had met one night...

Utterly discouraged, he returned to his native country. His parents, overcome with joy seeing him again, so strong, so handsome, so manly, could scarcely grasp the depth of his feelings, and sought vainly to give him distraction. Ahmed, in despair, began to think of abandoning a life which brought him nought but torment.

One evening, having fallen asleep upon a passionate evocation of his destiny, he saw again the marvellous vision. Just as two years before, she was separated from him by three walls, and, on this occasion, the walls were less transparent, and the opalescent light



penetrated but faintly. Then, as Ahmed both rejoiced at the vision and grieved at its lesser distinctness, a voice—almost inaudible and which seemed to come from his own heart—murmured these words:

«Break down the walls, Ahmed »

«How ?» he cried.

«That — you must find !» came the voice.

A new period of search began, but this was of a different nature than that of his travels. Ahmed sought no distant country, he did not even leave the palace of his father. One of the shaded corners of the palm-grove became his place of retreat, and there he stayed for long hours together in meditation and prayer. But, the more eager was his desire, and the more agitated was his heart by doubt and fear, the more was his spirit troubled by the nature of his search, by his own preoccupation, and the less clearly could he see, the less possible seemed the desired solution of his problem.

After a time, having heard of an old Sufi, a true mystic, who was known to be a holy man and full of wisdom, Ahmed sent for him and told him of his dream, of the second apparition and of the words which had been spoken.

The Sufi, having put himself into a state of profound meditation, became almost rigid, and remained with his eyes closed for a lengthy period of time. Then, coming to himself, he said :

«Sidi Ahmed, the woman of surpassing beauty whom you saw in a vision is truly she who is destined to you. The long past which your soul has known, and in this life the purity of your youth and early manhood and your fervent piety would long ago have placed her in your arms, if you, yourself, had not built up the obstacle which separates you. She waits for you, she calls you, but you have built with your own hands — the three walls which separate you. They prevent you from union with her, they keep you from immersing yourself in her light.

«But how break down the walls ?» cried Ahmed. «Teach me, O Wise One !»

«Those walls can only be destroyed by the peace of the heart in the peace of the spirit, Ahmed. I may tell you no more.»

So saying, and regardless of the passionate appeals of the young man for more definite information, the Sufi departed gravely, and without another word.

«The peace of the heart in the peace of the spirit», repeated Ahmed. The enigma, stranger even than absence of knowledge, troubled him by its obscurity.



But, that night, when he fell to sleep, wearied by endless repetitions and puzzlements over the enigmatic phrase, the Sufi appeared to him in a dream.

Standing beside him, he showed to Ahmed some whorls of vapour which seemed to come from the young man's body.

«Look, my son !» he said. «See the wall of obstruction which your emotions build continually!»

And Ahmed understood that the first wall was made of his desires, his emotions, and the unceasing physical and moral agitation which had possessed him ever since he first saw the vision.

And he determined to conquer this whirlpool of emotions.

The following night, Ahmed dreamt again of the Sufi. This time the latter showed him a whirlwind of lighter vapour, forming as it were a spiral around him.

«Look again, Ahmed,» said his counsellor. «Behold the wall which is made by the whirlwind of your anxious thoughts, by your cares, and by your preoccupations. Constantly you thicken the wall. The mental is the destroyer of the real; let the disciple destroy the destroyer!»

And Ahmed, confused at the discovery, realized that the second wall had been raised by his own thoughts of which he had believed himself the master though he had but been the slave. Thereupon he resolved to dominate his mental powers and to make them obedient to him.

The third night, the young men fell asleep with eagerness and joy, confident that the Sufi would come to him and reveal the enigma of the third wall. But the Sufi came not. Instead, it seemed to him that he saw a hand write these words againsts the sky :

«Disciple, thou has harvested. Now, it is the time to sow.»

Wherefrom Ahmed understood that he should put into action the teachings which he had received in dreams.

Month after month, with untiring energy, he gave himself to the work of controlling and dominating his emotions, to the task of rendering the mental self a slave and not a master. Many obstacles he found, and more than once came failure, but never did he lose courage, and never did he think of giving up the battle, for a distant star shone upon his Way, and in the darkest hours the radiant vision was near to comfort him.

Ahmed had almost become a saint. Living in retreat, and spending absolutely all his time in meditation, he had no longer any contact with the world. He lived always in his father's palace, but in solitude.



His parents now were growing old. The caliph, aged and infirm, could no longer leave his apartments, and Fat'ma remained with him in faithful company. Both were saddened by their isolation from their well-loved son. While their pride was great in the reputation of the sanctity which was about him as an aureole, none the less they would fain have known the joy of his presence, been partakers of his wisdom and so possessed the crown of a perfectly happy old age.

But, to every request they made, Ahmed had always returned a gentle but firm refusal.

One day, when his mother had again pleaded with him, and he had again refused, Ahmed saw a tear trickle down his mother's cheek. And, after she had gone, the solitary thinker realized that he had suddenly lost the peace of soul which he had striven for wears to possess.

Of his own will, he had caused his mother to weep !

This thought was the beginning of a train of scruples, of regrets, and of self-reproaches so keen that he hardly recognized himself. He examined himself, he passed his life in review. Monstrous ! What had he been, all through, but an egoist, thinking of himself only and neglecting his nearest and clearest duty ? What illusion had enfolded him in its subtle veiling ? How could he have been so blind as not to know his sacred duties ?

Resolutely, then Ahmed determined upon the sacrifice of his peace, of his reputation as a saint, to give the rest of his life unreservedly to the comfort of his aged parents, to whom he was the only comfort and hope.

The following morning they found him kneeling at their feet :

«O my Father, O my mother, it is you who have given me all, my birth, my teaching, and by knowledge in all things; in all my heedless youth, you gave me tenderness and protection. And, in return, I have forgotten all the debt I owe you to live ungratefully and as an egoist. Forgive me. Tell me what you would have me do. To give you happiness, I give up my solitary life, my meditations and my austerities. And, even so, it is to you that I must give thanks for all....»

And, so speaking, his own tears mingled with the tears of joy of his aged parents.

The bitter cup had scarcely been drunk when Ahmed discovered the pearl behind price; the sacrifice had but been consummated when he learned the triumph of victory.



His heart bruised and sore, yet filled with a serenity and calm, he did not sleep until late in the night. No sooner was he asleep than his room was filled with a brilliant and glowing light. And there, close to him, at his bedside, stood the marvellous vision which had so possessed him. And the mysterious voice spoke again from his own heart :

«Come to me, Ahmed, my well-beloved. I am thine, now, for ever. Thou hast become master of thy emotions, master of thy thoughts... and by thy act of renunciation thou hast thrown down the third wall which separated us — thou hast renounced the self of Self.

«The day of victory is come — at last.... after ages and lives unnumbered. I am thine, even as thou art mine. Thou hast conquered me, and I have won thee. It is I who have been the luminous star which has led and guided thee through all thy lives; It is I who have been that guardian angel who watched over thee, day and night; it is I who am thy heavenly bride awaiting thee throughout the centuries.... I am thy Divine Soul..... I have loved thee with an eternal love.... Come to me... Take me.. Henceforward we shall be but One.»

And Ahmed, before the splendour of this being, enwrapped in flame and light, felt his soul dissolve into an immense ocean of happiness, each wave and ripple of which brought blessing.

When he awakened, Ahmed was conscious of such a fulness of life and of happiness that his forehead radiated light. He hardly left his parents, watching to serve them, attentive to their slightest desire. And so when he was absent for a moment, Fat'ma said to her husband;

«Is there not something changed in Ahmed today ? A splendour ? A presence superb ? A wonderful fire in his glance ? How proud we should be to have brought him into the world !»

«Allah is great, and Mahomet is His Prophet,» replied the old caliph gravely, taking a deep breath of his bubble-pipe.

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### *The Dogmatism of Sceptics*

To assert, simply, that there is no survival, and to adduce no proof for this assertion, is pure dogma; to assert that any proof which may be advanced in favour thereof is essentially erroneous, is silly prejudice, or inertia. We Occidentals, who have only just begun to deepen our studies, by what right can we exclude the testimony of the Orient, arising from the study and experience of many centuries ?

G. LOWES DICKINSON





## Invisible Playmates

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FRANCIS ROLT-WHEELER

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**A**MONG the secret joys of childhood, especially that of lonely childhood, is that of the Invisible Playmate. Many children—especially those who have no brothers and sisters about them—will occasionally let slip a confidence which shows that they do not dwell in such loneliness as their elders may imagine.

The world is not so sad as all that! And, surely, those who believe in the kindly powers of the Universe—by whatsoever name they may be called—could not imagine them neglectful and regardless of the ache in a lonely child's heart. There is far more joy in the world than we are aware, and more Beings exist for the purpose of giving joy to others than are catalogued by theologians among the Angelic hosts, or live within the pages of a fairy book.

Let it be clearly understood, first, that the Invisible Playmate is not a figment of imagination. He is not a thought-form produced by the child's mind, nor yet is he a parasitic entity drawing from the child's vitality. It is a very old belief—and one which seems to be substantiated by many evidences—that the evil influences of the Moon begin only after the seventh year of a child's life; prior to that time, the protective lunar influences are showered upon him. Sure it is that while children may be in some measure psychic—clairvoyance is the most general form—they are never subject to obsession. Even the Poltergeist or mischievous bombardment from the invisible, does not come in the early years. It is of some importance to emphasize this point, since it demonstrates that the Invisible Playmate cannot be an evil influence.

The reference to the Moon's benefic influence during the first seven years of life has also another aspect. The Moon has especial power upon the Astral World, and the Astral World interpenetrates the Physical. This latter phrase is familiar to every reader—so far as



words go—though it is often unfamiliar to him as a matter of belief. It means—to put the matter very crudely—that every child has two toy-boxes, occupying the same dimensions in space, and at the same place, two Noah's Arks or two dolls'-houses, as the case may be. One of these is visible at all times, the other is visible only in certain states. To an adult, these latter states are often the result of trance, of concentration, or of special training; to a child, this state of being able to perceive astral forms is very usual.

The child's «Let's Pretend», and the grown-up's «Let's Pretend» are not the same thing at all; the first is a *recognition* of the life in all things, the second is only a *simulation* of it. The words of Christ: «Except ye become as little children, ye shall in nowise enter the Kingdom of Heaven» are of indirect, but very real application, here, though this is but one of many esoteric meanings in that deep-seeking phrase.

The Moon, then, we have said, has power in the Astral, and during the first seven years of a child's life, she sheds only benefic influences upon the child, as yet not fully souled. Not only do the Lunar influences protect, but also they bestow; not only may the evil creatures of the invisible not come near, but the gentle folk of the Astral are bidden come. Most willingly do they come, for they like nothing better than to play with a lonely child.

It is an error to say that a child's imagination is stronger than that of an adult. It is equally an error to assert that the actuality of his «pretence» is due to an inability to distinguish between the real and the unreal. The truth is exactly the contrary. The adult must use his imagination because he has not that peculiar perception which belongs to the little child; and it is he who cannot distinguish between the real and the unreal, since he has fallen into the turpitude of thinking that whatever is invisible must be unreal.

But the Invisible Playmate, in the true sense of the word, is something more than a mere visitor from the Astral, come for a moment's stay. It is not a matter of great moment to which of the higher worlds he may belong, and there is a certain weakness in using words which have changed their significance. Nor, indeed, is it wise to be too definite. In some cases, the Invisible Playmate has belonged to the angelic kingdom, and has been nothing more or less than the child's Guardian Angel. This, however, is rare. In a larger number of cases the Invisible Playmate has come from the Astral World, and has been



a discarnate earth-bound spirit of a child which is able to return—very frequently a soul shortly to be incarnated. But the majority of such Invisible Playmates seem to be the Astral Selves of living children—very often sister-souls—who can present themselves afar to those with whom they are in affinity.

It is comparatively rare that the Invisible Playmate materializes, and it is peculiarly difficult to get exact data on the point for the reason that to some highly sensitive children, the sensation of materialization is often there, though the actual materialization may not be. But there are innumerable instances of children bringing to their parents something which they «have found», and which could not have come to them in any normal way.

Three examples may be mentioned. Perhaps the best known is that of Lina Wertheimer, living in a little village in Wurtemberg, who «went gardening with her brother» (the Invisible Playmate, for she was an only child) all through the winter. «Even when the snow was heavy on the ground she brought back flowers, exotic blooms such as pomegranate flowers». The Lutheran pastor of the village, Herr Munster, with more judgment than might be expected, refused to regard these flowers as «coming from the devil» as the father had suggested, for, said the old divine: «he could not see what the devil had to gain in comforting a lonely child and giving her pretty flowers».

The case of Robert Louis Stevenson is well known. All through his early childhood, even beyond the usual seven-year limit, one of the comforts of his life was his Invisible Playmate. Nor did the benefic influence cease then. It is on record that on his tour (with a donkey) in the Cevennes, his comrade of childhood sometimes accompanied him. But the strangest of all the concordances was his belief that one of the warriors in the little group of Samoans who acknowledged him as their «chief» during the last three years of his troublous life, and who carried his body to his chosen grave on the peak of Vaea, was the «Invisible Playmate» of his youth in distant Edinburgh. Stevenson's meticulous honesty of character stamps this record with more than usual importance.

A more recent case was reported from Norway, a country which has not been much in the public view so far as psychic matters are concerned, but where the psychic strain, none the less, is strong. This is one of the few cases of seeming materialization. A certain lad named



Hjalmar... had been punished several times for telling stories about «his brother» with whom he used to play about the fishing boats. At the age of six years he went to a Kindergarten or Maternal School, and there, too, he was constantly getting into trouble because of his tales of his «brother». But, one day, the teacher of the maternal school clearly saw another boy standing beside Hjalmar and whispering in his ear. She spoke sharply and Hjalmar replied: «It's only my brother!» Angry at this repetition of a forbidden subject she strode forward, but, on her approach, the «brother» vanished. Queries evoked the information that other of the children had seen this figure, several times before.

The question of the Invisible Playmates of Children evokes a great many other considerations. It is attached to the problems of the Lower and the Higher Astral; it is associated with the ancient astrological tradition that the Moon is the protectress of the first seven years of childhood; it presupposes that they are entities of the non-human, superhuman, or angelic groups who can—and do—comfort lonely children; it raises the question of discarnate spirits, as in the Norwegian case; it can be superposed on the doctrine of sister-souls; and it brings yet another piece of evidence to the teaching that the various bodies of man may serve different functions when there is a special purpose for them to do so, and when—so it seems—they are instructed or guided so to do.

The principal teaching which lies beneath it all, however, is that of the existence in the universe of a kindly guidance which is ready to fill the want in the heart of a lonely child, and which can create companionship. As a matter of fact, any person who is lonely has but himself or herself to thank; for beings of all worlds are very ready to be friendly if we will but permit them. They ask but to be called, and to be fully welcomed when they come.

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### ***The Ten Unities of Bahaism***

In the creed of Bahaism, which has for one of its principal purposes the union of all religions, its ethics and its philosophy are sometimes expressed in the Ten Unities : Unity of God, Unity of Man, Unity of Truth, Unity of Justice, Unity of Liberty, Unity of Religion, Unity of Science, Unity of Language and Unity of Education.



## Doctor and Healer

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Dr. R. REGNIER

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**F**OR long, long centuries, there has existed between medical men and healers of many schools a regrettable antagonism which has borne serious prejudice to the curing of the sick, though this is equally the goal of both.

Born of a prejudice, this animosity tends to diminish if not actually to disappear, and this because there is a readier understanding of our respective rôles; indeed, I hope that the time is not far distant when we shall arrive—the one and the other—at a better realization of what is the method in which collaboration can best be attained.

Prior to the establishment of Christianity, all forms of scientific knowledge, including those which had to do with the healing of the sick, were centralized in the temples, and some of these—such as the Temple of Aesculapius, in Epidauros,—were especially frequented by those who sought medical skill.

Most unhappily, the triumph of Christianity, by causing the disappearance of the scientific centres which were associated with paganism, gave rise to the harmful scission which has since divided those of the healing art into two camps. This extends even to the present day. The initiates, who were instructed in the practice of medicine, became the lay practitioners of whom we are the descendants; the disciples of Christ, the Apostles and their successors, continued to bestow their healing powers through the force which they had received from their Master. Between the two great groups may be placed the charlatans, who operated by means of pretended family secrets, and the sorcerers, who claimed magical powers, not susceptible of real proof. I leave these two intermediate classes aside.

Until the end of the 18th. Century, the Art of Medicine was exclusively based on the traditions more or less correctly transcribed and interpreted originating in the Greek Initiates, Hippocrates and Galen; and, later in date, from Arab doctors who were the indirect descendants of those who had been taught in Egyptian temples.



Entirely alone, in the 15th. Century, Paracelsus revived the spark of truth veiled beneath the mantle of occultism, especially by his practice of homeopathy and of animal magnetism. The astonishing cures made by Mesmer; the work of Braid and of Charcot on hypnotism; the discoveries relative to electricity, to light and to radio-activity; and finally the researches of Pasteur upon pathogenic germs, lead us along the path of true Science, and bring us to the useful collaboration of the doctor and the healer, this alliance being based upon the conditions I have just mentioned.

We know, now, that the human organism has as its essential base a plastic and vibratory form of matter, known as protoplasm, the different combinations of which go to form the tissues and the organs. We know, further, that this matter is rendered active by the physical energy which penetrates it, and which causes it to vibrate under the various forms of movement, of heat, of light, of electricity, of radio-activity and of psycho-magnetic force. The harmony of the whole is maintained and directed by the thought, an emanation of the divine creative energy, the essential nature of which is as yet outside our knowledge, even as is that of all other forms of cosmic energy.

We may here set forth a primary application of that which is known in Occultism as the Law of the Ternary; the constitutive Trinity of the human body: matter, force, and spirit.

Illness is the result of a perturbation of a greater or lesser significance in this triad, which—according to the just expression of Dr. Azan—is «a strife among vibrations».

Three different varieties of causes may be assigned as origins of the ills which befall us: 1) physical causes, such as blows, wounds, sunstrokes, fulgurations and lightning-strokes; 2) psycho-magnetic causes, such as passion, which expose us to different forms of physical derangement and excess, and which render us an easy prey to microbes; 3) mental causes, the reactions of which find their origin in organic disturbance acting upon the psychic fluid or from invisible influences.

Illnesses evolve, and follow three definite periods: incubation, pathological condition, decline. They may terminate in one of three ways: complete cure, establishment of a chronic condition, death.

What then should be the respective rôles of the doctor and the healer in the conflict against disease, which, in other words, in the reestablishment of a vibratory harmony in the trinity of the body, for it is herein that lies health? Again, health is the normal action of our triple function: 1) the maintenance in vigour and vital force of the



organs of life, of growth and of reproduction; 2) the maintenance of those organs which rule our relations with the exterior world: the perceptions, the sensations, the sentiments, the reflexes, the imagination, the memory, all under the direction of that division of the nervous system which is known as the «sub-conscious»; and 3) the maintenance of our relations with the universal conscious energy, of which the brain is the directing centre and the thought is the expression.

Our first effort, then, is to determine both the cause and the seat of the disease, then to measure the evil effects which it has produced; finally to aid Nature in her ever constant effort to effect a cure.

The doctor has at his disposal two main lines of investigation to lead him to his diagnosis. Firstly, there is the interrogation of the patient concerning the time and nature of the first appearance of his illness, the character of his pains and other sensations, and the possible relation of these, either to former illness or to hereditary conditions. Secondly there is the general physical examination of the body: the colour of the skin, its dryness or moisture, the clinical temperature, the outward appearance of the sense organs, the indications given by the excrements, excretions and humours. Thirdly, comes manual examination, including percussion and auscultation, and, if this be insufficient, we may still have recourse to the examination of the internal organs by special apparatus, to laboratory analyses, and to the X-Rays.

In this first rôle, that of the diagnostician, a clairvoyant medium is a great assistance to the physician who is able to appreciate this mode of help, since, by reason of the superior sensibility of his or her organs of perception, the medium is often able to perceive certain morbid perturbations which could not have been brought to the attention of the doctor by any other means. Dr. Osty, whose reputation is world-wide, has given indisputable proofs of this in *La Revue Métapsychique*.

None the less, it should not be forgotten that the information given by a medium—even as that which is provided by any other part of the physical examination—is prone to be only partially exact. In this line of diagnosis, as in all the others, there is a certain relativity to be borne in mind, bidding us beware of the pride of any approach to infallibility and teaching us to remain modest and humble in spirit. Thus informed as to the domain of their faculties, doctor and healer will be able to do for their patient all which may be deemed dependent on their skill, without forgetting the classic phrase of Ambroise Paré: «I will bandage him; God will cure him».

The doctor has at his disposition the following methods of cure:



1) drugs and medicines, diet, and physical agents such as water, air, heat, light, radium and radio-active substances, radiant emanations whose action upon the material elements of the physical organism is well known; and 2) certain resources of a nature both psychic and spiritual which may influence a nervous system under par or too greatly sense-exercised, as well as having an effect on the directive, mentality. By reason of his professional instruction, the doctor is best qualified to order all prescriptions of this character.

Yet, save for some rare exceptions,—and especially in our materialistic age—the medical man strictly so called has not developed his mediumship qualities sufficiently to enable him to give to his patient all the psycho-magnetic and spiritual aid which the latter may require. For this part of the cure, the doctor can and should make use of mediums whose powers in this line he has investigated and he knows.

The medium or healer, for his part, must thoroughly grasp the fact that he is only an instrument, that his place is but that of an agent of transmission between the Healing Energy from whom he has received the psychic gift, and that of the patient; that he is responsible to the former for the usage he makes of his powers; that it is his duty to learn as much as he can from those who are actively engaged in reaching the same goal—the healing of a sick person, and that he ought to profit by their advice and their experience. He must, then, refrain from any recommendation of medicines of whose effects he is likely to be ignorant, and also from any suggestion of dietary bases which may be inapplicable to the person who has asked his help. In a word, he should keep strictly to his rôle of helper to those who suffer or are in pain.

It is by such collaboration, sincerely and freely accepted, fulfilled to the uttermost, that we shall rise to the height of the task which is entrusted us : to diminish or to banish suffering, and to contribute—so far as it may be permitted us—to a perfect cure.

*Translated from «Psychica», Paris, issue of 15th. May, 1930, by permission.*

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He who speaks without thinking is like a hunter who fires without aiming.

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The proofs of initiation, in every worship, are symbols of the difficulties which every person must endure during his life on earth.



## A Living Mystery

### REPORT ON THÉRÈSE NEUMANN

*La Presse Médicale* of Paris, having devoted much space to a careful consideration of the astonishing case of Thérèse Neumann, *Le Sincériste*, a Belgian organ, confirms the facts as a result of personal control, and gives the following summary.

**T**O BEGIN with, we borrow from *La Presse Médicale* of Paris, of the 24th. June, 1930, the following recent information concerning Mlle Thérèse Neumann, of Konnersreuth, Austria, who, since 1926, has been the subject of a large number of ecstatic states, signalized by the appearance of the stigmata (or actual wounds appearing on the palms of the hands, the feet, and the side, as told of the Christ), and many involuntary or sub-conscious trances marked by a very strange power of tongues.

The details of these stigmata, their exact location, their form, the physical and psychological circumstances which accompanied their appearances, the length of time that they lasted—with exact date and hour, the meticulous methods of control and verification which have been applied to the study of these phenomena—have been set forth with extraordinary precision, recently, in a voluminous work on the subject. The author is neither doctor, nor theologian, but a man of solid learning who enjoys a certain reputation as a scientific thinker; a Protestant, and nowise favourable to any presentation of Thérèse Neumann as a «saint»; and his book is the result of the most careful and most laborious work.

It is now possible to study, by the extreme minuteness and detail of this witness, the spontaneous apparition of these stigmata, the size of the wounds, their instantaneous closing leaving scarce a scar, as of their equally sudden opening, without shock. From these wounds oozes blood, which, microscopically examined, is found to be quite normal; sometimes it comes drop by drop, but at other times spurts out, staining the hands, the linen, the clothing and even falling in a jet on the floor. Every form of bandaging, of the application of ointment and even of bathing the wounds is painful. Not in any single phase has there been any evidence of infection in these wounds.

The facts which are set forth by Mr. Gerlich, the conscientious



observer and reporter of the phenomena, and which have been certified by many witnesses are a matter of history; we ourselves, certainly, are in no position to doubt it, for we were witnesses of one of these ecstatic trances of Thérèse Neumann, on the 10th. and 11th. of April of the present year; we have seen, ourselves, the flowing of tears of blood, and we have seen, also, the stigmata on the hands. The question, now, is to interpret and to explain them.

Other phenomena must be added to the stigmata of which *La Presse Médicale* speaks, and these, also have contributed to awaken the popular astonishment and wonder. One of the most extraordinary of these is the lengthy fast. Since Christmas, 1926, Thérèse Neumann has not eaten, or so it is seriously affirmed; since September 1927 it is stated that she has not even taken a drink of water, none the less, she has not become emaciated, even though she has bled freely on many occasions. Unless, indeed, there is a wholesale fraud, in which Thérèse has been able to persuade all the doctors, the scientific observers, and the authorities of the town to join, there is here a fact which is entirely at issue with ordinary elementary metabolism. A strict control has shown that in all these years there has been almost no urination, and the fecal functions have ceased.

These physiological phenomena have absolutely confounded all those who have witnessed them. But it would be entirely unjust not to detail some of the more striking psychological factors which have accompanied them. We do not even stop to speak of the «super-normal knowledge», nor even of the «second sight» of Thérèse, which we have had the opportunity to see in several exceptional cases, and which are now generally admitted by the medical profession to be much less rare than was supposed. To this end, the work of Dr. Richet and of Dr. Osty has contributed a good deal.

What is far more strange, and what indeed—so far as we are aware—has never before been observed in so authentic a manner, is the utterance of words and phrases attached always to the same cycle of ideas and facts. This is, indeed, a living drama of Calvary, and explained in a language which Thérèse could not have learned in any normal way, for it is no longer spoken. Thus, when Thérèse Neumann utters these words, and which are placed in the mouths of people who were actual witnesses of the Passion of Christ and of His Crucifixion—words, even, of Christ, Himself—these are not verses from the Gospels, in the form that the Latin version has crystallized them, but they are words and phrases in the Aramean tongue, sometimes paralleling the Biblical text, sometimes entirely new.



In the first case, one may try to diminish the wonder by supposing that this is reminiscence—but, even then, it is but to change the nature of the wonder by making it a marvellous case of regressive memory; in the second case—that of the phrases which are not found in the Bible—invention may be suspected. But to invent phrases in an unknown tongue is more difficult, still !

Astonishment only grows when it is realized that Thérèse has been under examination for nearly four years. Many eminent linguists have visited her, and though there have been many conjectures as to the origin of these mysterious powers, there is no doubt as to their reality. Thus Professor Bauer, of the University of Halle, a famous authority on Oriental Languages, recently made the formal announcement:

«The fact that, in the utterance of Thérèse Neumann, we have to do with true Aramean is absolutely incontestable. It is definitely the Aramean tongue as it was spoken in the time of Jesus Christ.» It may be added that Dr. Kiefer, the well-known Jesuit philologist and a specialist in the Syriac tongue, confirmed the findings.

The hypothesis has been suggested that Thérèse secured these phrases telepathically from the philologists who were present, but this theory must be set aside, for the philologists were only called to the case when the phenomena had already been going on for a long time. Moreover, few of the professors would be likely to have—unknown to themselves—strange mystic phrases of a note quite at variance with their professorial characters. Besides which, it would still remain to be explained how Thérèse speaks fluently four other languages which she has never learned, and sometimes slips into little-known dialects.

The intense interest which has been aroused by the endorsement of the girl's power to speak in pure Aramean of the time of Christ, whereas the New Testament records only one phrase in that language—one of the Words on the Cross—has given a great and perhaps historic value to the numerous details which Thérèse Neumann has been able to add to the Biblical scenes of which she speaks as an actual witness.

Some scores of doctors, at different times, have been present at this reproduction of Biblical scenes accompanied by gestures, sufferings, cries, and finally by hemorrhages; Mons. Willemain of Vichy recently published an impressive commentary on this «visual cycle», Dr. Hynek affirms that it would be impossible to see anything more impressionistic.

For, after all, it is to the doctors that we must turn, since they are the judges in all physiological matters. It is they who must explain the



strange happenings at Konnersreuth, they who must try and bring this extraordinary fast of Thérèse Neumann in conformity with the laws of Nature. In the same way, if the psychologists can bring this «xenoglossia» and this gift of tongues within the bound of any psychological law, the boundaries of that science will be accordingly extended.

It is not astonishing, then, that amid their admiration of the phenomena, and their accompanying wonderment, doctors, psychologists and philosophers should be racking their brains to find some explanation for the facts; Science itself may be content to be agnostic, but scientists are human. Dr. Stéphan suggests that Thérèse Neumann is in a physiological state wherein the living forces maintain themselves. But is this an explanation? Is it not merely a tautological statement of a form of perpetual motion which is utterly out of accord with what we know of physiology? In every living creature there is usage and waste: — yet here is a living creature who bleeds, who does not take nourishment over a period of years, and who does not lose weight! M. Kroener takes refuge in the hypothesis of «invisible vampirism» by the virtue of which the subject is able to extract a certain amount of living force, and even of material subsistence, from any person who approaches her.

The group of metapsychists, led by Dr. Boehme, of Nuremberg, have tried to reconcile science and mystery, but not with any great success. Dr. Osty has used the terms «fakirism» (in the real sense of the word) and «mediumship», but this rather vague explanation does not satisfy us, and Dr. Osty himself has affirmed that «the evidence of Aramean speech in an illiterate girl of the Palatinate calls for deep thought and deep research», while his loyalty to science bade him add that «he was ready, in advance, to accept the conclusions which might come to actual proof in this strange case, no matter where they led. »

Metapsychical research has done much to dethrone «hysteria» from its too easily occupied throne in these case, for it was a flimsy argument frequently brought up as a means of dodging explanation; today, even, the more modern question of «suggestion» has fallen into disfavour, and neither one nor the other enters largely into the active controversy which rages concerning the inexplicable phenomena happening at Konnersreuth.

*(In the next number of The Seer both the Natal and Progressed Horoscopes of Thérèse Neumann will be published).*



## Notable Books

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### *Your Place in the Stars*

EVANGELINE ADAMS

Dodd, Mead and Co., New York

IT IS a matter for sound satisfaction when astrological works of this character are brought out. This book is good astrology, good literature and good taste. Any person knowing nothing of astrology will be able to find paragraphs which illumine his own life and that of his friends whose birth-date he knows; every astrologer who is not too self-confident that he knows everything will find helpful suggestions. The few pages of introduction to the Symbolism of the Sun and of the principal planets are written not only with thorough understanding, but with finesse and a perception of spiritual values so quietly fine in tone that one may read them, and become possessed of them, without being aware how much the few sentences contain. Scarcely a line from beginning to end of the book is controversial. There is little experimentation with new and untried ideas. The science, the art and the philosophy of Astrology are woven together so deftly that the pattern is seen complete.

This is the work of a well-trained and cultured mind. There is refinement as well as keenness of perception, and the numerous allusions to figures of world renown—touched upon only as illustrations to some horoscopic factor—show wide reading, an appreciation of values, and a true historic sense. This is far more important than it seems, for not all astrological literature shows this easy grasp of the science and this breadth of view. If one tiny criticism be permitted, some of the lists of names contain people of little importance like «movie» actresses, etc. In a second edition, if necessary to include these and many unknown names, some clue might be given as to the cause of their inclusion.

A feature of the book which is as ingenious as it is useful to the non-astrologer is the listing of aspects—malefic or benefic—of the major planets to the Sun up to the year 2,000, in other words, to cover



the period of life of every possible reader, showing in what years and in what months certain factors will come into play. Other lists enable the uninformed reader to get some idea of the positions of his Natal Chart without consulting an Ephemeris, though, as the author says, every one should have his chart cast by a competent astrologer. What «Your Place in the Stars» undertakes to do, it does well, and with so easy a mastery of the subject that it is absolutely convincing. It is strictly a book of reference, and is enjoyable reading withal.

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*My Larger Life*

VIOLET BURTON

Rider and Co. London

This is a book on Spirit Communication, if you will, but it is not a book on Spiritualism. It is rather a quiet statement of what Inspirational Speaking is, or should be. From a purely impartial standpoint, the book is of peculiar value since it shows biographically, the development of one branch of psycho-spiritual work, and, at the same time, reveals certain pitfalls which lie in the way of a too conventional Spiritualism. Thus when the author states: «Spiritualists have become the hardest opponents of inspirational addresses», «my being of the educated class has been a serious drawback», «I have been asked to drop any mention of life in the spirit world, to tell the Teachers that we do not want virtues or conduct of life spoken of», it is clear that something is wrong. There is not the faintest shadow of question that such work as that of Violet Burton, which is certainly influenced by higher forces—and there is no reason to dispute her word «Masters»—is infinitely more important and helpful than a mere mediumistic description of somebody's uncle or mother, in which the central feature is the shape of a locket or a scar on the face. The test of a book, at the last, is the impression that it produces. «My Larger Life» has a certain indoubted spiritual force, it holds a quiet dignity, and does not descend to trivialities. Insofar as it presents Inspirational Speaking, its testimony is sure, and it possesses the great virtue of speaking of the «Masters» who have been the author's Teachers neither with fulsome adulation nor with flippancy. The chief teaching of the book—that spiritualist centres should increase, but that they should endeavor to raise the tone from mere «evidential» mediumship to lofty teaching—is not only clearly and justly stated, but is done gently and well.



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*Communications with the Dead*

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J. G. CAREW-GIBSON

Rider and Co., London

Honest service is sometimes done to the cause of psychic and occult research by the publication of books which are frankly antagonistic to accepted hypotheses. Thus is the truth best threshed out. In this book the author, a Civil Engineer, reasons out very carefully a long series of psychic and seemingly spiritistic experiences which he pursued, and gives his conclusions. The conviction which he has reached is that communication with entities which are not living human beings is proved; that it is not proved—and that it is highly improbable—that these entities are discarnate souls, unless they be «the souls of the damned»; that there is a certain amount of reason to associate them with what are sometimes loosely known as «demons»; and that they «possess intelligence and free will and are — at least potentially — hostile ». But an impartial critic might find a flaw in Mr. Carew-Gibson's argument that, because he found «familiar spirits» to be «lying spirits», therefore all communications must be of same character. And, since it is a fair assumption that a million people or more today, get actual spiritual help from «spirit communication» and are thereby led to more ethical and moral lives, one is prone to ask why «demons» should be so anxious to promote good. A few phrases, here and there, betray prejudice. Thus, when the author says that «physical phenomena, common in the earlier days of the Spiritualist movement, are more rarely met with now», he is simply ignoring facts, such as at Millesimo Castle. It would not be at all difficult to produce good evidence for a thousand controlled cases of physical phenomena in the year 1930—to go no further. And when Mr. Carew-Gibson suggests that the Great Pyramid at Ghizeh was possibly a piece of monumental nonsense suggested to some Pharaoh as a practical joke by some malicious entity, he is putting a little too much strain on the reader's good sense. None the less, the book is clearly sincere, full of meat, and valuable as suggestive counsel not to accept all spiritistic theories wholesale. There are two balance-pans in every set of scales.

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*An Awakening to the Universe*

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Dr. O. A. OSTY

The Author, Minneapolis, Minn.

The purpose of this book is to show that both in the Old Testament and in the New there are frequent references to spirit commu-



nication, inspiration and revelation. The author takes occasion to be very severe upon Moses, upon all other writers of the canonical books of the Old Testament, likewise of the New. His severity increases when he comes to deal with the Christian Church, all its branches, and in all ages, and he is unsparing on rites and ceremonials. These teachings, these doctrines, these ceremonials, be they Mosaic or Christian, have brought light and comfort to millions upon millions of human beings over a period of several thousand years; surely our author might have dealt with them more lightly! The second part of the book dealing with spirit experiences, loses much of its force by reason of the venom shown in the first part. Dr. Osty's Spiritism is just as violent as he declares the Jehovah of Moses to be. A pity, for there are some passages worth reading toward the end of the book.

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*The New Astronomy and Cosmic Physiology*

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G. E. SUTCLIFFE

This is a very short book. In effect it consists merely of a number of paragraphs which indicate the chapters of a monumental work now in press. Yet this little volume contains more meat than twenty ordinary books, and, although it is stiff reading, it is so incisive and clean cut in its statements that even the casual reader is forced to wonder as he reads. Mr. Sutcliffe has succeeded in establishing a sound and definite link between the Higher Mathematics and the Higher Physics of the last five years and the Theosophical Philosophy which was brought to the West 50 years ago by Madame Blavatsky. The author gives a mathematical key which unlocks not only many of the doors of true Theosophy (we are not speaking of Neo-Theosophical vagaries), but which unlocks also more than one door in modern mathematical physics. Under Mr. Sutcliffe's profound investigation and careful scientific statement, not only every atom of the Universe, but both the forces within the atom and the whole cosmos itself are seen to be vibrant with life. High sounding titles are usually to be suspected, but «Cosmic Physiology», in this case, is a justifiable term and there is every reason to believe that Sutcliffe's work will come to be classed with that of the giants of the present day: Einstein, Heisenberg, Jeans, De Broglie, and Eddington.

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## National and International Astrology

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New Moon, Sept. 22 nd. 11.42 a. m., Greenwich

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**F**OR THE WEST OF EUROPE. — The lunation is singularly good for national trade, especially with the Orient, and there should be a stronger commercial market than the summer. Though unemployment will persist, the numbers will diminish and in September industry will become firmer. Some important development in applied science is likely, the result of long study and coming from a man very little known. The latter part of the lunation will be less favourable, as the progression of the Sun will bring it first in square with Saturn, and then in opposition to Uranus. In October some insurance scandal is likely, and late in October some international complication concerning air routes.

*England.* — Serious discussion will arise over the wage scale and the standard of living. Foreign difficulties will calm down in September, but a diplomatic flare-up in October is likely, in which Germany will be involved.

*France.* — There is little of very great importance in this lunation, though Leo favourably placed in the lunation, and a non-afflicted Sun suggests progress. Some project of changes of law may be discussed.

*Italy.* — There is some unrest, here, and the religious question is likely to arise. The growing strength of the Vatican as a diplomatic factor is apt to cause some dissension. There will be interference in the policies of Eastern Europe.

*Germany.* — A new financial attack is likely to be made against the government, but this will not succeed. The fall of the government is only delayed.

*Portugal.* — There is danger of earthquake shock along the Lisbon



and Cap Verde seismic lines, or, it may be, a disastrous storm. This coast line is menaced by some catastrophe of natural origin.

*Poland.* — Death of a great leader, or man of letters.

*Russie.* — Radical change of policy. Marked change in administration. The first clear break in Soviet power begins to show itself. Strong religious undercurrent comes into evidence.

*India.* — The Nationalist question simmers down. The various native leaders are unable to agree upon a programme.

*China.* — The anti-foreign hostility diminishes. The Chinese Soviet army gains victories, but throws off Soviet leadership.

*United States.* — Mars in the Meridian and Saturn in the Nadir will bring stormy business conditions, with a slump in market values being boosted by artificial combines.

*Guiana, and North Brazil.* — Earthquake and tidal wave menace on the southern shores of the Caribbean Sea. This may spread to the West Islands.

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#### *Solar Ingress for Autumn Quarter*

*Sun enters Libra, Sept. 23 rd., at 6.36 p. m. Greenwich*

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This Solar Ingress indicates a three-month period of great activity. Exploration and discovery will take an important place. Some expedition supposed to be lost will suddenly announce its success. *In England* — there will be an upheaval and the government is likely to fall, and that disastrously. *On the Continent* There will be constant efforts to make new alliances. A period of great unrest. Announcements of new and even more destructive war inventions will cause alarm and there will be even an effort on the part of civil war parties to adopt destructive methods. *In the United States* much conflict in Congress and a deadlock in political affairs.

So far as weather is concerned this, three months is likely to be remarkable for an unusual number of severe storms, and there will be an unseasonable period of early winter, warmer than usual, with thunderstorms and heavy losses from lightning late in the season.



Discoveries and inventions, possibly having to do with fuel, will make this a notable winter, and there is likely to be a scramble among the Powers to increase Air Forces alarmingly, especially with small fighting units. Discovery of a new fuel for airplanes will facilitate development.

This will be a winter marked by a good deal of sickness, possibly in the form of violent influenza, or some epidemic marked by acute pains in the head. « Raphael » suggests that this may be of a character to affect seriously the memory.

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### Conjunction of Mars and Jupiter

Conjunction. Sept. 27 th., at 1,12 p. m. Greenwich

This conjunction, were it not for the unfavourable indications of the Solar Ingress, would betoken a remarkable trade expansion, and, indeed, this is likely to take place, but in an unhealthy manner. Large fortunes will be lost and gained, and the effect of this conjunction will be to render the month of October all the more sensational in business affairs. Metals are apt to be firm, fuels very weak. Raw textile materials will be strong, but the textile factories will be weak. Tariff questions will loom ever larger, and the inter-European customs agreement is likely to be a prominent factor of discussion

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### The Song of Solomon

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A.E. WAITE

(From: *The Holy Kabbalah*)



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### THE TAROT IX

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**THE LORD OF THE SCEPTRE.** — A crowned king, seated, sometimes of rustic appearance, holding a sceptre or wand pointing to the ground. *Meaning* This may represent the father, sometimes a country gentleman or farmer, and has the character value of honesty. May be favourable to marriage if the Querent be a woman.

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**THE WARRIOR OF THE SCEPTRE.** — This is the «Image Symbol» or «Court Card» which is seldom seen in modern «packs» of «cards». The whole question of «Warrior» and «Slave», or «Knight» and «Knav» (Page, or «Jack») is discussed fully in the



Correspondence Course to which allusion has been made. The symbol is that of a Warrior, mounted, lightly armed, sometimes in a herald's surcoat, bearing a roll of parchment. *Meaning*. Action which brings about changes, new friendships, new enterprises. A disturbing element, though it may bring good. *Reversed*. Absurd hopes, impotent desires, dissension and waste of force.

THE SLAVE OF THE SCEPTRE. — This is the traditional title. The word «knave» meant much the same thing, and did not carry in the Middle Ages the meaning of roguery which it bears now. The word «Page» is inapplicable and was only suggested to complete the «court» note of King, Queen, Knight and Page. The Arcana is usually represented as a young man, on foot either carrying a scroll or reading from it. *Meaning*. A subordinate or a near relative, perhaps an approaching visit. Also messages, letters, and news of every character. The student must not forget that these meanings are suggestive, only, for in every laying out of the Arcana, and in the nature of every question put by a Querent the interpretation will require a special application). *Reversed*. A bearer of evil news, or the evil news itself. Loss of hopes, often arising from indecision.

THE ONE (ACE) OF SCEPTRES. — A hand holding a sceptre or a wand; this is sometimes shown as though coming from a cloud. *Meaning*. Creation, origin, birth, new venture, impulsion, initiative, ancestry, personal religion. *Reversed*. Irreligion, decline, end of a plan, and may indicate weakening of good impulses.

THE TWO OF SCEPTRES. — These are nearly always shown as crossed. *Meaning*. A burden of responsibility. Sometimes wealth, but with cares. Undesired power. There is also a sense of fear in the Arcana. *Reversed*. An unpleasant surprise. An overturn of values. A realization that more has been attempted than can be carried out. Generally trouble of some kind.

THE THREE OF SCEPTRES. — Either in a triangle, or side by side. *Meaning*. Favourable for trade, commerce or invention. Travel and transportation. Good for relations with a foreign country. *Reversed*. This is rather an unusual case, for all interpretations agree that even reversed, this Arcana carries the meaning of the clearing away of a cloud, or the arrival at the end of a period of trouble.

THE FOUR OF SCEPTRES. — Either in the form of a square or presented as the corners of a square, never side by side. *Meaning*. Prosperity in the more material sense, good home, country place, family arrangements, and, in the larger sense, a council or a popular assembly. *Reversed*. The meaning remains the same.



THE FIVE OF SCEPTRES. — In the form of a square with the fifth sceptre in the middle. *Meaning.* Authority, sometimes even to arrogance. Riches, but these may be lost by pride or selfishness. Law-suits. Self-importance. *Reversed.* Losses at law, enemies, ill-judged obstinacy, the native will put himself in difficulties by his readiness to take offence.

THE SIX OF SCEPTRES. — Either in the form of two triangles, or a square with two in the middle. *Meaning.* Quarrel, strife, misunderstanding, a delay of good, and a condition wherein both gain and loss are mingled. Vexed problem. *Reversed.* False news, dishonest servants, untrustworthy employés, careless doctors, and the health undermined.

THE SEVEN OF SCEPTRES. — The symbol is set forth in different ways, but the three within the square is the truest. *Meaning.* Discussion, contract, agreement, speech-making, compromise. The initial stages of some important project. *Reversed.* Embarrassment, uncertainty, lack of the power to judge and decide, vain talk.

THE EIGHT OF SCEPTRES. — The truest symbol is that of an eight-pointed star, the ends of the sceptres crossed. *Meaning.* Swift-ness and secrecy. Either hidden things may be made clear, or there is a tendency to establish secrets. Surprise, rarely favourable. *Reversed.* Misunderstandings with persons of the opposite sex, jealousy, family disputes, troubles over legacies.

THE NINE OF SCEPTRES. — The symbol is always in three groups of three. *Meaning.* Study in higher things, education above the level of the parents, lack of appreciation, controversy. *Reversed.* Studies wrongly undertaken or beyond the powers of the native, loss of energy, failure to attain the end sought.

THE TEN OF SCEPTRES. — The arrangements differ greatly in different versions. *Meaning.* Necessity, fate, destiny, burdens, but opportunity to surmount obstacles. *Reversed.* Intrigues, treachery, ingratitude, tyranny, and calamities arising from misapplication of opportunities given.

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The surest sign of mediocrity is to condemn what one does not understand.

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Do not scorn platitudes ! They are great and striking truths — to those who hear them for the first time.



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Discoveries and inventions, possibly having to do with fuel, will make this a notable winter, and there is likely to be a scramble among the Powers to increase Air Forces alarmingly, especially with small fighting units. Discovery of a new fuel for airplanes will facilitate development.

This will be a winter marked by a good deal of sickness, possibly in the form of violent influenza, or some epidemic marked by acute pains in the head. « Raphael » suggests that this may be of a character to affect seriously the memory.

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### *Conjunction of Mars and Jupiter*

*Conjunction. Sept. 27 th., at 1,12 p. m. Greenwich*

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This conjunction, were it not for the unfavourable indications of the Solar Ingress, would betoken a remarkable trade expansion, and, indeed, this is likely to take place, but in an unhealthy manner. Large fortunes will be lost and gained, and the effect of this conjunction will be to render the month of October all the more sensational in business affairs. Metals are apt to be firm, fuels very weak. Raw textile materials will be strong, but the textile factories will be weak. Tariff questions will loom ever larger, and the inter-European customs agreement is likely to be a prominent factor of discussion

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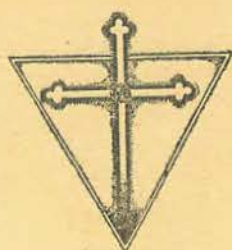
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