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OF ASTROLOGY, ASTROLOGY,
AND OF THE PSYCHIC AND OCCULT SCIENCES

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Associate Director : C. VORSTELMAN.

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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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**B**OREDOM is the punishment of pretentiousness. No one who is really intelligent can be bored. The mind of a man or woman who is easily bored is a very empty place. To confess oneself bored is to confess oneself stupid; it is an admission that so-called learning has not profited, for life is not intended to be a cabinet of curiosities but a swirl of action.

He is in a sorry case who cannot find anything in himself worth interest. He is in a worse case who can find nothing in Nature. And the man who eliminates the Divine from his scheme of affairs is in the worst position of all. His own mental processes sufficed Socrates, the humble earth-worm made of Darwin a great scientist, and a perception of God inscribed upon imperishable pages the name of Jakob Boehme.

It is one of the truths of Science that intensity of life is in proportion to reaction to stimulus. Boredom is the inability to react. The bored person, therefore, is only half alive. But this state of semi-vitality is more dangerous than it seems, for it indicates not only intellectual torpor, but also spiritual torpor. It is as hurtful as it is stupid. As in a vicious circle, it reduces the power to react and weakens the soul as well as the mind.

To be blasé, or to be bored, is often taken by the unthinking as a sign of much knowledge or of worldly wisdom. It is exactly the



contrary. It indicates ignorance and an utter miscomprehension of life. Boredom is characteristic of the « flapper » and the « Johnnie », of the « man-about-town » and the « society woman », useless and self-important persons, as a rule. It would be a good thing if all people who complain of being bored would realize that they are pinning a placard on their chests: « I am a fool! »

Vitality, we have said, is in proportion to reaction to stimulus. « Jaded nerves » is a condition of a misuse of the nervous system, and more generally this is the result of trying to seek an artificial stimulation by unhealthy processes. We have all seen the young man of 20 years of age who « knows all that there is to be known about women »; we smile pityingly, knowing that he will be more aware of his lack of knowledge, ten years later. The young woman of 20, for whom « life holds no more secrets » has never even touched a single one of those secrets, and has supposed the surface to be the deeps. She, too, will learn.

When Boredom touches the intellectual realm, it stops mental growth. One of the most definite signs is a hankering for « modernity » for « something new », and especially of some interest which can be secured without trouble. This is nothing but the old desire of building an edifice without foundations, of trying to put on a roof where there are no walls. It carries on, further, in many cases, to the critical attitude, and the poor diseased mind—boredom is a self-induced disease—considers itself so superior that it undertakes to cry down all that is fine and strong. To such a one, the great classics of literature are « prosy », the mighty composers of music « have no pep », the old masters « couldn't draw », and everything which has worth and substance is « dull ». Such folk have no manners, because good conduct is « old-fashioned », they have no conversation, since any intelligent talk is « highbrow »; and they have no interest in life — with the necessary sequence that Life has no interest in them. The supercilious critic proclaims himself a trifler or a lack-brain with every sentence of his criticism.

When Boredom touches the spiritual realm, the result is even more grave. This often takes the disguise of « tolerance », whereas in truth it is nothing but lack of the power of thought and feeling, and leads to shallow indifference. This form of shallow-pate has usually a battery of titles for himself, he is a « utilitarian », a « reasonable sceptic », a « materialist », a « determinist » or what not; as a matter of fact he is the veritable mollusc of the spiritual scale. The man who scoffingly speaks of all religion as a « superstition », of



all faith as « self-delusion », of all philosophy and metaphysics as « wind-baggery » reveals himself as more superstitious than the most credulous, for he worships his own folly; as more bigoted than the most devout, for he deludes himself with his own importance; and as more pedantic than the most erudite, since he considers his own conclusions as final.

*We have said that Boredom is a disease. It has this further danger that it is contagious. From the men and women who find Life to be of no interest or to have no goal or reason, it is well to keep away. To the men and women who find pleasure in running down the work of others, it is wisdom not to listen. It is more profitable — as the Scriptures put it — not « to keep company with unbelievers », for unless a man has a belief in something his spiritual worth is nil.*

*If such there be among your acquaintance, drop them quietly. Let it be gently known that the pose of boredom is a sign of mental and spiritual inferiority. Choose your friends from those whose interests are alive, regardless of the subject of their interest, for every single object in this world leads to great truth if it be studied or regarded with a sufficient intensity.*

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It is with profound satisfaction that the Institut Astrologique de Carthage, publishers of « The Seer » and of « L'Astrosophie », announces the foundation of the INTERNATIONAL ASTROLOGICAL ARCHIVES ASSOCIATION, the details of which may be found on the first advertising page facing the last page of text of the present number. It is our intention to begin by the collection of 100,000 horoscopes, for comparison and research work, to be held at the disposition of astrologers, all the world over. These Central Archives will be kept in the Astrological Library Building, to be built very shortly. We ask every astrologer to send us copies of the charts in his personal archives, with his own comment of the special interest of each on the back of the chart, in order to facilitate filing and cross-reference indexing; and we ask every person who possesses his own horoscope to become a member of the International Association (without the slightest cost, not even for postage) and to send us a copy of his horoscope, or, at least, the necessary details. Membership is held absolutely free, and access to the Library and the Archives will also be kept permanently free.



*It is of some interest to note that a large number of very young children possessing mediumistic powers have recently been reported. At Berlin, a child not quite four years old has been shown to possess powers far beyond his years, and, in a state of light auto-suggested trance, to write short philosophic sentences in several tongues. In a village near Jassy, in Roumania, the mediumship of Ilie Ivanov, a boy 13 years old, has been brought to the attention of the authorities. Capt. Alexandrescu, captain of the gendarmerie at Jassy, having been detailed to make an investigation, reports many examples of telekinesis and two cases of prevision.*

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*A curious case of an explicatory dream is reported in the German press. Herr Alwin Bongschewa, 124 Reichenberger Strasse, Berlin, was robbed one night recently by a band of burglars. The work was cleverly done, and the culprits left no traces. Three nights later Herr Bongschewa dreamed that he saw his jewels in a pawn-shop, and his dream showed him the streets through which he ought to pass to arrive there. On his arrival, he recognized the place and the manager as corresponding with what he had seen in his dream. The police, duly notified, scoffed at the information thus received, but the victim was able to identify his valuables, and also to give information which led to the arrest of one of the members of the band.*

### Fulfilled Predictions

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*In the January issue of « The Seer », on page 44, the following prediction was made : Sweden. — Frontier difficulties, or some unfavourable diplomacy with border countries, Norway, Finland or Russia,, seems to be indicated. There is likely to be a royal mandate issued in the matter. Under date of Jan. 24, a week after the beginning of the lunation, the Soviet Ambassador to Sweden (a woman) was declared persona non grata, and was recalled by force to Russia. She had also been engaged in communist propaganda in Finland.*

*On the same page : Italy. — Governmental plans will be found to have carried too far, and a reversal of policy will be found necessary. Following a formal statement issued on the 19th. January (and therefore written the very day of the lunation) by the British Press, calling international attention to the irregular tribunal constituted for the trial of the twenty-four « anti-fascist intellectuals », the Italian Government found itself obliged to provide some method whereby*



the accused might be heard in their own defense. The proposed court was a military tribunal for treason, its hearings were to be secret, and there was no appeal. By reason of international pressure, the constitution of the court was changed.

On the same page : Japan. — Earthquake shock is indicated, and as this is likely to be submarine in origin it may be accompanied by a tidal wave. — The lunation has been startling by reason of submarine earthquakes. On Jan. 24, fourteen shocks had been reported from Mexico, with loss of life in Misuatlan, south of Oaxaca. On Feb. 1, a tidal wave swept the shores of Formosa, south of Japan, and on Feb. 6 three towns in New Zealand near Hawke Bay were destroyed with a loss of life exceeding a thousand persons.

On the same page : United States. — This lunation is peculiarly bad for foreign trade, and it will be necessary for the country to remove the high tariff duties. Under date of Jan. 21, Albert J. Wiggin, Chairman of the Governing Board of the Chase National Bank — the biggest American Bank — declared that it was American governmental financial mismanagement and high tariff which had brought about the present world-wide depression. « America has sought », he said, in an official report « to sell to foreign countries more than they could buy or pay for, and then to prohibit them from settling with us by imposing upon their goods a practically prohibitive tariff... and at the same time, to drain off from European States all that they could have furnished even under test conditions, under the head of allied debt and amortization payment... The result has been a crash that has echoed throughout the world. » In Arkansas, on Jan. 19, 500 American farmers stormed the shops of a small town, named England, Ark. demanding food. The mayor was compelled to give way. The Red Cross is feeding 1,800,000 people of the agricultural population, most of whom are farmowners. « Even the famous Mississippi floods », declares the Red Cross, « caused less famine than the high tariff hard times of the present moment. » A « bread call » for \$ 10,000,000 to feed famine-stricken Americans was collected.

On page 43 the following prediction was made : England. — Some scientific discovery of war material, or some new explosive, the secret of which will be held by Great Britain or Germany. On Feb. 2nd. the announcement was made that German technicians had discovered a means of extracting helium from important mineral veins in the Trans-Ural region, and that the same mineral has been found in India. This is only « war material » in a secondary sense, for Zeppelins may be used for commercial purposes in times of peace.



## I see His Blood upon the Rose

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JOSEPH MARY PLUNKETT

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I see His blood upon the rose  
And in the stars the glory of His eyes,  
His Body gleams amid eternal snows,  
His tears fall from the skies.

I see His face in every flower;  
The thunder and the singing of the birds  
Are but His voice — and, carven by His power,  
Rocks are His written words.

All pathways by His feet are worn,  
His strong heart stirs the ever-beating sea,  
His crown of thorns is twined with every thorn,  
His Cross is every tree.

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## Favourable Elements for February-March 1931

**NOTE.** — By reason of repeated requests from readers, these analyses of favourable dates have been classified. They are general, of course; the dates especially favourable to each person must be calculated from his or her own horoscope.

For indications prior to February 21, see the January issue of «The Seer».

**F**OR GENERAL PURPOSES. — Favourable Days and Hours. — According to Solar, Lunar and planetary aspects, the most favourable days will be: Feb. 23rd. all day; 24th. morn; 26th. after; 27th. all day; March 2nd. after; 4th. after; 5th. all day; 7th. even; 8th. all day; 9th. all day; 12th. morn. and after; 15th. all day; 17th. after; 19th. all day.

Unfavourable Days and Hours. — Feb. 21st. all day; 24th. after; 25th. after; 28th. late morn., after; March 1st. morn; 3rd. after; 4th. late morn; 6th. all day; 7th. morn. and after; 12th. even; 13th. morn; 15 th. after; 20th. morn. and after.

**ENGAGEMENT AND MARRIAGE.** — Favourable Days and Hours for matters pertaining to affairs of the heart. — Best day of the month for a man. — March 18. Best day of the month for a woman. — March 19. Other good days: Feb. 24th. all day; March 2nd. late even.; 4th. morn; 19 th. morn.

Unfavourable Days and Hours. — Worst day of the month for a man. — March 3. Worst day of the month for a woman. — March 3, also. Other bad days : Feb. 21st all day; March 7th morn. and after.; 9th. morn.; 10th even; 14th. morn.; 21st. all day.

**BUSINESS AND FINANCE.** — Favourable Days and Hours. — Best Day for Finance: March 2 Best Day for Steady Business March 14. Best Day for New Venture or Speculation March 9. Other good days: Feb. 23rd. after; 24th. morn. March 5th. morn.; 13 th. early morn.; 18th. even.

Unfavourable Days and Hours. — Worst Day for Finance. — Feb. 21st. Worst Day for New Venture or Speculation. — March 20. Other bad days. — Feb. 24th. morn.; March 5th. after; 7th. after; 10th. after; 20th. morn.

**VOYAGES AND LONG TRAVEL.** — Favourable Days and Hours — Best Day to start on a voyage. — There are no very favourable days during this period. Unless urgent, delay travel one month.

Unfavourable Days and Hours. — Worst Days to start on a Voyage. — The week from Feb. 21 to Feb. 28 inclusive is menacing. Also from March 4 to March 9. Also March 16.

**SURGICAL OPERATIONS.** — Arrange, if possible, between Feb. 21 and March 3, or March 19-21. Favourable Days and Hours. — Feb. 26th. 6 a.m. March 20, 5.30 p. m.

Avoid, if possible, between March 4-18 inclusive. Unfavourable Days and Hours. March 6th. 11.15 a.m.; 7th. 9.15 a.m.







## Horoscope of the Month

UPTON SINCLAIR

Author, Reformer, Social Economist, and Politician

This horoscope is notable in many ways, but more especially as an example of a dominantly powerful Mercury. It is an extraordinary setting-forth of a nativity in which the planet of intelligence controls everything. Moreover, this intellectual factor is simply hurled into the work of practical reform and interest in material things, and there is no room for anything else.

A study of the Quadruplicities and the Triplicities lifts this horoscope out of the common at the first glance. Seven planets are in signs of Earth, an over-powering proportion; stranger still, five of these planets are in the Mercurial sign of Virgo and all bear upon House II, the House of Finance. It is not surprising that financial and social problems should have occupied Mr. Sinclair and that his own driving force should have caused him to lead many an attack on the capitalistic system. Note, also, that Mercury has come Direct on the very day of birth, and several times we have bidden our readers note that Mercury stationary, coming Direct at birth, is a notable indication of mental energy.

Still more queer, in a way, is the division of the quadruplicities, with six planets in the Mutable or Harmonic Signs, the more so as a driving intellect is usually the least harmonious factor possible. This holds true in this case. Paradoxical as the words may sound, the nativity suggests a savage desire to enforce harmony, a wooing of the dove of peace with a club. This is the horoscope of a man who believes that Reason is a sufficient force to move the world, and that reform must necessarily come once people's eyes are open to abuses.

Furthermore, though the character is lacking entirely in emotion and also in intuition (which one would not have suspected) it is receptive to a bewildering degree, and it is here that one realizes that Sinclair's mentality is so hyper-sensitive that an injustice attacks the brain in much the same manner that an emotion usually attacks the senses. It is intensified perception and reception, it is not true feeling.

Upon this intensive mentality and this exaggerated receptiveness is grafted a strange mixture of imaginative power and of sensationalism. The Moon, luminary of imagination, in the ambition-driving sign of the Sun, takes rule over the First House, the House of the Personality, while Neptune, planet of sensation, is the culminating planet of the horoscope and rules the Mid-Heaven and House X, the House of Profession and of Occupation. Frankly the horoscope is a weird one, but it is illuminating at every point.

Finally a word must be said concerning the Wemyss degrees, for these are no less amazing. The Mid-Heaven is on the degree of «Constructive Reform», and to this Sinclair's whole life has been given; the Ascendant is on the degree of «Generalization and Pathology», and exposing the pathological conditions of the social fabric, in general, is the theme of every one of this author's books; the Sun is on the degree of «Group Consciousness and Sociology», and Sinclair has started many a social colony; the Moon is on the degree of «Understanding of Human Nature» and approaching the degree of «Comradeship and Hospitality», and Mercury, dominating the horoscope, is on the degree of «Being» or the «Analysis of Human Purpose». The most incredulous sceptic cannot help but be staggered by such a chart as this, revealing, as it does, the diverse strands which have gone to make up a strange and powerful character.

F. R.-W.



## On the Retrogradation of Planets

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### JANDUZ

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#### II

**P**URSUING our inquiry as to the effects of the retrogradation of Mercury, a second case may be chosen. The nativity is that of a girl of humble birth, but naturally gifted for music, painting, and the arts that please.

The girl was of a pretty type. Having a certain originality of inspiration, she chose the career of a designer in dressmaking. This is shown in her theme by Mercury, Lord of the House of Finance, in conjunction with Uranus, the planet of originality. Soon, however, realizing that her personal charm won her the attention of the opposite sex, she suddenly announced, one fine morning, that she would not work any more. She returned to her family with the definite intention of making a good marriage.

At this time, she was 21 years old. The Ascendant had progressed to the cusp of House II, in Virgo. Mercury, the planet of intelligent work and lord of the House of Finance, became retrograde at this time, and the influence of this retrogradation is seen in the girl's sudden relinquishment of work. Mercury retrograded to Sagittarius 27° and then came direct again, thus reapproaching Saturn, Lord of House VII, the House of Marriage, and, indeed, marriage took place when Mercury was in close conjunction with Saturn; the Sun, in the meantime, having progressed to the conjunction of Uranus, sub-lord of House VII. The native was then 25 years of age, and it is curious to note that the goal sought, the marriage, was brought to pass under the double influence of Saturn, representing Destiny, and of Mercury, the conscious purpose.

#### *The Retrogradation of Venus*

From feminine confidences received, (possible among persons of the same sex), one of the first consequences of the retrogradation of Venus seems to be to neutralise to some extent the physical element

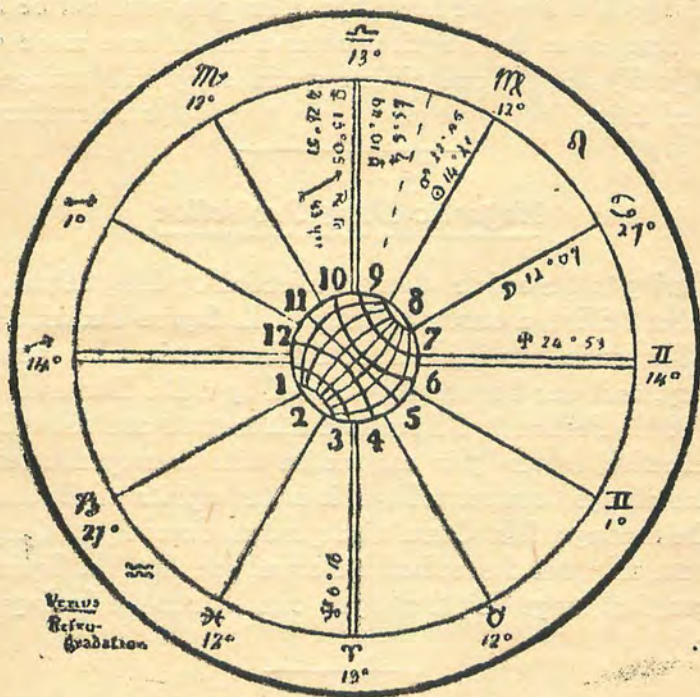


in love, but this condition is especially to be remarked when Venus is not in reception with Jupiter and is without aspect to this planet.

In its own signs (Taurus and Libra), even when elevated and near the Mid-Heaven, Venus retrograde gives to the native something unusual, and even grotesque in manner. Other debilities of Venus make women pretentious, vain, or apt to « put on airs »:

CASE II. *Feminine horoscope. Birth in Paris, Sept. 7, 1863. Proprietor and directress of a lingerie house of wide reputation.*

The daughter of very rich merchants, the native was accustomed from her earliest youth to wait upon millionaire clients from all parts



of the world. In spite of years of experience, she was never able to overcome an excessively obsequious manner turning her to ridicule, and year after year she continued her exaggerated gestures, her silly gestures, her overdone bows, a whole battery of mannerisms which seems to be set forth by a retrograde Venus in conjunction with Mercury at the Mid-Heaven.

None the less she was very intelligent and an exceedingly alert business woman, as much to be well supposed from the conjunction of Mercury with Saturn near the Mid-Heaven, but Mercury, besieged



between a strong Saturn and a retrograde Venus, was not sufficiently free to allow her to adopt natural manners.

Otherwise, the native was not to be pitied as a result of the retrogradation of Venus. Her life of sentiment found adequate expression, although discreetly. The indication for this, in the nativity, is that Jupiter, lord of the Ascendant, is in reception with Venus, thus modifying the effect of the retrogradation.

Venus, retrograde, has the effect of delaying or hindering marriage, unless there are other factors in the horoscope sufficiently powerful to overcome the chilling effect of this retrogradation. It is less generally known that a retrograde Venus has a powerful effect on marriage in a feminine horoscope. This point will not be further treated here, since the numerous observations I have made on the subject justify detailed analysis in a special study on Marriage, to be published later.

*(to be continued)*

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### **Magnetic Drug Projection**

Referring to the article «Drug Projection by Magnetism», in the November SEER, a correspondent, Mr. L. Squire-Tucker, Director of the Nervauric Healing Centre, London, states. «It is not a new discovery, as it was known and practised by a Dr. Buchanan in and about 1842. Personally I have tried this method and found it to be most effective, especially in conjunction with homeopathic remedies, as it has always been asserted that it is the «spirit» of the drug that does the healing.» Mr. Gama's independent discovery of the process shows not only that the method is a sound one, but Mr. Squire-Tucker's practical usage of it thoroughly corroborates the findings of the article.

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The 22 Arcanae of the Book of Thoth, or the Esoteric Tarot, represent the unceasing and invincible effort of Human Will conceived in its entirety.

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A god who is born of words will return to words; Truth is otherwise: the Word which is born of God will return to God.

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It is impossible to turn our eyes to a centre whence help cannot come: the zodiac forms a complete circle around us.





## Past Lives in a Birth Chart

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Observations accompanied by clairvoyant research

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ESME SWAINSON

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**R**EINCARNATION explains many difficulties of life, and shows that justice rules the world. By this law Man is Master of his own Destiny, since that which he is at any given time, such as now, and the environment wherein he finds himself are the result of forces he himself set in action in the past, vibratory forces induced by his aspirations, his thoughts, his feelings and his actions.

The question for the astrologer to determine is to what degree past lives can be traced in the birth chart of the present life. Can we find some indication of the trend of the last career or the main work done, say in the preceding life, and is there any present indication of the sex of the Personality which the same Individuality bore in the preceding life? Should we be able to trace out the last career, does this necessarily mean the career of the life immediately preceding, or may it run back to the more important of the preceding incarnations, in other words to the last one which made a strong impression on the soul?

I believe that, in exceptional cases, this can be traced, and it seems to me that it is not always the last life, but the last life but one, which makes itself noticed, and that for the following reason.

It must be realized that the process of evolution for the Divine Spirit manifesting in Man comes through a process of reaction of the inner self to the outer objects and circumstances, and therefore that which tempts the self out into expression through a career is of great importance to his progress. His occupation is his focus for the creative instinct within him, and naturally in each life there will be a line of least resistance which will give him the most harmonious work, varying from life to life to round out his experiences of character.

At the back of all this variety lies the fundamental note or colour,



i.e. the planetary ray of the highest spiritual self, known sometimes as the Monad; this, indeed, may be regarded as the string on which all the beads of life experiences are threaded. Then there is our note which was struck when we came out into human experience for the first time with a vehicle for mental work, known as the Ego.

I believe that, at our present stage, we are not much influenced in outer life by the monadic ray — only when it happens to coincide in type with the Ego or the Personal Expression. By this latter I refer to the Lord of the Horoscope, or the ruler of the chart in this present life.

It will be readily seen that Man is a triad, and that it is his lowest point or the one most involved in physical matter that we see the most easily. When once a soul has reached a certain stage in evolution, his note becomes more definite, and until it reaches this stage it seems to me doubtful to formulate any rules for tracing past lives, for there is nothing tangible to find. Some types, also, seem to find the goal towards which they are working at a much earlier stage than others, particularly those who are on the Ruling Ray or the Art Ray.

To come to our birth maps. The aspects between the planets show the character made or to be made, and these perhaps regardless of sign position, for evolution moves slowly and at first much experience is necessary before a quality is a permanent expression. A square, for example, between the Sun and Saturn, or between Mars and Venus, might have to be worked out through several signs before it was really transmuted, and, at the end, the planet that was the most important in that map might be in the sign of its exaltation, showing the strength to overcome.

The planetary positions represent the work we have done in character building in the past by our reaction to circumstances, but I have come to the conclusion that we have no power of choice over the Ascendant. This decides the house position of all the planets and defines the exact outer working of life, where the emphasis is to be laid. It is given by the Guiding Powers, known as the Lords of Karma and is the balancing factor in the life, for the type of brain bestowed by the Ascendant is so often the means which shows the way out of other difficulties. The exact degree on the Ascendant has a relation to our sex, when combined with the Moon's position in the pre-natal map, and so is the key to the present plan of life.

Consider, for example, a map with a predominance of Earth, but an Ascendant in Mutable Air; this contains an especially fine chance to see new light and to change the set habits of the past, the nature



of the change being dependant upon the type of brain material. Again a horoscope heavily posited with planets in Fiery and in Airy signs, this will give a tendency to rush here and there and finish nothing, yet, if to this be given a Fixed Earth or a Fixed Water Ascendant, the heaviness of the brain material will weigh the native down enough to enable him to stop and think. This helps to confirm the general rule that the First House represents the Present.

The Fifth House (House of Love and Children) is said to represent the Past, and this shows itself in love (attraction and repulsion) and is strongly shown forth in children and in family life, for children are strongly influenced by a 'carry-over' of love or of hate from the past. Love is not a flower that suddenly blooms out of nothingness, and ties of love of any importance represent past work together until understanding and harmony become possible. This result of past lives shows remarkably when Uranus is present in the Fifth House, bringing a sudden flare-up of the fire of attraction, often to finish as suddenly unless the Seventh House (House of Marriage) is well tenanted. There is often nothing to which this attraction may be ascribed in the present life, it is often the recollection of a past link.

The Ninth House is said to represent the Future. There has been much discussion at various times as to whether we take the Signs of the Zodiac in order as an Ascendant, and whether the position of the Sun follows from Sign to Sign as lives proceed. To the first suggestion I feel sure that the answer is in the negative for it is a question of the best balance to the whole map in the hands of the Higher Powers. With regard to the Sun, this may well be the case, or the succession may run in a series as do the solar eclipses in the Signs. There is a good deal of evidence to be brought forward favoring the hypothesis that when the Sun and Moon are both in the same Sign in the birth chart, the Sun was in the same Sign in the life immediately preceding, and probably in the first decanate of that Sign.

One case has been recorded by Alan Leo, where 30 preceding lives have been traced by a clairvoyant. (1) In this case, planetary influence was the outstanding factor, with Mars as the dominant

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(1) There are not more than ten cases in all the present history of psychic study where preceding lives have been determined with sufficient certainty to enable the finding of a birth-date. In none of these cases is the birth-hour registered, and hence the determination of the Rising Sign in these cases is as yet beyond our powers. F. R-W



element. In every life — according to this series, as affirmed — the Individuality was reborn either with Mars rising, or with Aries or Scorpio as the Ascending Sign. The actual birth chart of the present life of this native showed Mars rising in Capricorn. Yet I think it is wise to state that one cannot base conclusions on one set of investigations.

So far as occult study has been able to set forth with a fair amount of contributory evidence, the changes in character from life to life are not usually very great, save in exceptional cases. Occupation, then, is not of vital importance, if it fits in with the particular set of forces established at birth. Yet I desire to make the suggestion that the occupation of the past life may be of very great importance in the case of an Ego strong enough to make a definite planning of his own life, or in such case as when the preceding life was a determining one in the chain. I am assuming, here, that the doctrine of « past lives » is sufficiently established to permit of discussion in an astrological relation.

The method which I here put forth tentatively can only be regarded as symbolic.

Take any present birth map. Make the cusp of the Twelfth House to be the Ascendant of the life immediately preceding — the last life — and examine any planets that may be within 7° of the Mid-Heaven, either in the Ninth or the Tenth House. The matter is too obscure for a definite conclusion to be expressed, but I have experimented with some cases and there seems some evidence to suggest that such planets will indicate the occupation of the last life.

The alliance of astrology and clairvoyant study seems to bring to light that the condition of the Twelfth House, in a present birth chart, may be a clue to personal conditions in the last life, dealing mainly with character, and that the Tenth and the Ninth Houses seem to interlock, but inversely. It has been suggested that the Mid-Heaven, in the Present, had to do with the mental outlook, in the past. It may be germane to note that the present Mid-Heaven is often the Ascendant of the pre-solar map which is taken by some astrologers to show the mould of the Mental Body.

I give a few examples of my own knowledge, where there has been clairvoyant investigation of past lives. I may add that, personally, I consider these to be worthy of trust, though aware that this is only an individual opinion.

*CASE I. Feminine horoscope. Present occupation professional*



pianist. Asc. Gemini 22°33, with Jupiter on the Asc. at 22°50. M.C. Aquarius 28° Venus in Aquarius in the 9th. Cusp of 12th. House, Taurus 12°.

The clairvoyant affirms that the last life was as a sculptor in a small way in Pompeii, and that the native, in that life, perished in the great eruption of Vesuvius. The native, in this life, is terribly afraid of fire, and has a morbid dread of disaster happening to him in a house. Will not stay in a locked room or house. To my mind, following the rules suggested above, an Ascendant ruled by Venus and Venus in Aquarius in the 9th House are typical of a former career as a sculptor.

*CASE II. Feminine horoscope. Present occupation — no special profession, musical and artistic, but so painfully psychic that she is aware of interior conditions and illnesses of everyone she meets, and is physically affected thereby. Asc. Libra 13°45; M.C. Leo 18° Moon is conj. Neptune, conj. Jupiter in Cancer in the 9th. House and, of the nine planets, eight are negative in the present map.*

The clairvoyant affirms that this woman was also a woman in her last life, in Gaul, during the Roman period, working at making pottery, a peaceful and uneventful life.

The life preceding this one was also a feminine incarnation, according to clairvoyant research. The woman was a psychic, in one of the smaller temples in Greece, consulted by many people of the neighbourhood. Her method of divination was that of scrying, gazing into a lake or pool in front of the temple. To the clairvoyant, it was this life which appeared first, although the order of time was different, and to me this seems to be borne out by the present birth-chart, for Moon conj. Neptune, conj. Jupiter in Cancer and in the House of Religion is very typical of the use of psychic powers in religious service. Evidently this marked a life which was important in the development of this Ego, and so it overshadowed the following one.

*CASE III. Feminine horoscope. Type curiously adaptable, gifts and talents in all the arts, rather a curious interest in the sea, though not a traveller. Asc. Scorpio 14°, M.C. Virgo 1°, Mars in Cancer in the cusp of the 9th House.*

Clairvoyant research seems to show the previous life to have been that of a sailor and fighter, by sea and land, in the Low Countries, during the time of the Duke of Alva. Life may have been lost by a tragedy at sea. The suggested rule, given above, brings Mars



strongly into play, and Mars in the Cardinal-Water sign of Cancer is strongly suggestive of a life spent largely at sea.

The sex of the previous life needs a careful study of the pre-natal map and of the sex degrees therein. It is sometimes stated that a series of lives are passed in the same sex — seven, has been the number suggested — but this cannot yet be said to have been definitely ascertained, and it seems not always to be the case.

The following suggestion may prove to be of value in tentative research; When the majority of the planets are in positive positions in a feminine horoscope, and the degree on the Ascendant is classified as one of the feminine degrees, then the last life was masculine and probably several lives previously. When, in the calculation of the pre-natal map the sex degree is found to be very nearly balanced, there being but one point to decide the required time, then it may well be that this is the first life in a given sex, after a series of lives in the opposite sex. In many cases it seems to have been observable that the mental outlook is very definitely that of the last series.

Other rules seem to be traceable, but before these can be announced it is necessary to have more evidence. It is not easy to have at one's disposal the accurate birth-time for this life and unbiased clairvoyant details of the past, confirmed by other evidence. Perhaps the International Astrological Archives Association, now attached to the Psychic and Occult Centre recently established in Carthage, may be able to appoint a Research Worker to take up this special line of study.

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The bees work at their hive only in the darkness, thought works only in silence, and virtue in secret.

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Any man who has a goal in his own life must inevitably realise a goal in the life of the Universe.

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Conscious knowledge leads to conscious control.

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It needs but the faintest dawn-light to give us the promise of sunrise.



## A Demon's Portrait

EMILE CHRISTOPHE

**T**HE ENVIRONMENT in which we live is crossed with innumerable lines of waves or vibrations which bear to the Invisible not only our thoughts, but also thought-forms, actual images which may reveal themselves as soon as they meet an organism sufficiently sensitive to perceive them, or a mechanism sufficiently well adapted for their registration. It is for this reason that the lens of the camera, more responsive to certain light-waves than is human vision, has been able to transit to the photographic plate many forms whose presence was entirely unseen by the persons in the photographer's studio, and these « extras », as they have been called, have excited a great deal of comment.

Dr. D. Clarke, writing in the *California Illustrated Journal*, reported that many cases had come to his attention wherein professional photographers, who knew nothing of psychism and who would not believe in it, had been forced to admit the existence of « extras » or the photography of beings invisible to ordinary vision, simply by the accumulation of evidence. In two cases cited, these « apparitions » insisted on making their appearance on nearly every plate exposed, in spite of every possible precaution being taken to prevent it. As a result, these two photographers, both religious men of somewhat strait orthodoxy, abandoned their profession, believing that it was the Devil himself who was the author of mysterious interventions which completely spoiled their work.

I am in a position to recount a phenomenon which happened under the following circumstances:

One of my friends, wishing to have a recent photograph of me — I had not had any taken for several years — took me to the studio of his brother-in-law, a man with a large family and who supplemented his small income by photography. The photographer was a very religious man, with bible texts always on his lips.



Almost immediately my friend turned the conversation to the question of materialisations or manifestations of the dead. His brother-in-law protested vigorously that he would never believe in any such reports, basing his arguments exclusively on citations from the Bible, especially from the Book of Daniel, where the dead are said to be « sleeping ».

« Since they sleep », said, he, « and are not to waken until the Day of Judgment, they cannot possibly awaken at the present time to make themselves known on earth. »

Upon this I intervened, expressing my own opinion that we were constantly surrounded by invisible entities, and, in order to answer text for text, I quoted from St. Paul: « For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual Wickedness (R.V. wicked spirits) in high places. » (Eph. vi, 12) I argued further that if we were not actually authorized to declare that the spirits of the dead could manifest themselves to us, we ought to believe in the « powers of the air » (Eph. ii,2), and that it was certainly logical as well as prudent, that if we were to « discern spirits », the same being a special gift of the Holy Spirit (I. Cor. xii,10) we ought to admit their existence rather than deny it.

We stuck to our positions, and, during the course of the argument, my photograph was taken on two different plates, one full face and one in profile.

A few days later, meeting my friend, I asked him if the proofs had been made. He answered in the affirmative but added that his brother-in-law was greatly annoyed by the result since on both plates there was a sort of rayed diffusion, and, on the left side of each plate, a grinning profile which seemed to be gazing at me. Greatly interested, we went at once to the photographer, whom we found in great distress because of these « spots » which he attributed exclusively to some adulteration in the chemicals he had employed.

I took the proofs, just as they were, and did not intend to trouble myself with the question any further.

The matter did not end there. The outcome of my visit, and of the Biblical argument in the photographer's studio was strikingly surprising.

We learned that, from the day of my visit, the photographer was unable to take a single potograph without nebulosities, faces, or strange formations appearing on the plates, and this absolutely irres-



pective of the hour or the weather, whether indoors or out, whether of persons or of scenery.

Being utterly unwilling to admit any psychic explanation of the mystery, and insisting that the cause must be purely material, he took his entire camera to pieces and put it together again, rearranged his dark room in another manner, bought plates and chemicals of a mark entirely different from that which he had used before — all in vain. The « extras » insisted upon appearing.

At last, one day, having come to the conclusion that he had eliminated every possible cause except some flaw in the lens, he decided on an experiment in which the lens would not figure. He proceeded as follows: From an entirely new box of plates, wrapped at the factory, he took a new plate (operating in the dark room, but without a ruby or any other light) and wrapped this virgin plate first in red paper, and then in black, using the utmost care. This done, he carried it, in a black cloth, to one of the rooms of his house, and exposed it — without unwrapping it — for a few seconds.

Since this plate had never been exposed to the light, there was no reason to suppose that it would have received any impression. Developing the plate immediately, however, the photographer was amazed — and not a little alarmed — to see grinning at him the face of the demon which had appeared in the photographs he had taken of me. There was no possible doubt that this was a new apparition, and not a freak of the plate (remember, no camera was used) for the demon's face was now full-face instead of in profile.

The unhappy photographer, thus persecuted, was forced to give up his studio and all his photographic work, a very serious decision in his case, for the supplementary earnings were almost a necessity. I feel convinced that if he had ever been willing to admit and to believe sincerely that he had been made the mockery of a malign entity, he could have secured freedom by fervent prayer, since he was a firm believer in God. Not being willing to admit this possibility, he was compelled to abandon his art.

*Translated from « Tu Seras Sourcier », pp. 201-203 published by Editions Vallot, Paris.*

Every man has the right to think, but it does not follow that he has the right to express his thought, especially if in so doing he sets in motion the forces of discord and of discontent. To think is an act of personal intimacy; to speak is an act of social influence.



## The Conan Doyle Memorial

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**I**T has been unanimously decided that this Memorial shall embody certain objects; these have been set forth in a published statement; for reasons of space we summarise them. Briefly, then, it is proposed to establish a Home of Welcome and Solace in London for visitors from the Provinces and from abroad. The Home would include library, reading and writing rooms, museum, information bureau and other facilities for study and research. Special features will be the provision of sympathetic assistance for seekers after knowledge, care and training of the psychic faculties by persons of experience and keen understanding, benevolent help to exhausted workers who need recuperation and congenial surroundings, and financial assistance to old and distressed labourers in the spiritualist field. These, in brief, are the admirable aims of those responsible for the fund. In an issued statement they say that « the ideal of the inception of the Memorial may be described as devoted service to the highest and best interests of the spiritualistic brethren. » The Memorial is being supported by a number of eminent spiritualists, and it is urgently requested that all who are interested in survival, and who feel grateful affection to the late Sir Arthur Conan Doyle, will associate themselves with this big effort to place the scheme on a sound and worthy footing. Donations will be received by A. C. Griggs, Esq., Hon. Treasurer, The Conan Doyle Memorial Fund, Lloyds Bank, 121, Oxford Street, London, W.

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### The Occult Christ

It is a serious error to dissociate Christianity and the Christ, the Church and the Master. It is unquestionably true that the Christ and the Church cannot be exactly upon the same plane, but both find their origin in the Divine, and the teachings of every form of Christian Faith find their truth in the words of Jesus and His disciples. The Occult position is that of striving to deepen the understanding, and in no wise to change its essential character. Neither is it justifiable to regard the different forms of Christianity as deformation; rather are they adaptations of a nature necessarily limited by human conditions and coloured by the restrictions of race and of period.





# The Disclosure of the Ascendant Sun

## A Three-Aeon Drama of the Zodiac <sup>(1)</sup>

(Exhibiting "The OM ( - OAM or OMA - 841 - 2912) or Megaphonic  
(Rev. 1. 10) Summation Formula of The Universal Process (2912) -

J. W. T. CARRINGTON

(NOTE. — a). — The several «Lampstands», «Seals», and Heraldings would appear, either from misadventure or artistic purpose, to have become dislocated from natural sequence, hence this attempt from internal allusion or implication to reinstate this. b) It should be borne in mind that Precessional Motion is opposite in direction to motion through the zodiac, a retardation from the seasonal and so enormously slower (being, indeed, but  $1/25$ , 920th thereof) as to be imperceptible to untrained sense. It is, therefore, indicated (II Cor. iv, 18) to represent specially (*aionia* = 872 = *gnothi*) «Knowledge to be attained» the «Esoteric». c) Notwithstanding sluggishness, actual Precessional position has shifted from the standard «Aries» into the sign «Pisces» more than  $50^\circ$ .)

### PROLOGUE (i. 1,2)

*St. John, as the Apostolic Patron Genius of the zodiacal sign «Virgo», at the autumnal equinox as the Piscean «Summers Sun's» Departing Precessional «Witness».*

(«Covenants», or comings-together, have from ancient times

(1) It is to be feared that many of our readers will find this drama abstruse; but advanced students will be especially interested by some of the relations established between astrological findings, Kabbalism and the Higher Hermetism. Some of the symbolic numbers refer to the author's researches in Cosmic Kabbalism. A manuscript dealing with this is in our hands and will be published should there be a demand for the same. Even the advanced student is advised to read this symbolic drama carefully, for many of the references are cryptic, and will be specially appreciated by scholars.

THE EDITOR.



been associated with « Crossings », or cross-makings. In Jer. xxxiv, 18 we read of a victim — representing subject-matter — divided in twain to represent the parties thereto, and of a passing of the parties between these parts, as through temple gate-posts into altered surroundings and circumstances, thus effecting a covenant and necessitating adaptation thereto by the parties, each of whom witnesses it. In Gen. xv, 9 — 18 is detailed the making under similar conditions of a one-sided agreement by the Hebrew god Yahveh (in Josh. x, 12, addressed as the Sun) with one who was unconscious, and therefore, unbound.

At Precessional changes, indicated by phenomena of physical or mental violence, when there is crossing of the equinoctial by the Sun and Signs, the Autumnal Equinoctial Sign-Post or Pillar of the Celestial Summer Temple is represented as moving in advance of the Vernal one; because the Descendant (Weakening, « Little », Hidden or « Amen ») Sun is conceived of as the unperceived principle which originates and pushes forward into manifestation the Ascendant or waxing Sun. The Departing Autumnal Equinoctial Sign is held to act thus upon the Incoming Vernal one, (see Rev. iii, 14). And for examples may be adduced « Capricornus » and « Gemini (Ezek. xxviii, 13, « King of (amphibian, « Goat-Dolphin ») Tyre »; Gen. xiii, 11-12, Lot and Abraham and Sarai; « Sagittarius » and « Taurus » (Gen. iv, 16,25, Cain and Seth (Abel); Gen. xxi, 14,20, Ishmael and Isaac); « Scorpio » and « Aries » (Gen. iv, 19-24 and Gen. v, 25-31, 7777/, the two Lamechs; Gen. xxxii, 24-32 (thigh-stab and transformation), Jacob and Israel (« Ram principle »); « Libra » and « Pisces » (Luke, xxiii, 32-33,39-43 — *ho Paradeisos* = 3.247; while 247 = *therion* (Rev. xiii, 18) « the Beast (247) », being the constellation « Cetus » — Pisces in its Completion) — « the Railing and the Justifying Evil-Worker »; « Virgo » and « Aquarius » (John, xx, 4 — the apostles John and Peter); and « Leo » and « Capricorn » (II Pet. ii, 6-9 — the « unjust and filthy conversation of the wicked « Jacobite » roaring Lion », and the subsequent « deliverance » of the « righteous », « godly » and « just Lot » from trial in his subjugated little « city », Gen. xix, 20).

This completes the list of Precessional Sign-Changes alluded to in the Bible, comprising half of the Precessional « Great Year »; the which a Chaldean mage informed Aristotle would include a conflagration (*ecpyrosis*) and a cataclysm (*cataclysmos* — Cp.2, Prt.3). The Babylonian Berosus refers to these crises.



« *Ex nihilo nihil fit* »; and on examination, the Genesis account would scarcely seem to warrant interprétation as creation (*genesis*) by a Deity « out of nothing ». What the Hebrew of Gen.i,1 states is that « In beginning » *ThYshARB* (1) = « Universal Completion of Cosmic Instrumenting of the Elohim, the Aries-Sign Genii « carved in common » (sing.m demarcated:  $ARB = 203 = 7.29$ , « Confrontation of Junction of Process and the Hypercosmic »), the (*thA*) heavens and the (*thAV*) earth ».

The Samaritan text has « *Ya-el* » (« The Goat ») instead of « Elohim »; perhaps under the influence of an Egyptian New Year commencement at the Winter Solstice in the Sign Capricorn. (2) Ovid has lines about Bacchus (who as « Iacchos » = 901 = Saulos) feasting with other deities and being surprised by the giant Typhon: — « How Typhon, from the conquered skies, pursued their routed godheads to the sevenmouthed flood! Forced every god (his fury to escape) some beastly form to take, or earthly shape. Jove (sings the bard) was changed into a ram, From when the horns of Lybian Ammon came; Bacchus a goat, Apollo was a crow. »

Comparison of this verse should be made with the statements in II Pet. iii, and also with that in Matt. xxiv, 35 where Griesbach and Nestlé's insertion of a singular first verb would allow it to be understood in the sense : « Heaven-and-Earth Sign relationship will change; but the Sun will continue his Course-manifestations undeviatingly! »

Possibility of other interpretations should no more be allowed to exclude a physical one here than it should be in Col. iii, 2. Through not paying attention to happenings in the sky rather than earthly surface matters, much non-comprehension and misunderstanding of the Bible has probably eventuated. « *Hê anô* » (*hêsis*, Phil.iii,14) still remains the equivalent of « *phatne* » (859,150th.,3.50) « Perfected Emancipation », whether understood literally or not. The Genesis verse appears to indicate Precessional Rearrangement: and a main object of the Book's narrative is to be — as Fabre d'Olivet has indicated — the fixing of numerical significances.

Immediately following the cataclysm's cessation (The Deluge) there is represented as having been giving to life in general, including

(1) The reader is reminded that Hebrew is read backwards, this word being usually written «Berëshith». — ED.

(2) This apparent reversion of seasons was due to the vegetation of Egypt springing up after retirement of the flooded basin of the Nile, the fertilizing inundation occurring in early summer, following on the melting of snows on the Abyssinian highlands. Autumn was thus Egypt's spring. — ED.



humanity, a perpetual covenant, whose aspects are at once double and contrasting, and ordered and complementary. It has been represented as symbolised by the symmetrical celestial arch (the rainbow) grounded upon earth and pointing heavenwards, in which heaven's light, displayed as of diverse yet blending elements, is cast on a background of darkness and disorder. It has also in a measure been symbolized by the ecliptic, the solar path in the heavens.

The contrast in this covenant that has most appealed to mankind as important is, perhaps, that of seed-time and harvest, of the times for planting and garnering. For the former the weather is less clement, the needful effort more irksome, and enjoyment less immediate than for the latter. Hence the seasonal equinoctial crossings of the Sun in spring and in autumn respectively came to be regarded as periods of fasting (Lenten, or other) and of feasting; and to be styled respectively « the Covenant of Works » and « The Covenant of Grace ».

The doctrine of the Pauline Epistles emphasizes the latter, in keeping with Paul's character as representing the debilitated Descendant Sun of autumn, and there is no doubt that untold harm has been done to Calvinists and other Protestants through failure to recognize this and to heed the express warning of the « Catholic » Epistle (II Pet. iii, 16) against uninstructed and destructive perversion. Theism is, if anything, less effective than a-theism as a safeguard for the Aintinomian; and the Buddhist dictum: « Work out your salvation with diligence! » stands as a startling contrast to the injunction (Phil. ii, 12, 13) to do so « with fear and trembling », because it is worked in you.

Let us hope that as the new Aeon, with its Petrine and Jacobite « pillars » draws nigh, such debilitating teaching will increasingly yield place to the saner one of the Catholic Epistles with their more Buddhistic spirit; and that a sound practical morality will be made the basis for appropriate « exercise with a view to spiritual maturity » (I Tim. iv, 7) the rightful goal being kept to the incentive rather than to the experiences on the way.

*(To be continued)*

*Note by Editor — The above is but a prolegomena to this zodiacal « drama », the First Act of which will appear in the ensuing number.*

Man is the thinking cell of the world.



## The Cave of Shadows

AIMÉE BLECH

**D**USK. A woman is seated, in the hour of gathering shadows, beside a hearth whereon little leaping flames cast a flickering glow within the room. One hand grasps the arm of the chair, the other rumples convulsively a letter lying unfolded on her lap. Her eyes are moist with tears, yet hard withal. She feels her tumultuous thoughts circling around her.

«At last!» whispers in her ear an exulting voice. «At last! The hour of judgment has struck. At last you can clear from blame the name of that one who had so suffered, at last you can free her from the odium of a false accusation. At last her persecutor shall be judged... probably convicted and condemned...»

But, as though in answer to these words, another voice, the voice of the woman's own conscience, answers :

«Do you believe this to be your task? Do you wish to be the avenger, do you desire to punish a man — your brother — even though he be degraded, and even criminal? »

A third voice is heard, deep and gentle :

«Beware, Woman! You have already chosen to enter upon the Way of Sacrifice; henceforward you dare no longer act in consort with the destructive forces, you can no longer act as the instrument of Hate ».

The woman opened her eyes, struck with surprise. In front of her stood a luminous figure, resplendent, with eyes like stars.

«Come with me!»

She obeyed, instantly. With instinctive confidence she put her hand in the clasp extended to her and felt herself lifted from herself, lifted from the floor. Her physical body remained, motionless in the arm-chair, while she floated around the room. Without consciousness of any material obstacle, suddenly she found herself in Space with her



Guide. Space and Time mattered not, flight seemed but a floating yet the speed was inconceivable.

They crossed vast plains, lands and seas unknown to her, and stopped at last on the peak of a high mountain, lighted by the opalescent gleam of the Moon. In the distance, yet higher summits, snow-crowned, lifted toward the sky.

« The Himalayas! » said her Guide. « Follow. We descend. »

Dropping lightly downward, they came to a deep gorge, bordered by huge rocks which cast ungainly shadows in the moonlight, and stopped in front of a rock-mass of menacing and fantastic form, fit to serve as a portal for the Gates of Hell.

« We enter here, » said the Guide.

They passed into a vast cave, studded with stalactites of strange formation, with human figures here and there; they seemed human, at least, yet with some strangeness which inspired fear. The woman pressed closer to her Guide, and, as he threw a fold of his mantle around her, she felt herself invisible and invulnerable.

At the far end of the cave seven men were seated, meditating, darkly. Some of these were repulsive to look upon, others had fineness of stature and of lineaments, but of a character glacial and forbidding.

In her thought, the woman said:

« Who are these? The Angels accursed? »

And the Guide replied:

« These are Brothers of the Shadow, black magicians. These are they who are the enemies of Cosmic Evolution, these operate by means of the forces of hate and destruction which war against the love-forces in this world. »

One of the sombre figures rose.

« Dark Brothers, » said he in a metallic voice which vibrated in the cavern, « Brothers of the Shadow, you have learned, all of you, to kill out the heart in order to worship the all-dominating intellect, yet, however eager for power, only a few of you have answered my call.

« Up to the present time we have worked separately and alone. But the crisis which is coming will require a collective effort. The hour is grave, even decisive. If we do not combine our forces against the forces of Cosmic Evolution, they will pass over us, and crush us.

« We are reaching, now, the moment of the zenith of the Fifth Race, that race which has been our foothold, and through which we have been able to accomplish our best work. As you are aware,



the intelligence, if put at the service of the passions, is the greatest enemy of Man. The proof is before you: wars, religious persecutions, class conflicts, paralysing materialism — all these are of our bringing. But we are at the beginning of a new era, a new race, wherein the love forces will open, will be diffused, giving an atmosphere in which we cannot live. It is necessary to act. We must try a concerted plan, a supreme effort to delay this menacing tide of evolution. We are nothing — so far as appearance goes — before this formidable force, and yet we can halt its onward movement. Let us agree, then, on the personal work of each one of us for the furtherance of the interests of us all »

The second Dark Brother rose, a figure threatening like the night.

« My work, » said he, « is to blow into flame the spark of ambition that lies in the hearts of men. Ambition blinds man and leads him to his destruction; it becomes a devouring passion which is as a vampirism on his better feeling; it develops in him a selfishness which leads his steps full often to the Way of the Shadow. »

« But I, » said the third, a hideous figure with a sour grin, « I know well how to inject the venom of doubt and of suspicion into the brain; I excite envious discontent and revolt; I nurse in men that spirit of criticism which sees the canker in everything, which disfigures and which dries the soul, for the malicious criticism of that which is good is one of our most powerful weapons of destruction. »

A fourth rose, draped in a mantle of brooding shade.

« My task, » he rasped, « is to seek in every heart the grain of Hate, and no matter how small it be, to cause it to germinate and to grow. I excite revenge and the desire to do evil, and set the obsessing desire of vindictiveness and rancor to brood over the minds of men; I succeed in persuading the ruthless that an ever-growing hatred of a person is only a righteous indignation against ill-doing, and from what would have been only a hatred of the sin, I bring to birth a hatred for the sinner. »

Then spoke the fifth Dark Mage, handsome as Lucifer:

« To me, the just and the virtuous men are what I seek, of them I make my prey. I attack all those who declare themselves to be the friends of progress, of spiritual growth, I befriend — to their undoing — the Utopians, the philanthropists, and those who enter the dangerous ways of Occultism without a guide. I use their own virtues and even their own rectitude to tempt them. By persuading them that they, alone, are in the right, I arm them against their brothers; into



their hands I put the pen of excoriation that they may condemn their fellows; I set them to the persuasion that they are the instruments of the Most High, in order to accomplish His justice. Thus, without ever being aware thereof, they league themselves with us, they conjoin in the work of destruction, while deluded into their belief in their right-doing, they become the instruments of Hate. »

The woman turned to her Guide with a look of anguish.

« It is enough. Let us go! » she begged.

When they were far from the cave of Shadowa, against upon the mountain peak, the Being turned towards her.

« Hast thou understood, Woman? In hoping to punish that criminal, thou wert leaguering yourself, without knowing, to the Forces of Destruction. However befouled by sin or error a man may seem to thee, it is not for thee to condemn, it is not for thee to make thyself the instrument of his punishment. His hour will come; unhesitatingly, unhaltingly the moment of judgment will arrive for him — let the Eternal Law do its eternal work, that Law will find an instrument among the evil-doers themselves, among the unconscious servants of the Shadow.

« Woman, beware! Judge not thy brother harshly, but endeavor to understand him: rather than punish, forgive! Learn to wait, acquire the blessing of patience. Become aware of the divine spark which is hidden in the deepest recesses of the most perverse heart, the divine spark which slumbers in every living being. »

It is still dusk. The woman is still seated on the arm-chair before the fire; the unfolded letter is still upon her lap.

Without a hesitation, without a regret, she rises and throws the letter amid the little leaping flames. Of the paper, whereon was writ the condemnation of one who was a criminal, there is now nothing but black and greying ashes.

As though resultant from this action, a faint fragrance, as of distant incense, steals through the room.

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Youth consists of the youthfulness which appertains to one's age, not in trying to imitate the youth of a period outgrown. A youthful old age is a lovely thing, an old age aping youth is as ugly as it is ridiculous.

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True courage declines in the proportion that a bold free-will becomes lost.



# Invisible Beings in this and Other Worlds

FRANCIS ROLT-WHEELER

## II

### Bodies of Many Kinds

**H**APPILY, the day has gone by when the superficial materialist was able to delude the world with the jargon of science and his magical « instruments of precision. » His fond belief that the microscope and the telescope would plumb the Infinite has been proved mere foolishness; even the school-boy, now, realizes that the microscope and the telescope do no more than augment slightly the very feeble power of the human eye and that the Infinite is not at the mercy of a piece of glass, however finely ground.

Radio-activity is a phenomenon which has gone far to disturb the cocksureness of the second-rate materialist. A piece of heavy metal may act at a distance upon a photographic plate, and may do so for many years, without any loss of weight which can be determined by any « instrument of precision ». Telepathy, or thought-transference, is another phenomenon which baffles the much-harrassed man whose mental horizon is bounded by the high-school text-books of his youth, for telepathy escapes psychological explanation.

The real difficulty for the true materialist lies in his unwillingness to admit that a material substance, such as a piece of uranium, or a human body, possesses something in addition to the substance which he can measure, and weigh and test. He is disinclined to admit that there is something which extends beyond the tangible edges of that piece of uranium and which can affect a photographic plate on the other side of a brick wall; he is really annoyed to think that a man in America can, by the mere process of thought, convey that thought



to his brother in England. Yet, disagreeable as it may seem, he must admit it, for both phenomena have been proved incontestably.

But our materialist is not consistent, since even material bodies are shown to possess something besides their molecules. They possess energy, and in varying forms, and this energy is best understood by us as a vibration. It is nowise extreme to speak of radio-activity as the soul of uranium, nor of thought as the soul of the brain. Every substance in the world is radio-active, to a greater or lesser degree, and has a vibratory life. Thus all substances may be said to possess, in some measure, a body and a soul, or — if other terms be preferred — a material body and a spiritual or astral body. The material body of the uranium is on one side of the brick wall, its spiritual or astral body is on the other; the material body of the thinker in America is on one side of the Atlantic, his spiritual or astral body is actively engaged in giving rise to an impression, in England.

A moment's consideration may be paid to this very question of vibrations, which has now given rise to an entirely new science, that of « radiesthesie ». It will be important to consider of what any body consists. Material science informs us that matter consists of molecules held together by a force known as cohesion, that atoms are but groupings of ions and protons, that the latter are sheaths for the conveyance of electric energy, and that electric energy is only a path along which vibrations travel. The heaviest piece of lead, the hardest armor-steel, are only two modes of grouping invisible and intangible vibrations.

It is necessary to avoid carrying this verity so far that the « material » body is forgotten. Though the lead and the armor-steel be reduced to vibrations, yet, relatively to other substances, they remain as metals. Mentally regarding a piece of lead as a grouping of imponderable vibrations will not alter its ability to depress the pan of a scale; and the armor-steel will still bruise our fist if we try to punch a hole through it. These substances, then, possess two bodies at least, a vibratory body and what is generally called a « material » body.

This latter, however, has been found to contain the most extraordinary powers. A piece of armor-steel, given to a psychometrist to hold, enabled her to reconstruct certain unknown details of the bombardment of Zeebrugge during the World War, details which it was possible to confirm afterwards by other evidence. A piece of grit, taken from a ruined temple in Sicily enabled another psycho-



metrist — who had never been out of England — to describe that temple, to give a personal description of the various people who were in the party the day that the piece of grit was picked up, and so to give a description of the building of that temple two thousand years before, with historic detail that was found to be accurate.

How, then, did the piece of armor-steel retain the « memories » of Zeebrugge, and how did a piece of grit from a temple wall « register » not only the temple, but even the people who visited the ruin on a certain day?

Again, the use of the divining rod, and the pendulum, brought to a high point of efficiency in the last twenty years, and formally accepted by several learned academies and by four European governments, has been found of service, not only to find underground water and metalliferous veins, but also to track the flight of fugitive criminals. A sensitive diviner can mark every place where a murderer ate or stayed, merely by the vibrations emanating from the walls of the room, or from the table whereon the fugitive ate. Not only, then, do all substances emit vibrations of their own, but other vibrations may be impressed upon them.

Without desiring to force the issue, in any way, either there is a memory-body in matter, in all matter, or else memory is an integral function either of the material body or of the vibratory body. If « memory » seem an extreme word, the phrase « enduring registration » may be used; the difference is but slight.

In the case of the piece of armor-steel, the bit of grit from the temple and the table whereat the murderer sat, reference has only been made to unconscious vibrations. But many a problem will become clear when it is realized that inanimate objects — « inert » objects, to use the old phrase — may be given certain vibrations by conscious means. This, of course, is the explanation of talismanic magic, concerning which more will be said, later.

The Egyptians understood this principle most thoroughly. The ushabti, or the small figurines found in many tombs, were prepared in such wise as to act as memories of the soul, or Ka, even as temporary vehicles, if need be. Upon the pottery image was bestowed the power of renewing the vibrations of that soul. Does this seem strange? How many keepsakes do the same! What wizardry of memory may lie in a broken coin, a faded flower, or a blood-stained knife !

The iconoclast may shrug his superior shoulders at the pious worshipper whose prayers are rendered more fervent by the sight of



a crucifix, a cross or the statue of a saint, but he will do well not to forget that these sacred symbols may have a high potential of spiritual energy, charged over and over again by the intensive concentration of devotees. And unless the iconoclast is entirely a fool, he will remember that nothing can be destroyed, that all things are imperishable, and that a devotional electric charge, so to speak, is not alien to Universal Law. Many an ancient cathedral is heavily charged with devotional power, which has accumulated in its very stones during the Middle Ages when every worshipper was devout and doubt had not entered in; while a modern cathedral, built in recent times — even though an exact replica of the old — has none of this feeling, for its walls are only accumulating a half-hearted faith and a formal decorousness. We say — and we say rightly — the former cathedral has a « spirit of its own », the latter has none.

This matter, also, may be pushed further. If the piece of armor-steel, the grit from the temple wall, and the table at a wayside inn could tell a full story, each individually, how comes it that all the stones of a cathedral can possess a collective « spirit »? As in the human body, each cell has life, and the body has its own life apart from the cells; so then, each stone in a cathedral may have its life, reflecting that cathedral and yet the cathedral itself possess a life of its own. It is entirely true to say of a building, as St. Paul said of man, « there is a natural body, and there is a spiritual body ».

Our friend, the gentle sceptic, may here object: « But your « spiritual body » of the cathedral is invisible! » We shall reply, with equal gentleness; « The « material body » is no less invisible. Enter the fane in the darkness of the night, what will you see? Nothing. Does your not seeing it exclude its existence? Nay more, do you see the walls in full daylight? Not a whit. Light rays striking an opaque object reflect through the ether to the rods and cones of the eye and thence send vibrations to the brain — you have seen light, you have not seen the wall. »

Let us not be afraid to say that the ancient cathedral possesses a « spiritual body » of a greater potency than does the modern cathedral, and since this entity is sufficiently powerful to act upon our brains, and thence upon our emotions, giving rise to a sense of reverence, it is justifiable to consider this as a living entity. The « spirit » of an old Cathedral, then, is a Living Being, invisible in the material plane but visible in the spiritual plane.

Thus far, in our inquiry, we have not gone beyond a piece of stone



or a bit of metal, yet the chunk of uranium has shown us a material body, and an « astral body » acting at a distance; the piece of armor-steel has indicated the power of an « inert » substance to retain memories so vividly that they can be recaptured by a sensitive clairvoyant; the Egyptian ushabti or figurine of stone or pottery evidences that memories can be consciously transferred; and the « living spirit » of an old cathedral is proof that such a material substances as building stones can act as an organism and secure such potency that the impression may be felt by the casual tourist — usually the least receptive of human beings.

It has been shown, also, that visibility is a purely relative matter, that even a material body may be visible in one light and invisible in another; that an astral body of radio-activity may be « visible » to the chemical emulsion on a photographic plate and yet invisible to human sight; that a clairvoyant vision may be possible to a psychometrist in one degree of trance and not in another; and that the spirit of a cathedral may be visible to a mystic and not to a globe-trotter.

It is with deliberation that we have commenced at the bottom of the scale, for some of the higher developments of this inquiry will reach so far that it will be useful to have established the lower levels. As we shall come to see, there is certainly nothing illogical or surprising in ascribing several « bodies » to living beings of the higher orders, when there is so strong a foreshadowing of them upon the material plane of the mineral kingdom. Modern science — thanks largely to the great impetus given it by psychic study — is only just beginning to realize the mystery of the various lives and bodies that lie hid in « inert » matter.

*(To be continued)*

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To fix one's eyes on Progress, without taking into account the continuity of action, is to misconstrue Progress. The Present is but the child of the Past, and the man who misunderstands the Past cannot comprehend the Present.

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A state of equality would be the most unhappy state imaginable. We could help no one, and no one could help us.

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« God geometrises », said Pythagoras, but we forget that we must do the same. This is the Law of Order.



## The Mystery Painting of Pompeii

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HANS POPP

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**I**FUTURE times will regard the discovery of the Painting of the Mysteries, at Pompeii, as of especial value, not only as serving to set forth to us an archeological knowledge of life in pre-Christian times, but also from the cultural, philosophical and religious point of view. Though first discovered in 1908, it is only recently that the complete excavation of the Great Hall has been made and the full worth of the famous painting brought to light.

The idea of God — as the term is now understood — was largely developed by the Aryan Race. Other races have their conceptions of God, but these latter were founded on a sub-conscious feeling rather than on a clear recognition. It may be said that the founders of the Aryan religions, alone, presented a conception of God in such wise that it could serve as a basis of Life.

The knowledge that man consists of Body, Spirit and Soul, is likewise Aryan; Zoroaster expressed it in a manner to be utilized by all succedent faiths. At first, knowledge of the triune character of Man was confined to the secret doctrine in the schools of the priests, but later it was made known in the profane schools.

About 600 years before Christ these doctrines were allowed to spread, though they were restricted to a special class, and were associated with the Temples of the Mysteries. One of the oldest of these was Samothrace, but the best known were the Temples at Delphos and at Eleusis, where were celebrated the Delphic and the Eleusinian Mysteries. The doctrines taught at all these points resembled each other, though each centre laid an especial accentuation on some given truth.

The painting in the Villa of the Mysteries at Pompeii is instructive as showing how this was understood in Roman times. It first came to light in 1908. It is a wonderfully preserved fresco-painting of some



size, apparently the copy of a Grecian painting of the era of Pericles. Being situated outside the city of Pompeii it has been little known and was not fully excavated until 1925.

The walls of this moderately large hall were completely covered by this panorama, and it seems clear that it was here that the initiates and their pupils met for the discussion of the Orphic, Delphic and Eleusinian occult doctrines. Some of these doctrines are now known, but other parts of the teaching — especially those dealing with Art and Science — are still hidden to us.

The Art of Living, as it was then taught, has largely been forgotten in modern times. We must pass beyond Platonism to Pythagoras, if we would begin to understand. Alone will the Pythagorean philosophy, on the one hand, and the doctrines of Zoroaster in the Avestas, on the other, give us the key to a comprehension of the Mysteries.

Many medical men, today, have been astonished to learn that the « newly-discovered secret of the hormones » and the part which they play in preserving youth and in establishing health, were well known to the ancients. The teaching of the Mysteries was soundly physiological as well as philosophical.

The first mystery, as delivered by the Initiates, was the doctrine of breath, and they regarded knowledge of breath and its functions as a necessary fundamental to the knowledge of the Spirit. The « *pneuma hagion* », the holy or the « healing » breath, was held to be holy and healing for the candidate himself. The « Holy Ghost », (Spirit) of later Christian teaching is a miscomprehension of this. Right expiration and inspiration may still remain as a means of development for humanity, for the Initiates taught — as do Christians — « nothing can be given you save that which comes from above », that is to say, from the Spiritual realm of Wisdom.

The Second Mystery, considered as a means of self-development, was musical tone. In its simplest form, this is merely the expiration of sound, a vowel sound, and at a given pitch. A different vowel or a different pitch, had a different physiological effect. Raised to music, and understood, it could elevate both heart and soul.

The Third Mystery was the restriction of nourishment to a vegetarian diet. This was presented as being the best method of forming the body and of keeping it normal in its proper functions, but the Initiates were well aware that a mere eating of vegetable food did not constitute a diet, and there was secret teaching concerning special foods and their preparation. This secret teaching has not yet been



rediscovered. The so-called « reform » nourishment of modern times — for example, that of Hindhede — does not answer these requirements, and calculation with regard to « calories » only in the human body is illogical, since human energy is dependent on other factors than that of heat. Right nourishment is also a preventive of most maladies, and a cure of many.

These Three Mysteries — considered physiologically — formed a Holy Trinity, one of great antiquity, and we are able to trace this teaching in the painting at Pompeii to which reference already has been made. The three unities are expressed by the three priestesses shown in the painting, and Dr Karl Hutter well analysed the types as material, spiritual and intellectual, or as nourishing, feeling, and acting. Both in the shapes of their heads as well as in the expressions of their faces this distinction is carried out. Their actions, and positions show clearly the « breath », the « tone » and the « meal ».

It is not to be overlooked that, among many deities from the time of Ancient Hellas, Eros is presented, and the element of carnal love is emphasized by phallic symbols, before one of which a neophyte is kneeling. This also bears reference to the fertility of Nature, as is seen by the presence of Apollo, god of the Sun, and Demeter goddess of agriculture.

There are many minor points to which attention may be drawn, but the special interest of the painting lies in its clear exteriorisation of what the ancients used in the introduction to the Mysteries, the control of the intellect by right breathing, the control of the spirit by a training in tone, and the control of the body by a vegetarian diet containing elements at the present time unknown to the modern world.

*Translated from « Die Reinheit », issue of Sept.-Oct. 1930.*

The laws of physics and of chemistry constitute the mechanism of the life of matter. The laws of the heart and of the soul constitute the mechanism of the life of the spirit.

SCARABEE.

It is more difficult not to think, than to think. How much energy is wasted in vagabond thinking ! Why lower one's brain to the level of a mere tramp ?



## Notable Books

### The Magic and Mysteries of Mexico

LEWIS SPENCE

(Rider and Co., London -- 15/-)

**T**HIS BOOK should have been noticed before. The cause of the delay is that the reviewer read it twice through for his own pleasure (which is not the usual way of reviewers!) The sub-title of the book is «The Arcana Secrets and Occult Lore of the Ancient Mexicans and Maya», and it is handled in masterly style by an author whose word has weight in occultism, and who is a very advanced student in Maya hieroglyph. The present writer is in a position to state that the scholarship herein is of the highest order. It is written with an absolute comprehension of the subject, possesses a vivid swing, and Lewis Spence reveals the civilizations of Central America, not as they must have been, but as they were. The best part of the book to quote is that part which begins at page 1 and goes on to the end. For anyone who has any interest in occult lore, in magical rites, in the Mysteries, in semi-barbaric philosophy, in astrology, in the development of science and of language, in strange religious ceremonial and in archeology it is an absolute compulsion to possess a copy of this book. Minor differences of opinion may exist between students, and the present writer would not go all the way with Mr. Spence on the word «Toltec», nor in his references to Atlantis, but these are highly disputed points and Mr. Spence's dicta are those of an authority. A most excellent piece of work. It could not be improved upon and ought to win an immediate and permanent success.

### Mental Radio

UPTON SINCLAIR

(Sinclair, Pasadena, Calif -- \$, 3.00)

Sinclair has been praised — and cursed — over many a book. There are times when his muck-raking annoys, and his socialism dis-



turbs. But, if ever there has been a lurking suspicion that a love of sensationalism has biased his judgment, that suspicion has no place here. This book is thoroughly, transparently honest. More than that, it is courageous, for Sinclair had more to lose than to gain by publishing it. It consists, briefly, of a record of several series of simple experiments in telepathy, of a character susceptible of testing by anyone, and there is not the faintest attempt to make these seem any more successful than they were. They are striking enough. Mrs. Sinclair—in whom the telepathic gift is strong—gives her « technique » of the process. Sinclair—who is not easily fooled—affirms his belief that there are thousands of genuine clairvoyants and psychics; what is more, he gives his reasons. The book remains strictly on its own ground, and is its own best thesis for its theme — that Telepathy Happens.

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*The Cat in the Mysteries of Religion and Magic*

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M. OLDFIELD HOWEY

(Rider and Co. London -- 15/-)

This book should be read by everyone who has ever owned a cat, or even seen one. That ought to ensure a pretty wide sale ! Never since the days of Bubastis, when Cats (capital C.) were worshipped, has Her Feline Majesty been so duly honoured. This book is just crammed full of the mythology of the Cat, of witches, and secret cults, of magic and mysterious rites, of Cats divine, cats human, cats feline and cats demoniac, nor are the psychic powers of the cat forgotten. And of ghost-cats and phantom-cats, there are legion ! But it would be unjust to the author to emphasize the element of mere interest mainly. This book is also a serious and well documented study of the symbology of the cat and gives a keen desire to read other works of the same author.

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*The Astrological Aspects*

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CHARLES E. O. CARTER

(L. N. Fowler and Co. London -- 4/6)

A sound and useful piece of work by an astrologer whose work lies along high lines and always commands respect. It is a detailed treatise on the thirty-six possible combinations of the Sun, Moon and the seven planets (Pluto is not included, as the astrological experience is not sufficient). As in all astrological work, general principles only



can be set forth in a text-book, and the individual application must be harmonized with the rest of the map; for this reason the author has done well to cite well-known examples from the horoscopes of well-known men. Since Carter says that «Five symbolises man as the potential master of Nature and natural forces», the writer would point out that the value of pentagonal aspects is magical rather than «intellectual». Charts showing an unusual number of Quintiles and Bi-Quintiles are interesting from this point of view, whether favourable or otherwise. The chart of Mrs. Annie Besant is a case in point.

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*James H. Hyslop — His Book*

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COLLATED BY GERTRUDE O. TUBBY

(York Printing Co., York, Pa)

This work is a piece of Psychic Research in the strictest meaning of the word and therefore painstaking and free from strained conclusions. It is detailed, thorough, and highly convincing of communications received from or of the late Professor Hyslop, one of the greatest names in Psychical Research in America. Communication of evidential value was received within five hours of Prof. Hyslop's death, and evidence was received continuously, for more than a year, through mediums both in England and America, all of whom were utterly unaware of the identity of the sitter. It is only fair to the reader to inform him that the book has its interest mainly in the cumulative evidence which is brought forward; that it is a detailed verbatim record and has not been «rehandled» for easy reading; and that its domain is that of a highly valuable record in the advance of Psychic Science. Such work is arduous, and requires an amount of toil in verification which is little suspected by those who have not followed this line of Research. As a record of observations, it is invaluable, and adds yet another stone to the solid foundation on which is rising the Observatory of Psychic Understanding.

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*Life — A Symbol*

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MAURICE H. FARBRIDGE

(Sheratt and Hughes, Manchester, England -- 67-)

This is in no sense a treatise on symbology, nor does it set forth symbols as a force in and of themselves. It is, as the author himself



words it: «a non-technical consideration of the significance of the imaginative faculty and the influence of symbolism in various aspects of life ». The author, who is Professor of Religion in the State University of Iowa, suggests that «symbols are the only keys by which certain religious people can enter their spiritual home. The question whether the key is false or true is of no consequence ». We shall not labour the point that a false key will not open the desired door, for Prof. Farbridge has evidently used his terms loosely. Yet it should be said that the book itself is of the nature of a compromise between the historical and the psycho-analytical school of thought, and a compromise is usually an uneasy seat. It is none the less a seat of observation, and Prof. Farbridge is a lover of the Golden Mean. A typical (and excellent) example of his balance may be given. He says : «The fanatic and the formalist both essay to build a temple to the Holy Spirit. The formalist is satisfied with raising the structure, and a sorry taper here and there makes darkness visible. The fanatic kindles so many lights and with so little care that he burns his edifice to the ground from excessive illumination.»

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*The Creative Power of the Mind — Successful*

*Achievement — Constructive Child Training* ...

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CHRISTIAN D. LARSON

(L. N. Fowler and Co. London)

These three little books consist of a number of midget essays, intended to teach how to develop oneself. They are all based on the efficacy of continued thought. They are written in the simplest style, and ring many changes on this same theme. There is a practical feeling — one had almost said a scheduled feeling — in every little essay, and the result is a blend of sound psychology and applied common sense. Their very homeliness and honesty of purpose should win them an approved place.

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Numbers have, in themselves, an intellectual and scientific value. The earlier numbers are intimately associated in the Divine Plan; the later numbers are the generating cause of the variety resulting from the expression of unity in multiplicity.





## National and International Astrology

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New Moon, Feb 17, 1. 11½ p. m. Greenwich

For indications prior this date, see the December issue of THE SEER

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**I**F OR THE WEST OF EUROPE. — The lunation falls in the sign of Aquarius and in the House of Religions and Philosophy, which, in International Astrology, also has the meaning of sea and long distance traffic, and when under the rules of Aquarius, of aviation, also. The lunation is not at all afflicted, but, on the contrary, indicates a valuable trine to Mars in the Ascendant in Cancer. There is strong likelihood, then, of some traffic record being broken, either on the ocean or over the ocean, in spite of the fact that Feb-March is not a favourable period for travel. Religious factors are not usually striking enough to appear as isolated phenomena, but this lunation is also highly favourable to some important religious event, such as the foundation of some organization both militant and reform at the same time.

*England.* — The situation, here, seems to indicate a strengthening of the governmental power, and a rather surprising turn of affairs which will intensify the strife of classes. It would not be surprising if some ceremonial issue — possibly having to do with the Navy — brought up a sharp public issue which, however will turn in favor of Royalty.

*France.* — The presence of Leo on the cusp of the House of Finance, in a lunation otherwise favourable, is a good indication for the financial interests of France, and it is striking to note that though the map shows an influx of immigrants into this country, there will be little unemployment. The gold reserves are likely to be especially high.

*Germany.* — There is likely to be an important international decision given, which is favourable to Germany, while, at the same time, the good effect of this is likely to be spoiled by bad statesmanship.



*Spain.* — This lunation falls in the sign which rules Spain, and, as we have said, it is a favourable month. It is likely to be marked by some event of importance which will greatly heighten Spain's prestige in the world, already greatly advanced by the efficient manner in which the recent rebellion was quelled. This may take the form of some important discovery, some daring venture, or, possibly, the establishment of a democratic Constitution.

*Italy.* — This lunation is less favourable to Italy than to France. There may be some trouble arising in the mountain districts, especially in the regions accorded to this country after the World War. The month is likely to witness the steady increase of the anti-Fascist feeling, the big trials having intensified the movement rather than diminished it.

*Jugoslavia.* — There seems to be a rather unusual quietude over the whole of the Balkan region, so far as the International situation is concerned. The peace of negotiations is likely to be interrupted by some issue inserted by an outsider (either Germany or Russia) to prevent the establishment of Balkan harmony, and this may take the form of frontier difficulties, or skirmishes.

*Russia.* — The indications are highly favourable for Soviet Russia, and the month is likely to see some coup attempted, the failure of which will appear to bring support to the Dictature. It is highly probable, however, that this will be of brief duration, and the succeeding months will witness the fall of Stalin.

*India.* — There is likely to be a serious reawakening of the spirit of revolt in the native provinces. The financial situation will prove worse than has been supposed, and the British Government will be forced to vote special subsidies for India.

*Japan.* — Very doubtful and stormy period. Strikes and political disturbances. Probably a fall of the Government.

*United States.* — The month promises to be a troubled one. The map shows a good deal of exposure of corruption and graft, reaching into the highest places, and members of the Cabinet and senators will not be immune. The question of giving liberty to the outlying possessions of the country is likely to become a burning issue, as is also the problem of immigration relations with Asia.



## A Practical Course in the Oracular Sciences

**The Tarot**  
**Kabbalism**

**Astrology**  
**Chirolgy**

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### Hermetic Numerology - II

**T**HE NUMBER ONE — The fundamental principle of this number is unity. No number is possible which is not either a multiple of one or a multiple of some fractional part of One. Moreover every number, regarded as a number, has identity and therefore Unity, since it may be divided. The Pythagorean sages used this to show that One, as the Ordering Principle, was in everything, since that which was not One was also One. In modern phrasing this would be said : every number is a relative Unity, but can be reduced to an Absolute Unity — the Divine. « There is One God » was not a phrase designed merely to exclude all other gods, but set forth God as One, the fundamental Unit and the all-sustaining Principle.

*The Occult Geometry of One* — This is always represented as a single line, usually perpendicular. It is often shown with the lemniscate — a symbol like a figure 8 laid horizontally — above it, but never below. The lemniscate below the line is a symbol in black magic. Euclidean geometry declares a line « to be the nearest distance between two points », but the esoteric meaning of this statement of Euclid was that a line is the direct, or the nearest distance, between the known human and the unknown divine. In the 22nd. stanza of the Second Book of the Divine Pymander of Hermes Trismegistus it is shown how God «linked the line, breaking through the strength of the (cosmic) circles and made manifest.... » the manifestation itself belonging to the number Two.

*The Symbolic Concordances of the number One.*—Astrologically, One is in special relation with the 1st sign of the zodiac, Aries, not by reason of its rulership by Mars, but by reason of its being the place



of Exaltation of the Sun. It has also a special relation to the planet Mercury.

Alphabetically, it is in correspondance with the letter A of the English alphabet, and Aleph of the Hebrew alphabet. It is striking to note that the glyph of this letter in the Hebrew alphabet, according to Kabbalistic interpretation, is a perfect graphic representation of the Hermetic rule « as above, so below. »

Kabbalistically, it is THE MAGE, the interpreter of the Absolute, thus indicating divinely inspired intelligence. For the fuller meaning of this the student is referred to the Correspondence Course issued by the Institute on the subject, the most complete Course extant.

Masonically, it indicates the Entered Apprentice. More especially the Plumb, the Lambskin Apron, the Square and Compass, but preeminently the Gavel, a body directed by Intelligence to be used on the Physical Plane — the table. (Dequer)

*The Number ONE in human physiology.* — In the higher sense this is the Complete Man, the microcosmic reflection of the Divine Macrocosm; but, in a physiological sense, it deals with the head and the controlling nervous system centered in the brain. It follows, therefore, that if Numerology be applied to questions dealing with the health, a reply which brings forth the number ONE may deal with mental cure if the extended number be favourable, or with nervous troubles if the extended number be menacing. (The process will be set forth in a later paragraph.)

*The Number One in musical tone, and in colour.* — It is peculiarly difficult to determine what was the Pythagorean and the Hermetic teachings on musical tone, since the nodes were entirely different from those of modern times. We cannot agree with Zain, however, in ascribing B in the scale of C Major to the Number ONE, for the very clear reason that this note was unknown both in the Early Egyptian and Early Hellenic nodes. There seems every reason to ascribe the tone Do, or C Natural in the scale of C. Major. In spite of the strength of the Dominant, in Harmony, the Tonic is even more decisive.

The corresponding colour is a luminous violet, and this again shows that the sign Aries, in this connection is treated as the exaltation of the Sun, and not as the rulership of Mars. The spiritual light of the Sun is an intense blue-violet, the orange yellow is the color of the rays that reach the Earth.



*The Number ONE as used in Names* — It is to be remembered that Numerology may not only be allied to letters but also to the sound indicated by those letters. Thus, for example, to give the same rhythm value to the letter A in the four following names : James, Dan, Hall, and Thomas would be contrary to tradition, since early languages did not have the confusion of pronunciation which is so rife in English.

But rhythm value is not the same as Hermetic letter-and-number value. The most careful work done so far in the application of numbers to English sounds has been done by S.H. Ahmad, and a special application of this to Christian names has recently been published by Mabel Ahmad. A few examples may be of interest: among the feminine names which resolve into the number One are Barbara, Bessie, Catherine, Charlotte, Cleopatra, Daphne, Delia, Dolores, Dorothy, Eloise, Emily, Esther, Eve, Geraldine, Hope, Imogen, Iris, Jenny, Jess, Joy, Lottie, Lucille, Mabel, Minnie, Nellie, Rosalie, Silvia, Sonia, Susan, Theresa and Viola. Among the masculine names which resolve into ONE are Adolphus, Alan, Alfred, Algernon, Andrew, Anthony, Bob, Byron, Clarence, Clement, Cuthbert, Dan, Edmund, Eliot, Everard Fergus, Francis, Frederick, Horace, Julius, Lancelot, Leo, Michael, Ned, Olaf, Philip, Rob, Rolf, Teddy, Theodore, and Willie. Most of these are digit 10, which reduces to 1, but a few — such as Lancelot reduce to 19, then to 10 by addition of the digits, and so again to 1.

In order to make this list of names easier for the reader to follow, a list of letters and their values (according to the Ahmad system) follows: A short, 1; A broad, 10; A broad as an initial, 11; B, 2; C soft, 60; C hard, 20; Ch soft, 3; Ch hard, 20; D 4; E 10; E as initial, 11; F, 80; G, 3; H aspirate, 5; H guttural 8; H mute 0; I short, 1; I short as initial, 1; I as «ee», 11; I long, 10; I long as initial, 11; J, 3; K, 20; L, 30; M, 40; N, 50; O, 6; O before an «r», 7, O as an initial, 7; Ow (as in Owl), 7; P, 80; Ph, 80; Q, 20; R, 200; S, 60; S sibilant, 90; Sh, 300; S with «z» sound, 7; T dental sound, 400; Th hard, 4; Th soft, 9; U, 6; UE, 16; U short, 1; V, 80; W, 6; Wh aspirated, 11; X, 80; X sounded as «z», 7; Y long, 1; Y short 10; Y long as a terminal letter 11; Z 7.

In the Dequer system, the numeration is simpler, and is based on the letters as they actually occur in a name. The list runs as follows: A, 1; B, 2; C, 3; D, 4; E, 5; U, V, W, 6; Z, 7; H, Ch, 8; Th, 9;



I, Y, J, 10; C, K, C, K, 11; L, 12; M, 13; N, 14; X, 15; O, 16; F, P, Ph, 17; Sh, Ts, Tz, 18;; Q, 19; R, 20, S, 21 and T. 22.

The reader, somewhat puzzled by these two systems, which will produce entirely different digit numbers, may ask which of the two is to be followed. It is to be remarked that the one system is based on tone or sound, and the other on letter; the first is rhythmic, and the second is both Kabbalistic and Hermetic. A testing of the two systems seems to bring this conclusion : if the question to be asked numerologically is to deal with the harmony between two persons, in which case it is desirable to find out if their rhythms correspond, then the tone value system of Ahmad is of value. For example, Andrew (1) will agree better with Eloise (1) than with Martha (8) ; and Esther (1) is not likely to be happy with Godfrey (6). The same principle may be applied to cities which will be favourable to one, and not to another. The system has been used for racing, as when the name of a horse is in harmony with the bettor, — with what success it would be difficult to say. But the value of the system seems to lie in this harmony of rhythms, and these harmonies have also been applied to time.

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