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LONDON — CARTHAGE — NEW-YORK

Editor-in-chief : FRANCIS ROLT-WHEELER Ph. D.

Associate Director : C. VORSTELMAN.

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A Monthly Review of Astrology

and of the Psychic and Occult Sciences

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

Institut Astrologique - Carthage, Tunisie

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.

Vol. III No 3

March 1931

Price 1/- or 25 cts

Reflections

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**THOUGHTFUL PEOPLE** who try to follow the general trend of the times in which they are living, cannot help but notice that the determinative influence of this, the third decade of the Twentieth Century, is a very wide and searching interest in the extension of psychic and spiritual factors during the present life, and in proofs of survival after death.

There has been—and there still is—much specialisation in various parts of the field, which occasionally takes the form of antagonism though more strictly it is a disagreement as to origins. The strict Psychic Researcher is by no means always in agreement with the Spiritist or Spiritualist; the latter is often-times impatient with the devotees of Metapsychism; these, again, suggest that the Occultists wander too far afield from the domain of ascertained fact; the Occultists are not all in favour of the extension of the practice of Astrology, even when esoteric; and many astrologers are opposed to Mysticism and Quietism. Yet, at the bottom, all are agreed that the need of the present time is to heighten interest in spiritual factors, and to awaken mankind from the torpor of the soul which marked the materialistic age.

It is quite safe to assume that none of these schools of thought are possessed of all knowledge. It is equally sure that each of them has access to knowledge of the very highest importance, which was unknown

—or at least ignored—a century ago. The Editor of « *The Seer* » believes it to be a part of the duty of this review to draw the attention of its readers to others important publications in other branches of the field, since, assuredly, the pointing out of valuable sources of information transcends any material question, such as competition.

A magazine of very special merit in the domain of Spiritual Healing and of Survival is « *Beyond* » published in London, not yet a year old, but maintaining a very high literary and spiritual standard. Also of recent birth, and with a more popular appeal, is « *Immortality and Survival* », of London.

More definitely « *Spiritualistic* » is « *Light* », the great London weekly, exceedingly measured and sane in tone, and maintaining a quiet position of assurance in the setting forth of spirit developments, without sensationalism. « *The Two Worlds* » of Manchester, England, the « *Harbinger of Light* » of Sydney, Australia; the « *Spiritualist Monthly* » of Los Angeles, Cal. are of importance in this field. The « *Revue Spirite* » of Paris is of the very highest rank, and the articles are of solidity and moment.

In the line of Psychic Research, it is not difficult to determine the reviews that stand out, and which should be read. Among the leaders are « *Psychic Research* » of New York City, and « *Psychic Science* » of London—to which, of course, must be added the Proceedings of the several societies for Psychical Research—the « *Revue Metapsychique* » of Paris, the « *Bulletin du Conseil des Recherches Metapsychiques de Belgique* » of Brussels, and the important Italian « *Luce e Ombra* ». Among the more specialised reviews is the little « *Direct Voice* », very ably handled. The « *International Psychic Gazette* » has a wide public, and gives a bird's eye view of the whole field.

In the line of Occultism, perhaps the most intensive is « *The Inner Light* » of London, known only to a few. The best known of the older magazines is the excellent « *Occult Review* », also of London, with a very pronounced interest in the literary side of Occultism. Of much more popular scope is the « *Occult Digest* », of New York City, commanding a wide circulation. Of a very high order of merit is « *Le Voile d'Isis* » of Paris, by no means to be overlooked by the reader who seeks for the best. Not less valuable is « *Mondo Occulto* » of Naples, in which a great deal of original work is published.

The Rosicrucians publish some excellent reviews. It is rare to find a number of « *Mercury* » of New York City that one will not read from cover to cover; the « *Rosicrucian Digest* » of San José, Cal. does actually « *cover the world* » with the setting forth of the doc-

trines of the Rosy Cross, and the « Rosicrucian Magazine » of Oceanside, Cal., perpetuates the teachings of Max Heindel and covers many fields in a home-like way. « Le Rose-Croix » of Clairac, France, is more strictly given over to Alchemy and Hermeticism. « Les Annales Initiatiques » of Paris, a Hermetic review, though small, is of importance. Here, too, must be mentioned « Ur », of Rome, with a sound strain of initiatory philosophy.

So far as Astrology is concerned, London leads the field with « The British Journal of Astrology » and the quarterly « Astrology », while « Modern Astrology » continues the Alan Leo tradition, reprinting much of his published work. There are many good astrological journals in Germany, notably « Sterne und Mensch » and « Zenit », and in French must be noticed « L'Astrosophie » published by the Institut Astrologique de Carthage, publishers of « The Seer ». In American, the « Journal of the National Astrological Association » and « The New York Astrologer » bids fair to grow. In Holland, « Urania » maintains a steady and honored place.

Rather special in another line is « Psychology » of New-York City a large and very successful illustrated magazine of general interest. For specialized religious philosophy, « Buddhism in England » and « Maha Bodhi » claim attention.

As nearly 300 different magazines and reviews on the above subjects come to this editor's desk monthly, — a large number of them local, of course — the above list cannot in any way be considered as more than typical, but each and every one of the reviews mentioned above has standing and authority.

It is not always realized that the subscription lists of occult, psychic, astrological, hermetic, and spiritist magazines run well over the 5.000.000 mark, and this indicates an absolutely amazing growth for far more people are interested in a movement than those who subscribe for its organ. A hundred years ago, an interest in such subjects was held to be a sign of mental disease, even of « madness »; 75 years ago, it was deemed a sign of « dangerous » eccentricity; 50 years ago, a sign of « peculiar ideas »; 25 years ago, public feeling had changed and there was a certain admission that « these things might be looked into », and today — the man or woman who knows nothing of such subjects is regarded as an ignoramus, or at least « a long way behind the times ». It is necessary to read wisely in order to judge wisely, and in suggesting the names of certain of our contemporaries we hope to help the work onward, no matter in which school of thought it may find expression.

## Fulfilled Predictions

*A remarkable fulfilment of prediction is recorded this month, and it is a curious example of how closely astrological forecasts can come to the exact truth, and yet be a little aside. On page 43 of the January number, we said : A point of some interest, during the month, is that the Moon occults Mars on Feb. 2, Mars being retrograde and in the Lion. This is likely to be marked by some rash speech or act, of international importance, probably uttered by a leading man in Italy or France. On Jan. 29, three days before the date set, Major-General Butler, head of the United States Marine Corps, was put under arrest for having uttered the following remarks concerning Mussolini: «Right now there are several embryo fellows coming up in Europe getting themselves all girded up and ready to jump on somebody. One of these is Benito Mussolini. He is polishing all the brass hats in Italy », and he further related that a friend of his was driving with Mussolini, when the car of the Dictator ran over a child Mussolini would not stop to see how badly the child was hurt: « What is one life in the affairs of a State ! » Mussolini is said to have remarked. Italy regarded the Butler's remarks as an international insult, and demanded an official apology, which was given. On the same day, the Navy Department issued a document praising General Butler for his diplomatic work in China, and arrested him to please the Mussolini adherents. This was most clearly « a rash speech or act, of international importance, uttered by a leading man » but in connection with—not « in »—« Italy or France ».*

*On the same page : England.—Scientific discovery of some new war material, or some new explosive, the secret of which will be held by Great Britain and Germany.. On Feb. 11 it was announced in the House of Commons that English munition manufacturers had recently shipped to Russia munitions to the cost of 45,000 pounds sterling. A few days later the Ministry of War announced that its recent experiments with an entirely new model of anti-aircraft gun had proved highly successful. The secret is being rigidly guarded.*

*On page 92 of the February issue: United States.—The question of giving liberty to the outlying possession of the country is likely to become a burning issue. Toward the end of January an insurrection broke out in the Philippines, and the town of Tayug, in Central Luzon—less than a hundred miles from the capital, Manila—was sacked. Half a dozen other centres of trouble appeared in February, and another out break occurred on Feb. 22. The purpose of the revo-*

lution is two-fold: independence from United States authority, and independence from Roman Catholic Church authority.

*On the same page: 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. *The present « Veterans' Bonus » drive, asking for three and a half billions of dollars, is attacked by Secretary of the Treasury Mellon and by every financier in the United States as a political graft measure, and the names of fifty Senators and Congressmen are openly quoted as profiting heavily by it. It is universally believed that, if Congress passes what the Journal of Commerce calls the « bonus grab », it will increase American taxation and aggravate the business depression.*

*On the same page: Jugoslavia.*—The peace of negotiations is likely to be interrupted by frontier difficulties or skirmishes. — *On Feb. 11, there was an exchange of firing on the Bulgarian frontier, and three peasants were killed. The matter has been submitted to arbitration.*

*On the same page: Spain.*—A favourable month... to heighten Spain's prestige in the world... possibly the establishment of a democratic constitution. *On Feb. 17, the very day of the lunation, the King summoned M. Sanchez Guerra to form a Cabinet, with the understanding that it should be strongly democratic, with a tendency to the «Left». The absolute failure of Guerra to do so indicated the strength of the monarchical party, and, on Feb. 19, a Concentration Cabinet was formed on a royalist basis, under Admiral Aznar, with the intention of calling the Cortès to reform the constitution of 1876 in such wise as to conform with the spirit of modern times. This is definitely the proposal and the work of the King and has enormously increased his personal prestige.*

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If you feel like blaming someone, say nothing, but remember what you intended to say: it will not be long before you will find an opportunity to apply the words to yourself.

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Work, even good work, is often a terrible tempter, first it causes the worker to think that he must accomplish everything himself, and then to think that he can do it. Thus, higher help is forgotten.

## My Companion

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MALCOLM SCHLOSS

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My Most intimate companion  
Is One I've never seen,  
But He has been where I have been  
Wherever I have been.

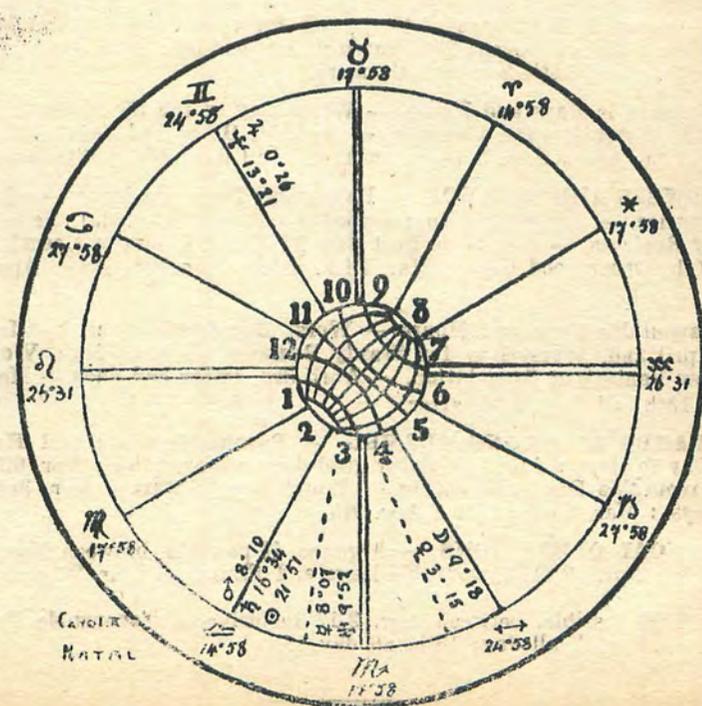
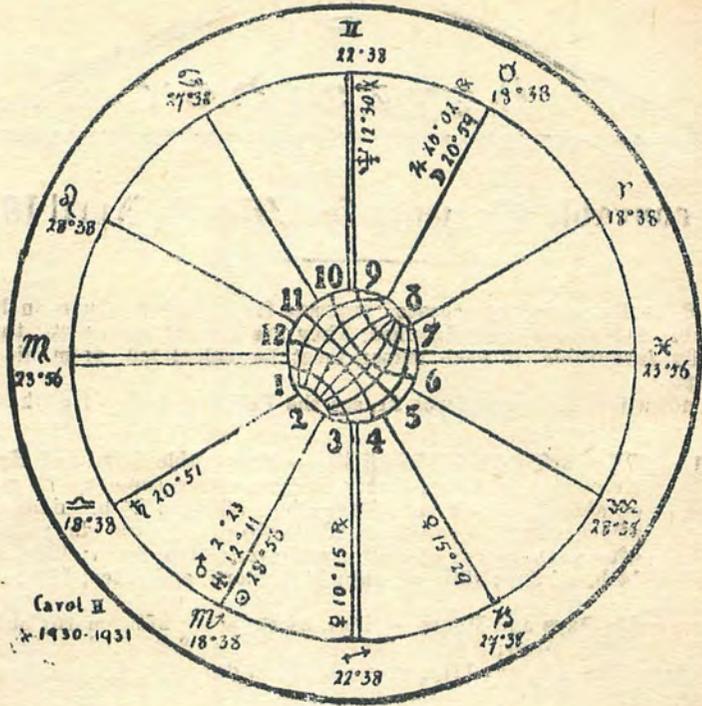
He thinks my thoughts, He speaks my words,  
Performs my acts unseen,  
For He has been what I have been  
Whatever I have been.

### THE KEY

« Wind-Wise,  
Star-wise,  
Silent-wise,  
Sound-wise,  
How are you  
So wondrous wise,  
As wise as these  
To be? »

« Wind-lore,  
Star-lore,  
Silent-lore,  
Sound-lore—  
Every lore  
That ever was,  
Or is,  
Or still shall be—  
Dwells within the pure heart,  
The kind heart, the loving heart—  
Look within your own heart—  
There lies the key. »

Malcolm SCHLOSS.





# ASTROLOGY

## Favourable Elements for March-April 1931

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**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 horoscope.

For indications prior to March 21, see the February 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 : Mar. 22nd, all day; 24th, midday; 25th, afternoon; 26th, all day; 29th, after; 30th, midday; Apr. 1st., after; 7th, morn; 8th, after and even; 11th, morn; 12th, all day; 14th, all day; 15th, all day; 16th, morn, and after; 10th, all day;

20th, morn.

**Unfavourable Days and Hours.** — Mar. 24 th, even; 27th, morn; and even; 28th, all day; 30th, even; Apr. 2nd, after and even; 3rd, all day; 6th, after; 9th, all day; 10th, all day; 11th, after; 13th, all day; 16th, even; 17th, after; 18th, even; 20th, even.

**ENGAGEMENT AND MARRIAGE.** — Favourable Days and Hours for matters pertaining to affairs of the heart. — Best day of the month for a man. — April 11. Best days of the month for a woman. — April 16. Other good days : Mar. 20, even; 24th, morn.; 25th, midday; 26th, morn.; April 1, even; 8th, even; 14th, morn; 16th, morn.

**Unfavourable Days and Hours.** — Worst Day of the Month for a man. — Mar. 30. Worst day for a woman. — April 4. Other bad days : Mar. 23rd, after; 30th., even; Apr. 3 (very bad); 6th, all day; 18th; 18th, morn.

**BUSINESS AND FINANCE.** — Favourable Days and Hours. — Best Day for Finance. — April 11th. (not a good month on the whole). Best Day for Steady Business. — Apr. 20th. Best Day for New Venture or Speculation. — Apr. 6th. Other good days : Mar. 24th, morn; Apr. 8th, even; Apr. 14th, all day.

**Unfavourable Days and Hours** — Worst Day for Finance. — Mar. 24th, and April 2nd. Worst Day for Steady Business. — Mar. 30th. Worst Day for New Venture or Speculation. — April 3rd. Other bad days.— Mar. 28th, after; 13th, all day; 17th after.

**VOYAGES AND LONG TRAVEL.** — Favourable Days and Hours. — Best Day to start : Apr. 5th. Other good days : Mar. 22nd.; Apr. 6th, 11th.

**Unfavourable Days and Hours** — Worst day to start : Apr. 3rd. Other bad days : Mar. 23rd.; 25th.; Apr. 9th.

**SURGICAL OPERATIONS.** — Arrange, if possible, between Mar. 20 and Apr. 1, or Apr. 18-21. Favourable Days and Hours. — Mar. 26 early morn; Apr. 20.

Avoid, if possible, between Apr. 2-17 inclusive. **Unfavourable Days and Hours.** — Apr. 2, all day; 13th, all day.

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## Horoscope of the Month

### KING CAROL II OF ROUMANIA

(Several horoscopes have been published, showing different birth-hours. We publish this on the authority of an officer under the Roumanian crown, who has made special researches to determine the absolute accuracy of the hour given).

In these two horoscopes, the Natal and the Progressed, the most striking factor is that which emphasizes the importance of the angles of a horoscope in a Progressed Map and especially the importance of the Mid-Heaven, considered as directorial points to the radical zays. It is highly important to note that the Progressed Mid-Heaven was in exact trine to the Radical Sun at the time that the King of Roumania returned to his country to re-assume the throne. As the Mid-Heaven is the point of achievement, as the trine is the most fortunate aspect, and as the Sun is the symbol of kingly authority, this clean-cut indication is a striking confirmation of the exactitude of Secondary Directions from angles in a Progressed Horoscope. At about the same time, the Ascendant was in the aspect of semi-sextile (lightly favourable) to the Sun, so that both the main angles are acting in favour of the royal ambition. Indeed, they had been so for some little time before.

We have already noted that the Mid-Heaven plays an important part in the great events of a man's life, and here, again, the Wemyss degrees are found to be of service. The degree on the Mid-Heaven during the crucial year of 1930, when King Carol resumed the throne which he had resigned in 1926, was between Gemini 22° and Gemini 23°, in other words was passing from the degree of « Guessing » to that of « Faith », and, in effect, the indecision of 1929 passed away in 1930, when King Carol's « faith » in his star bid him take an aeroplane to his country and resume the throne in a startling coup d'état. The degree of « Imagination » was on the Ascendant of the Progressed Horoscope for the same year. Thus, considered both from the point of view of aspects, and that of the Wemyss degrees, the two angles of the horoscope acted with precision about the time of that dramatic air-voyage to Bucharest.

Carol II, in earlier years, was dubbed « The Play-boy of Eastern Europe », but, strange as it may seem, his horoscope is more serious than gay, more intellectual than romantic. Certainly the conjunction of Mercury and Uranus is Scorpio was just exactly the sort of thing to cause all his love affairs to leap into sensationalism; moreover, Neptune, the planet of sex, in the unstable and journalistic sign of Gemini, would add another factor of publicity to royal marriages and liaisons. Yet the strength of Libra shows balance and judgment, and this justifies the sane economic measures adopted by Carol II during the autumn of 1930. He may not yet have made himself popular, but he has convinced the international banking world that the monarchy is a strong one, and this is indicated by the very strong House of Finance shown in the Progressed Chart. It is not a « lucky » House, but shows surprising vigor. There is, unfortunately, a series of unfavourable indications for Sept.-Oct. of the present year, the Progressed Venus making a square to the radical Saturn, and the Progressed Moon making an opposition to the radical Venus, and these may raise anew some personal difficulties around the King, with this exception, but the nativity is full of promise, and Roumania should prosper under the present rule.

## Mystic Vibrations of Lent and Easter

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ESME SWAINSON

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**T**HE rush of civilization is tuning up the nervous system of man, at any rate within the towns, so as to make the consideration of the health of the future generations a serious matter. Many systems of living have been proposed, first by one extremist and then another, and although each usually has some merit, not one goes to the root cause of the trouble, or offers more than a partial solution of the real problem.

Sooner or later, the world will have to realize that man must put his spiritual progress first; this being in order, according to his place in evolution, the physical conditions will follow. To try only to adjust the unbalanced physical side, is but patching up a worn-out garment, instead of designing a new one to fit a growing humanity.

Occult Astrology has always held the Keys to the higher truths, and to the degree that this is restored to be a working proposition of value, to be recognized as a spiritual law of life, so much of the strain will disappear. The average man even ignores the magnetic cycle of the 24 hours, and is physically active at the hours when he should be mentally or spiritually active, and so forth. Likewise, in the solar year he is inclined to ignore these magnetic and spiritual concordances also, often from mere ignorance of «times and seasons».

In the West, it is mainly in the deeper traditions of the Christian Church that we find traces of this mystic cycle and its use. I am doubtful if any of the modern Church-fathers would give to Occult Astrology the credit of holding the key to the practices of church ritual during the past centuries. The library of the Vatican, however, contains many volumes which are the records of the researches of priests interested in Astrology. The Church uses their findings, but does not admit the source.

The solar year, as traced in its path through the signs of the Zodiac, contains a history of the whole evolution of man on his outward path into matter and his return home, but it is not the history of this greater cycle that I propose to deal with today, but rather the

opportunities for spiritual development which are offered by the cycle of each year as it comes round; it is here that we find that the



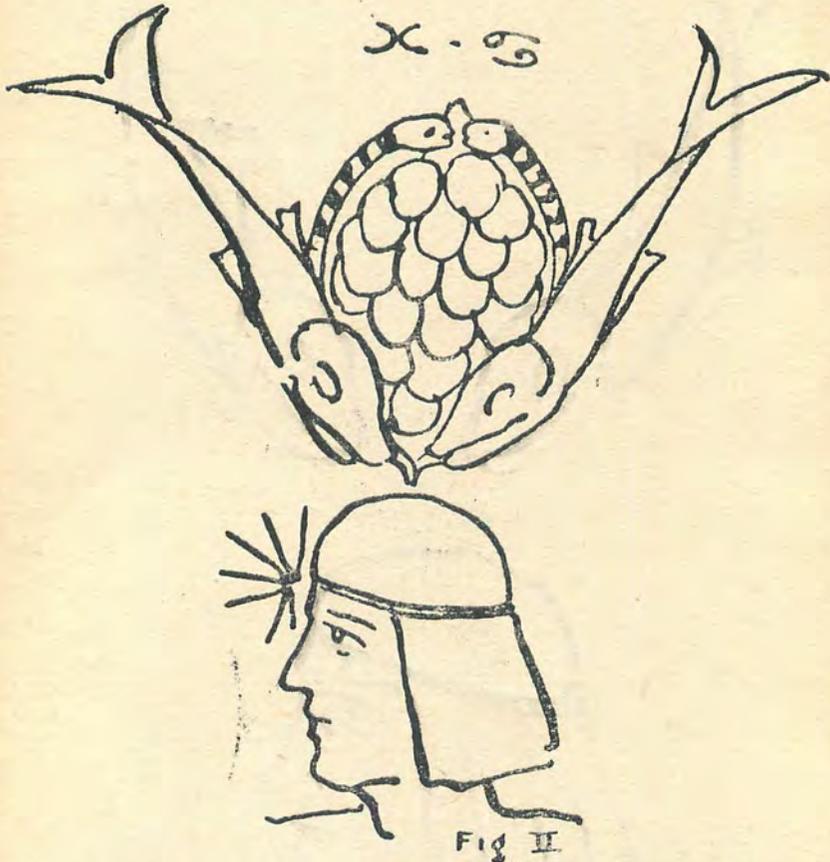
Fig. I

discipline, as laid down by the old fathers, was founded on the solar and planetary vibrations.

All spiritual impulses have their solar cycle and that is why the

lives of all the solar heroes and saints have events in common, the solar year being the expression of all spiritual experience.

We start our cycle of the life impulse at the spring equinox, the coming forth in Aries, pushing into active physical manifestation; the life wave surging outward through the various kingdoms of nature under the Summer Solstice, when a further downpouring of power



occurs, and, in one sense man, as distinct from the other kingdoms, comes into his own. When Sagittarius is reached, the reversal of the solar current becomes imminent at the winter solstice.

We must consider the symbolism of the sign Sagittarius to find the key to this particular phase. In the older representations he is shown as a Centaur shooting *backwards* over his shoulder, suggesting a change of mental direction, and during the period before the solstice, there is the struggle between the spiritual and the material, for in this sense Capricorn stands for the Great Devil or the Sea-Goat. The natural forces that are still pressing outward into manifestation,

the God Pan of the Greeks. The time has come for the God-Man to be born in the «Cave», to issue from the rock itself, as is reported of the God Mithras.

This struggle is typified in the 3 days after the winter solstice when the Sun «stands still» before moving northward and that is



why Christmas Day or the birth of the Divine Child is not celebrated on the 22nd.

On the rock of Capricorn, or out of the rock, is founded the building of the Church or the spiritual individual, in the yearly Solar cycle. The square is sometimes given as a symbol of Capricorn, and it is perhaps this spiritual cycle which is referred to in the Christian scriptures—«upon this rock will I build my church»—again, a white stone was given as prize for endurance in the Greek races and this may also refer

to this struggle, for a white agate is considered as belonging to Capricorn.

The three signs Capricorn, Aquarius and Pisces stand apart from the others in a spiritual sense, for they are a time of altered magnetic currents, that of regeneration, the preparation for the Easter festival; varying with the level of consciousness at which it occurs.

The intensified period of preparation is the sign Pisces, but the last decanate of Aquarius is included in Lent, when the latter exactly coincides with the zodiac cycle. This Libra decanate of Aquarius, preceding the Pisces period of self-examination and repentance, suggests the attempt at mental balance, a seeking of the way home by means of the thread of Ariadne so that the neophyte can recognise true wisdom and is no longer deceived by its shadow. The symbol of Aquarius is presented sometimes as two serpents, one white and one black, the latter being the reflection. So we come to the first decanate of Pisces, when an attempt should be made by the neophyte, who is working with the Cosmic powers, to lure his emotions upward, by self purification. The First of these exercises of the body is that of fasting, so that he forms in the finer matter of the emotional plane the cup or Holy Grail.

This forms outside the physical body symbolically represented in diagram 1. (The ordinary symbol of Pisces is the two fishes swimming reversed ways but bound by the cord of Fate). The diagram shows that this process would polarise the dual elements to make an effective vehicle for the spiritual force later.

The Cancer decanate brings a further development, a filling of the cup, either with a cone shaped body of mental matter, as set forth by one writer, but more probably by the water of Maya, corresponding to the mother principle. It may be correct in one sense to consider this decanate as giving something of the offering of the mind because Mercury is in its fall in 15° Pisces and must be raised through the waters to become the «seed» of mind.

I have shown this decanate symbolically as the two curled serpents of Cancer united and forming the cone, within the Pisces cup.

The third decanate brings the Scorpio element — heat. One writer again shows the fire descending from above, but this is not in harmony with astrological knowledge, it is rather the dedication of the creative serpent fire, the transmutation of this creative force, ascending up the spine, passing out through the head Chakra, mixing with the contents of the cup.

Another interesting symbolical point in this decanate is the exaltation of Venus in 27° Pisces allowing three days before the end of Pisces for the transmutation, and, taking Venus as the higher mind, we have creative love born from the Waters of tribulation. This, symbolically, is the unleavened bread of the passover, and the transmutation of the lower side of the Scorpion into the Eagle at Easter may be referred to in the text «Oh, Death where is thy sting !» Or, again, one may think of the symbol of the Phoenix destroyed by the solar fire, to rise regenerated. The three days before Easter are the period of «proving» for the bread, it becomes the Bread of Life and the water is changed into wine, when the Divine fire from above joins the fire within.

The symbol of the Dove brooding over the Holy Grail seems to be a pictorial symbol of what actually does occur at this period of the solar cycle and which the Church employs as a means of securing the cooperation of Man.

The third diagram will explain itself. The study of this current makes it obvious that the Pisces period is the right time to fast, and the chosen moment to make a new spiritual effort by the sacrifice of material things. This was understood by the old Fathers and hence the strict regulations for fasting in Lent even although the people did not realize what they were doing.

Marriage also was forbidden during Lent and this will be readily understood, For those who were trying to use the solar current, marriage would be a dangerous reversal of the forces at this time. It will be remembered also that Pisces is one of the two signs in which the native can undertake the celibate life without much difficulty, mystic union being always within the possibility of this type.

The true culmination of this period is the full moon following the spring equinox — though it very rarely happens that this coincides with Easter Sunday. A year which should produce this ecclesiastical and astrological concordance would mark a special opportunity of using these Solar currents. Lent and Easter, rightly and deeply celebrated by ancient ecclesiastical usage, find, at bottom the clue to the their mystic mysteries in a profounder knowledge of Occult Astrology.

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Sarcasm in speech is like unto acid in milk; it sours all that the mind contains.

## International Astrological Archives

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FRANCIS ROLT-WHEELER

(Director, International Astrological Archives Association)

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**T**HERE is no need to set forth the multiple reasons why a world-centre for the Archives of Astrology is required; the demand is urgent, and has been a question of discussion these many years. There may be a query as to whether Carthage, is, indeed, a central point, and whether such Archives might not be more conveniently housed in some European capital, but this is to be balanced by the fact that an organization of recognized standing, publishing important reviews in two languages and preparing for publications in other tongues as well, is in specially good position to handle the work. There is, also, a very great advantage in the establishment of a research centre on a large and well-chosen site, beside the sea in an excellent climate, and where the facilities for research workers may develop little by little, as further buildings are added.

The question has been raised whether, in the filing of horoscope charts, all the maps should be made to conform to one pattern. Incontestably, this would be an advantage, yet the writer feels that it would be the height of presumption for any individual astrologer, or any individual Institute, to undertake to lay down the law as to what is best in chart forms.

There are at least twenty recognized styles in existence, though all belong to one of three categories : Fixed House charts, Fixed Sign charts, or Movable Cusp charts, in which latter the twelve-fold division of the zodiac is irregular. If, for just reason, the devotees of each of these forms of chart desire to retain the form to which they are accustomed, it would at least be an advantage if the twenty styles were reduced to the three type-forms and that one or other of these three should be universally employed. Yet it is always essential to deal with what exists, and to do what is most helpful at the moment.

Every effort should be made to avoid Utopian and complex requirements, in order to be of immediate service to the greatest number.

The International Astrological Archives Association, therefore, has commenced its work of filing horoscopes sent in by members of the Association, and by astrologers, without any regard to the form of horoscope chart used. Cross-indexing and cross-references serve to indicate the salient features of these charts, and this cross-indexing will be pursued to further detail in the degree and along the line that the development of research work shows to be necessary.

As an initial matter of routine, and entirely aside from the scientific classification properly so-called, card-indexing will show the name of the member sending in the horoscope, and the name (or initials) of the native of the horoscope—if given. Thus the Astrological Archives will act as a central holding station for all horoscopes, and if a copy of a chart has been sent in, and, for any reason, either the astrologer or the native has lost or mislaid his horoscope, he can have a copy of the chart made and sent to him, for the mere fee of copying. This is an important feature. It happens, also, that even astrologers prove mortal, and die, and sometimes their collections are scattered. It should become a universal custom for a copy of every horoscope cast to be sent to the Astrological Archives, just as, in every country, a copy of every published work is sent to the central state library of that country.

A system has been established permitting of immediate reference to all horoscopes, along many different lines, the system itself being so devised that it is capable of wide extension without derangement of the fundamental bases. At whatever point this cross-reference touches on interpretation, the latter is confined rigorously to the inflexible and to keep all records, but not to intrude his personal opinions therein. For the same reason that all forms of charts are accepted, so also reading in all European languages are accepted, though it may facilitate research if, as far as possible, these are confined to English, French, German and Italian.

The Director of the Association desires that it be clearly understood that the classification will be on a rigid scientific basis. « Esoteric » questions deal with interpretation, and do not enter here in. Archivist and statistical work cannot be and must not be intruded upon by any personal bias; interpretation (insofar as this may be necessary for purposes of classification) will be treated as a basis for classification, purely. If any other system of House Division other than the

Placidian (in general use) has been employed, it is desirable that the astrologer sending the chart in question to the Archives should specify whether the Campanus, Regiomontanus or other system of domification has been used.

There are National Astrological Associations in almost every country of the world, at the present time, and International Astrological Congresses become yearly of increasing importance. It is highly desirable that a concensus of opinion on a complete and detailed horoscopic classification should be obtained in each of the National Astrological Congresses, and that delegates be sent to the following International Astrological Congress to present the views of their National Associations, thus to secure a symposium of the views of authoritative astrologers, the world over, in order to arrive at world agreement in scientific essentials. The writer refers to a work such as that of the geological classification of stratigraphy, adopted, after some years of debate, by the Geological Associations of the World.

For the basic elements of horoscopic classification there must be simplicity, together with elasticity; there must be sufficient conformity to permit of the establishment of comparisons, without absolute uniformity; there must be the utmost large-mindedness of view, maintaining the most rigorous impartiality to all schools of thought, the while maintaining a scientific and intellectual standard; and there must be immediate availability of every horoscope filed, as well as adaptability to the purposes of research. These are the principles which have been adopted by The International Astrological Archives Association, and such is the basis of the system of classification now in use. Its extension, with nicety of detail, is provided for, and it is confidently believed that the method will prove practical and complete.

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How much easier it is to see the weeds in another man's field than in your own!

No man can ever really be poor. At his birth he received two gifts: waking-time and sleeping-time. No master, however powerful, can rob him of both.

Who can make muddy watter clear? Yet let it be still, and it will clear itself.

## The Shadow of Coming Events

### THE PRINCESS KARADJA

**T**HE well-known Swedish Author, Count Birger Môrner, who passed away recently, once related to me a remarkable psychic experience, which he had had a few years previously. He had been cycling for several hours on a hot summer day and was very thirsty. At a bend of the road he perceived a lonely little peasant cottage, embedded in a small garden. He dismounted and opened the gate, intending to ask the owner for a little water or milk. Before knocking at the door, he peeped into the living-room through the window and beheld with horror an old woman hanging from a beam in the ceiling.

With a cry of dismay he burst into the room... and was aghast to find the old woman standing in front of the fire stirring her porridge. She scowled at him angrily and muttered:

« This is a nice way for a stranger to enter a house! »

He stammered an apology and, as explanations were impossible, withdrew hastily without attempting to quench his thirst.

He remounted his cycle and pondered for hours on the strange occurrence. A few days later, he again passed the lonely cottage and decided to investigate the matter, thinking that some special configuration of the windowpanes had produced an optical illusion.

Very cautiously he approached the window and was surprised to behold once more exactly the same sight! There was the old woman apparently hanging from a beam in the ceiling !

He stared and stared and then slowly approached the door and started knocking... No reply. After a long pause, he cautiously opened the door—and perceived that *this* time the vision was conform to fact !

The old woman had committed suicide.

This incident made on him a deep impression for no possible explanation could find room within the frame of his materialistic phi-

osophy. When my friend told me the story, I pointed out that probably the old woman had been contemplating her terrible deed when he passed her door for the first time; the intensity of her will had presumably projected an exteriorised thought-form sufficiently vivid to become perceptible to his mind, which owing the heat and fatigue was at that moment in a negative and receptive condition.

Often I have had premonitory visions myself.

Two years before the war, I saw envisioned a band of German soldiers looting my Castle in Belgium. The impression was so intense that I decided to remove all my valuable effects from that country. In 1912 I bought a house in London and informed many friends of the reason for this decision. I gave a party there in June 1914; several people chaffed me, saying.

« Well, Princess, when is the famous war coming off? »

I murmured :

« Just wait a little »...

My son, who attaches no importance to premonitory visions, was annoyed because I had removed from Belgium certain valuable goods, which were his property. In July 1914 he transported his guns, his library and a collection of antiques back to the Castle, very much against my advice. Everything was lost! The war broke out and the Castle was looted two weeks before the Armistice by the demoralised troops of the Kronprinz.

In 1926 I was living at St Leonards (England) on the sea-front. I woke one morning with the clear perception that I was meant to leave that place, as severe inundations were likely to devastate the South of England. I had a vision of a white house on the summit of a steep hill and *Knew* that this house was destined to be my future home.

Three months later I came for the first time to Locarno. The day after my arrival, I went for a walk and stopped spell-bound on recognizing, in front of me, the house I had seen in my dreams. I rang the bell and found that it *was* already let! Undaunted, I asked to see the proprietor; I made a tempting offer for the villa immediately it would again become vacant. A couple of days later a lease was signed and a deposit paid. It is obvious that I would not have taken the instantaneous decision of leaving England, where I had lived over 20 years, in order to settle permanently in a locality where I did not know one human soul, unless I had had a deep conviction that I obeyed the Laws of Karma.



## The Pythagorean Bodies

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OTTO VON BRESSENSDORFF (1)

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(The following is but one short chapter from a book of quite unusual interest and value, a fuller appreciation of which will be found later in the present number, among the Book Reviews).

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**I**N THE investigation of the five-rayed emanation of Force, account must be taken of the Pythagorean bodies. These may be taken as the final form of force in the Cosmos. The emanation of Force may be taken as passing from the Infinitely Great through multiplicity and passing through the enumerations 12, 10, 9 and 7 to the Quinary or the Five-Fold Stage, which is the last stage prior to the movement toward the opposing infinite — the Infinitely Small — known, sometimes, as « the mathetic point ». On the other hand, form — viewed as an effect — rises from the Infinitely Small through Polarity and Four-Dimensional Stress to the twelve-fold stage, thence to the manifold and so on to the Infinitely Great, symbolised by the circle without measure and limit. The first is symbolized by the descending triangle, the latter by the ascending triangle, or the triangle with its apex uppermost. In the union of these two triangles, forming Solomon's seal, lies the secret of Life.

The five-fold stage or the Quinary (important both as pentacle and pentagon) is the last measurable emanation of Force, since the numeration of 3, or the Trinity manifests itself as a focus of thinking, as a means of Consciousness. By reason of this, there are only Five Pythagorean bodies, and that this limitation is necessary in itself can be shown by the simplest mathematics. However, I will not stop to indicate the arithmetical reasons, at this point, since they can be deduced from any text-book, but will endeavour to reveal the spiritual relationships of these Bodies.

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(1) (From «Zahl und Kosmos», by Otto von Bressensdorff, publishers : Dom-Verlag M. Seitz et Co., Augsburg, Germany, in boards 3 marks 40, cloth-bound, 4 marks).

The Sphere is not a Pythagorean Body. It is not a form to be regarded as limited or imperfect, but is a perfection in itself.

The Circle is the symbol of the spirit. All material relations are founded upon it. From the Circle may be derived all angles and all measures. When the circle takes upon itself the characters of Space, it becomes the Sphere.

The Dodecahedron (12 planes, 20 edges, and 30 angles) is the symbol of the world, viewed as a whole yet with the limitations of Space, as shown in the 12 signs of the Zodiac, and the time limitations of the 12 hours of the day and the 12 months of the year. The twelve planes of the pentagonal dodecahedron form five principal angles, thus setting forth the five-fold emanation of Force in the Cosmos. If diagonals be drawn to each of the five angles, an equal number of pentagrams will be formed, symbolizing the five exterior and interior senses. This dodecahedron is a twelve-fold pentagram, a twelve-fold man, a Purusha, an Adam-Kadmon—to employ Oriental and Kabbalistic terminology. Since, out of the Adam-Kadmon, humanity has developed, so the remaining four fundamental elements develop from the Akashic Force, causing us to realize that the dodecahedron can best be taken as a symbol of the ether.

Thereafter follow the three elements : Fire, Air and Water, and these, esoterically, indicate the superiority of the spiritual over the material. It is for this reason that, in the form limitation imposed upon them, they are inscribed as triangles.

The Element of Fire presents itself as a Tetrahedron, (4 planes). Its form is that of the Pyramid, the symbol of the Creative Spirit and of the creative power of Nature. Whether or no the word « Pyramid » is to be related etymologically to the Greek word « *pur* » or « *pyr* » (Fire), yet, when gazing at a blazing wood-pile, many will recognize the relation of form between the flame, the phallus and the pyramid. In all three the virile spiritual principle manifests itself. Thus it is no phantasy when Kepler in his « *Mystery of the Worlds* » aligns the Five Pythagorean Bodies to the five planets and assigns the Tetrahedron to fiery Mars.

Two pyramids, in contact with each other on their square surfaces form an Octahedron (8 planes, 6 edges, and 12 angles). The relationship which this bears to the Element of Air is evidenced by the exterior form. The increase in size from the uppermost point towards the surface of the Earth; the decreasing volume of the lower half indicates the decreasing gas-content in the Earth itself in descending

from the surface to the centre. Kepler calls the Octahedron « the body of Mercury », and it is notable that this planet rules Gemini one of the signs of Air.

To the Element of Water finally may be assigned the geometrical Icosahedron, a figure bounded by 20 equilateral triangles (usually taking the form of a combination of the Pentagonal Dodecahedron and Octahedron in crystallography) and which represents a water-drop under compression. This near-spherical form of the water-drop serves to show the adaptation of the Element to the Pythagorean Body of the Icosahedron, and it may be shown that the sphere-form is unfitted since spheres, even if they do not always repel each other cannot be in such contiguity as a twenty-plane figure. A multiple-plane figure, which would most closely approach the sphere and which touches its neighbor at one plane only, but with an entire plane, serves as does the Icosahedron. Hence the mystics of the Middle Ages assigned the Icosahedron to Venus as the Water planet, Venus being exalted in Pisces, one of the Watery signs.

The Hexahedron or Cube is bounded by six planes, and corresponds to the Element of Earth. According to Kepler, the Cube is the symbol of Saturn, and thus sets forth why the latter planet is always taken as unyielding, solitary and rigid (its rectangular form fitting it to the unalterable laws of the existing order of Nature), and as such also the planet of thought. The cube is the most firmly posed of all bodies. Its space relations to the outside world give it guardians to the right and left, to the front and behind, above and below. Its planes are not triangles with spiritual angles, for angles of  $60^\circ$  refer more readily to material conditions. Thus is the Cube assigned to the Four-Dimensional phase of existence, and to perfect evolution. The spiritual lies hidden in it, as in the world of the senses. Salt crystallizes in cubes and inter-penetrates Water, the material entering the Spiritual nearest to Earth. Therefore was it that the alchemists, both in a real and in a symbolic sense, elevated salt to be one of the three foundation pillars of Life, the three being: Salt, Sulphur and Mercury.

Since it was with the formation of the Element of Earth, that is to say with the acquisition of firmness and solidity that the downward culmination of the spiritual was attained, it is easy to see why the cube was chosen as the symbol of the mystery of Creation. The Cube has 6 planes, and 6 days served for the achievement of the evolutionary work as set forth in the Book of Genesis.

The seventh day, the Sabbath, the day of rest, corresponds to the

central point of geometrical repose, the geometrical central point of the Hexahedron. By the diagonals, leading thereto, the whole body is divided into 6 pyramids, which, for their part, are in relation to the 5 Elements (ether included), and it is from the Cube that the most essential parts of the other Pythagorean Bodies can be developed. Four of these Elements have their origin in the Ether, as do the four triangles in a square, by means of diagonals drawn to each angle of the four bases. Thus the Four Divisions of Life, revealed also as the Four-Dimensional Plane of Nature, and which is founded on the Polarity of the exterior world (1) lie hidden in symbolism in the Four Sides of a Square and can be derived from both dimensions of this plane.

The Cube is the square expressed also with height, for it is three-dimensional. In it lies the union of the three-fold and the four-fold, and therefore its value however great, is limited. In the Apocalypse (Rev. xxi, 16) the prophet sees the New Jerusalem as a square, and the walls as « high » giving the effect of a cube, it being remembered that the cube is that body from which the unfolding develops a Cross. In a spiritual sense, the Cross is the unpurified, physical body, the sinning Adam; the Cube forming itself upon it is the purified spiritual body, the Redeeming Christ.

This Cube of the New Jerusalem (the Spiritual Jerusalem) is composed from 12 bodies, also spiritual in themselves, each of which has 6 planes. In this number—6—is also hidden the Seal of Solomon, the importance of which has already been mentioned. The 12 bodies correspond with the 12 signs of the zodiac, the 12 apostles, and the 12 tribes of Israel. Insofar as they are conceived of as jewels of the gates of the New Jerusalem, or as the gems of the breastplate of Aaron, they symbolise the series of stadia in the development of humanity, and the corresponding virtues. They are also the twelve foundation pillars of the true invisible Church (taking the latter word in its Cosmic sense). If these 12 bodies be multiplied by their 6 planes, the result gives 72, the threefold day of 24 hours, etc. and the mystic number 72, to the explanation of which a special chapter has been given elsewhere. (This is a reference to an earlier part of the book from which this passage is taken. ED.) Thus may the true system of occult philosophy be derived from the Pythagorean bodies themselves, and they may serve as a means to awaken a deeper understanding of mystic truth.

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## Invisible Beings in this and Other Worlds

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FRANCIS ROLT - WHEELER

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III

### THE FORMATION OF BODIES

**H**AVING set forth in previous articles the evidence that most objects and beings possess more than one «body», and that Life has a wider range in Matter than had previously been suspected, the question now arises in what manner these bodies are formed. It is clear that, if we are to speak of the so-called «Invisible Entities», possessing bodies in spite of their invisibility, we must have some understanding of the general formation of bodies.

It would take the reader a little too far into the higher levels of occultism to deal with the formation of the Cosmos and of the Universe, the various gyratory forces, the voyagings along the rays, the stillness of the Centre, and the variations of many-sided atoms. All this is a valuable line of study, but lies outside the direct limit of this series of articles. We must content ourself with a few wide statements.

Both Oriental and Occidental occultism teach that Matter is a manifestation or an exteriorisation of Spirit. This point is to be emphasized. If, then, Matter is a manifestation of Spirit, it is evident that Spirit was anterior to Matter.

The second step is equally clear. If Matter is a manifestation of Spirit, then a body—no matter of what degree of Matter formed—must be a resultant of Spirit. In other words, it is the body which is formed around the spirit, and not the spirit which is the outcome of the physical forces of the body.

The third step shows us that Life is a force pertaining rather to the spiritual realm than to the material. It is Life, then, which has produced Life. The materialist fanatics, dreaming of constructing a living being out of matter by injecting life, and who have tried to construct a homunculus, first, and to vivify it afterwards, have been

working exactly backwards. It is not the fission of the cell which produces Life, but Life which produces the fission of the cell.

It may seem unnecessary to labour this point, yet it is well to understand it clearly. It requires a living mother and a living father to produce a living baby. When, therefore, Heredity is given as a cause for factors which may appear later in the child, it must not be forgotten that Heredity is not an academic dry-as-dust biological formula, but merely a statement of the twinning of two sets of life forces to a common end. The Life, and the Spirit, both of father and mother, antedated the fecundation of the ovum, and that ovum, before its first fission, possessed Life and possessed Spirit. Heredity, then, does not explain Life and Character, but Life and Character explain Heredity.

The same point may be made as to Environment. It is as erroneous to assume Environment to be a force excluded from life and Spirit, as to suppose Heredity to be such. Environment is merely a complex of spiritual forces, either of high type or of low type, and these spiritual forces act upon the life and spirit of all beings with whom they come in contact.

To say, then, that a child is such-and-such because of Heredity, is merely to give a secondary origin, for the primary origin of Heredity itself is Life and Spirit; to say that a child is the product of Environment is no less a merely secondary explanation, since Environment is a complex of Life and Spirit.

Occultism, then, when it declares that matter is formed by spirit, and that bodies are the manifestations of spiritual forces, is in no way opposing the verities of science, but is merely taking the source one step further back.

Treating the question from the Occult standpoint, but in the most rapid manner, we may commence with the Initial and Primal Force, which we may call the First Cause. This First Cause holds Force, Life, Spirit as its principal attributes. It is the One. But any manifestation of the One separates something from the One, and this gives rise to the Self and the Not-Self, or to Duality. At this point Cosmical and Universal studies diverge, and Esoteric Cosmology takes the centre of the field. We cannot treat this, here, but merely draw the reader's attention to the fact that Occult Astrology is one of the important branches of Esoteric Cosmology, itself a study belonging to the higher planes.

Since we are dealing with bodies, and especially with bodies in the terrestrial sphere, let us follow, simply, the line down. The first ma-

nifestation from the One is the issuance of the Divine Spark. But, the instant that there is separation, whether great or small, there must be a place and a period where and when this separation can occur. Time and Space have come into relationship. It may be said that they have come into existence, for the conditionment of the One is Eternity, while the conditionment of the Two requires Time and Space. It is inexact to say that Time and Space do not exist; they possess a relative existence, and to every being appertaining to that relative existence the existence of Time and Space is absolute; it is only to the Absolute that their existence is relative.

There is, now, the One, which is the Primal Cause, the Supreme Unity, the Absolute Divine, conditioned in Eternity; and there is the Not-One, the separated Not-Divine which is Chaos, conditioned in Time and Space. The Divine Spark, then, passing outwards from Unity, enters Chaos, and, in entering Chaos, enters the realm of Time and Space in such wise that its exteriorisation processes are limited, though the Spark Itself possesses inherent Divinity and hence inherent Eternity.

The characteristic of the First Cause, the Primal Unity, is absolutely perfect organization and absolutely perfect harmony. The characteristic of the Divine Spark, separated from the First Cause, is to operate along the lines of that First Cause whence it sprang, that is, it operates towards organization and towards harmony. Passing over the Rings, the Rays, the paths of the Spiral Crossings, the concentric circles, and the many-faceted atoms, it is sufficient to note that the Divine Spark receding from the Central Primal Cause takes to itself from Chaos totally unorganized (and therefore non-existent) stuff-of-matter, and, employing its own spiritual and life forces, actually creates and forms matter. Pure Theosophy (not Neo-Theosophy) Kabbalism, Hermetism, and Western Tradition are agreed on this point, with slightly varying interpretations of the process.

Note, therefore, that the first cohered forces, however loosely spun, constitute Matter, constitute a body, and that this body is formed around Spirit. Thus, without going any further, we have determined the principle of the formation of bodies. It is to be remembered that, scientifically, Matter is a state of electric charges stabilized by cohesion.

The process may be considered as continuing. The Divine Spark advances in its work, steadily augmenting and developing the organization of which it is the nucleus; in other words, it continues to turn unorganized Chaos into organized Matter, and, since Chaos has only

negative existence, it creates a positives from a negative. *Ex nihilo, nihil fit*, but «nothingness» is again only a relative term, since all is embraced in Unity. Creation, then, is an organization of relative «somethingness» out of relative «nothingness» by the absolute Life and Spirit forces emanating from Unity and present in the Divine Spark.

It has been said that the essence of Spirit is radiation, and that the essence of Matter is attraction, but the latter is only true insofar as Matter has been infused with Spirit, or, perhaps more exactly, insofar as Matter has become harmonized to Spirit. Thus there are three stages, Energic, Harmonic, and Correlated; or, to give them other names; Potential, Ideal, and Physical; or, again, Spirit, Soul and Body.

Yet it is not to be supposed that the Divine Spark having created a body in which it may be enshrined, has thereby placed itself outside the influence of the Spirit-giving and Life-giving forces of the Cosmos or the Universe. On the contrary, its very affinity with Spirit and with Life gives it the power to absorb from without, as well as to develop from within.

This double process is sometimes known as a) the descent of Spirit into Matter, and b) the ascent of Matter into Spirit, and may be regarded as the combined action of two forces which, acting together, form a complete whole, even as the balancing of contripetal and centrifugal forces on a line of motion produces a circle. The Divine Spark leaves Unity, forms cohesive forces out of Chaos with which to make a force-body or the beginning of Matter, radiates force which is transmuted into the attraction of Matter, creates a more or less complex Body, continues ever on its circling, but carrying Matter with it in a constantly more highly organized state, then spiritualizes this matter, and so returns to Unity, but on a higher plane, having made its cycle spiral-wise.

If, then, we clearly grasp the truth that Spirit is the creator of Body and that Matter is only a secondary stage, it will not be at all difficult to grasp the truth that Body is conditioned on Spirit. As a matter of fact, it should be more difficult to understand a material body than a spiritual one. We should more readily grasp the nature of the spiritual self of the unborn child than that of the ever-changing physical embryo; and we shall understand how it comes about that the spirit of a tree grows, as does the tree, but precedes that growth, step by step. Not only that, but with each «descent into matter», or «increase of organized matter around the Divine Spark», the spirit becomes more

complex. This complexity increases still further in the ascension of the Ring of Return.

It is well to repeat that the spiritual body exists before the physical, and that the physical is moulded upon it, just as every action we do is moulded upon a spiritual or mental idea. The painting on the canvas comes after the painting in the artist's brain, not before it; a trans-continental railroad has its spiritual body in the composite mind of its planners many years before a single rail is laid. The spirit is anterior to the soul, and the soul is anterior to the body. This is the simple and normal order of things, and contains no difficult mystery.

«There is a natural body and there is a spiritual body», as St. Paul affirmed, and as every occultist has affirmed before him, and since. Moreover «spiritual things must be spiritually discerned». In other words, to see a natural body, it must be discerned by someone either on the natural plane, or able to reach it; and to see a spiritual body, one must be on the spiritual plane, or able to reach it. A purely spiritual being would not see a man walking along the street, as we would see him, since it is the spirit of the man to which his vision would be kin, and he would have to «descend» or to «create» a natural element for himself in order to be able to see the natural body. Likewise we, walking along the street, would not see the spirit of the man in question, unless we were able to dissociate ourselves sufficiently from the natural plane to gain the spirit vision.

Note, carefully, that vision on the spiritual plane is just as much our right as on the natural plane. It can be acquired—to a greater or lesser degree—by a large proportion of people. It has not been widely cultivated, until recently because its usefulness has not been evident, and Man is a dreadful utilitarian. Now that the time has come for clairvoyance to take high rank, this vision shows itself to be much less rare than was supposed.

The «astral bodies» of solids, liquids, and gases, have been seen, studied and controlled. The «secondary bodies» of metals have registered themselves on instruments of precision. Trees have refused to be photographed without showing a spiritual form not discernible to the human eye. «Extras» sometime called «spirit photographs» grow daily more common, oftentimes to such an extent as to impede the taking of even a single plate without undesired «entity» intrusions. Many «seers», too, are incommoded by a power of higher vision which discloses to them matters that their owners would fain keep secret.

The spiritual, or the astral body, is often «invisible» under ordin-

ary conditions, but, as we have seen, it is not only an actual body, but the first one, the real one. The physical or natural body is only a manifestation of it. The very principles which permit the existence of a natural body demand the existence of a spiritual one. Not only, then, *may* every natural body have a spiritual body, but it *must* have one. And, since there are bodies which are really natural in themselves though invisible to us, who have also their spiritual bodies, it follows that there are more Invisible Entities in this world than Visible Ones. Some are good and some are evil.

So far, we have only treated of the existence of entities, but, in the last sentence, the words «good» and «evil» have been mentioned. In order to be able to define the nature of the entities in the different worlds, it will be necessary to determine in what manner these Invisible Beings can act in the moral sphere. This requires a very brief statement as to the Nature of Evil, insofar as this concerns the Entities of the Spheres, and to this our next article will be given.

*(To be continued).*

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He that is bound with cords may free himself, but he that is bound by his own promise is tied for ever.

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The river is greater than the brook because it runs lower than the brook.

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Death is the glorious end to life, yet can we make it inglorious by fearing it, even as we make life inglorious if we fear to live.

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The man who can see what is right in others, has much right in himself; the man who sees first the wrong in others, has more wrong in himself.

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No man can work without light. But the light that is without must be understood by the light that is within, even as the rays of a lamp must be registered by the brain.



## PSYCHIC STUDY

# The Doctrine of Signatures

A. SAVORET

**M**UCH interest has been aroused of late by « Scientific Graphology. Abandoning the analytical point of view which most writers and speakers on this subject adopt, I will try to connect this art to the universal doctrine of « Signatures » of which it is a partial application, trying to determine what may be the nature of the support which other conjectural sciences give it, and what applications may be deduced therefrom, concerning education, orientation towards a profession, the psychological handling of men and the treatment of disease. Unless I fail, you should be able to understand why this doctrine of signatures demands the attention of the scientist, the metaphysician, the leader of men, the teacher, the doctor and of all those who desire to improve themselves, or have assumed the delicate task of educating others.

It is probably not necessary to relate the history of this science, which really was one aforetime, but, rendering simply to Caesar what belongs to Caesar, I will only bear witness, in passing, to my admiration for the ancient sages, who knew so well to express the truths whose principles escape our modern scientist, though the latter may discover new and oftentimes marvellous applications of it. All hail to the pioneers: Crolius, Paracelsus, Desbarolles (1), and Papius, who tried to reconstruct the fallen-in edifice of this science, misjudged because little known, who brought to the place of operations the scattered materials which shall serve to form the future syntheses.

The basis of the theory of Signatures is a very simple one. Fabre d'Olivet expresses it, in his translation of the Golden Verses of Pythagoras, when he writes :

« Know that Nature »

« Everywhere Homogeneous, is alike in every place »

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(1) A judgment of the « Société des Gens de Lettres » of March 27th 1873, after a hearing of the two parties, declared that Abbé Michon was only the collaborator of Desbarolles, and by this judgment the former was prohibited from making any written or spoken statement that he was the Founder of Graphology.

It is what the *Emerald Table* expresses in the following undying phrase:

« *As above, so below* »

A fundamental element in this Doctrine of Signatures is the process of Analogy. Signature is derived from *signum* (the sign), a vocable which is constructed on the same root as *sigillum* (seal, mark). Therefore, whenever a force gives to universal substance a form, this force marks it with its mark, its seal, its signature. Considering the Homogeneity of Nature, this seal will set forth its sign in all worlds and in all the mineral, vegetable and animal kingdoms of these worlds, but *adapting* itself to the particular forms of existence in these worlds and kingdoms.

The Science of Signatures therefore, deals with the recognition of these forces and their ways of manifestation on which the properties of beings depend, and knowledge of this science may be secured by the observation of signs which possess analogies each to the other (gesture, writing, physiognomy, voice, perfume, form, colour, etc.)

Above these forces, there is one force universal, supra-natural, which is God; Being, in Himself. The Seal of his works, Universal as Himself, is *Life*. Without having the presumption to try to define this Prime Cause, I will pass on immediately to the secondary causes, the general forces which unfold themselves in the orbit of the solar system. They have been synthetised by the Ancients, in a simple yet vital manner, under the form of the «Planetary Gods». We moderns have therefore concluded that the thinkers of old were polytheists. That, I believe, is a mistake. The names of the seven planetary entities are the symbols of a qualitative algebra, serving as an instrument to a remarkable classification of knowledge. In order to be profitably used, this key requires a mind naturally orientated towards synthesis, hence it is that our modern brains — over-exercised in analysis — handle our knowledge badly. The advantage of this system of synthesis may be set forth by an illustration.

Suppose a man who is avaricious, self-centered, vindictive, but, aside from these faults, is prudent, firm, stable in his ideas, persevering in his enterprises, possessed of an analytic mentality, careful of details and inclined to exact observation. Physically we may assume his complexion to be dark, his frame is tall and bony, he stoops slightly, his bones are fragile though thick, his long, weak legs will make a fall to be dangerous, and finally, his lungs will give him trouble.

According to the Doctrine of Signatures, the physical and moral characters which I have summed up analytically resume themselves in

this single word : « *Saturnian* ». Nor must we permit ourselves to regard this as an abstraction or a simple intellectual concept, for this short definition evokes before my eyes a living being, quite real, whom I met just a moment ago in the street. The type is, in some ways, analogous to the *morbid type* of the homoeopaths. For them, also, a name of any given medicine *Pulstilla*, *hycopodium*, etc. suggests a well-defined type, with an escort of correlated physical and psychical possibilities and of physiological deficiencies.

Here, I feel, a special caution should be worded. When I use the names of the planets in this article, I do so for conciseness and to avoid the coining of unnecessary neologisms. I could have named them just as well Force a, b, c, d, etc. or Principle I, 2, 3, 4, etc. Laying aside the peaked bonnet and the constellated robe, I do not mean to settle the question of *divination* nor to retrench myself in the jungle of *occultism*. A matter is occult when it is not known; as soon as it is known, it ceases to be occult. (1). Algebra is « occult » to an ignorant, even as Chinese may be for a mathematician.

In the magnetic field of the solar system a certain number of vibratory modes cross each other and those can be reduced to seven principals. This has nothing unreasonable in itself, and here as elsewhere, the name has nothing to do with the thing.

The planetary septenary is therefore only a convenient system of classification, in correspondence with the nature of things in themselves. This can also be said of a classification by temperaments. These two classifications moreover are two reversible aspects of one and the same method : the three temperament-types, *nervous*, *sanguine*, *lymphatic*, corresponding to the three planetary types, *Mercurian*, *Martian*, *Lunar*. The *Venustan* is a *nervoso-sanguine*, the *Jupiterian* is a *lymphatico-sanguine*. There remain the *Solar* and the *Saturnian*. The first one is a *volitive*, or Person of Will, a *genial*, or Person of Genius, a type which it is nearly impossible to find in the present status of humanity, and which would have much difficulty in living on account of its intense radiance. It is a blade which uses up promptly the most robust scabbard. The second is a concentrated type scarcely more viable by reason of its excess of dessication and centralisation. Saturn is the god of age and of immobility, hence he is only viable when combined with Mercury, the preeminently young and

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(1) M. Savoret suggests here that a matter is occult when it is not « generally » known, but a translator is not justified in supplying the word. Ed.

mobile god, who thus acts as an equilibrator. As to the « bilious » temperament, dear to some authors, this is only a morbid type, a degeneration of the *Mercury* type under the pernicious influence of Mars and of Saturn.

An excellent way to render objective these planetary types, is to represent them by corresponding types, popularly known. This we may conceive as incarnations of these forces which are called astral : *Don Quixote*, corresponding to the man signed with the *Saturnian* influence; *Sancho Panza*, corresponding to the *Jupiterian* influx; *Guignol*, to the *Venusian* influx; and *Pierrot* to the *Lunar* influx. But if it be true that the science of correspondences is in agreement with the laws and the universal forces of the cosmos, this science must necessarily present itself again, in the three kingdoms of Nature in general, and, in particular, in the various organs or members of the beings who belong to each one of these kingdoms.

I have mentioned the *Saturnian*, tall, knotty, stooping, bony, dried-up, with somber complexion, with black lustre-less eyes, and melancholy air. So, there exist plants which offer, according to the modalities conform to their reign, the same characteristics. These are plants with thin, dry, brittle stems, with dark foliage, of sad aspect, as for instance the yew-trees and the cypresses which are the most beautiful ornaments of our grave-yards. The slow turtle; the crow with its somber plumage, the melancholy heron with its long thin legs, are, in various degrees, marked by the same seal. In the human composite, the bones are particularly the work of the *Saturnian* force; thus, in a group of ten persons with a limp, you can be sure that eight have Saturn dominant.

From similar correspondences many other interesting applications may be derived. In the first place, in order not to leave the *Saturnian*, we observe that works of patience, the tilling of the land, and many undesirable occupations are its apanage. Is such a man attracted by science ? Then Astronomy, mathematics, classification and the statistical element will be his preference. Is he attracted by the material side of life ? Then shall we see him occupied as a shoe-maker, leather-dresser, miner, grave-digger. Is he rich and free ? In all probability he will be a collector (it matters not of what, but a collector in any case). Is he religious ? We may find him as a sombre and ascetic monk, with a limited intelligence, and narrowly fanatic. Is he a philosopher ? Beware ! he will be a doubter, a wrangler, oftentimes materialist and in any case bound upon the wheel of system. Is he an artist, a musician for instance ? Surely his compositions will

tend to be slow and grave, but above all, bristling with technical difficulties, giving more place to harmony than to melody. Wagner, a type of *Saturnian* modified by Mars, offers these characteristics with the addition of this Martian movement, the ardour, the abuse of brass instruments, evident signs of the influence of the fiery planet.

The reader will notice how fertile is the application of those principles to orientation towards a profession.

As we have said already, the science of correspondences and of signatures, which was a majestic synthesis in the days of old, nowadays has many gaps. The correspondences between planetary types and graphological specimens is not yet entirely clear; the correspondences exist, it is necessary to establish them again. For my part, after having studied Desbarolles, whose ponderous works are a mine of precious information. I have been able to restore some of these correspondences.

Our Saturnian, for instance, will have oftentimes a meagre, compacted, angular and slow handwriting, without grace, without grace-notes, but with a very marked punctuation. When *Mercury* modifies him profoundly, his handwriting will be small, nearly microscopic, compact, and once in a while vermicular. This « doctor's » handwriting, as it is known, is effectively of the *Mercury-Saturn* type, and oftentimes shows a disposition for medical studies, as for sciences in general. That graphology is not an unerring criterium is a fact known to many, « faked » handwritings, the abuse of the fountain-pen and of pens with square nibs reduce its possibilities. But the hand that holds the pen, and the face behind which the daily drama of the thoughts are acted, will come to the assistance of the graphologer and supply him with useful indications. Our Saturnian will have knotty fingers, which are a sign of order and a systematic mind; long and narrow hands showing a love for details, a realisation of the value of seemingly trivial matters, a punctilious mind; and their general colouring moreover will be dark. This is mainly true when the Saturnian influence is predominant, for one of the difficulties in this line of research is that one never encounters absolutely pure types, but all types associate two or three influences, sometimes even more, and to various degrees.

(To be continued).

Translated (by permission) from « Coude-à-Coude » (Paris), issue of December, 1930.

## The Astrologer's Choice

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HANS BOTHE

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**V**ERY well, I'm willing to give you a chance to show what this Astrology of yours can do ! I'll give you the birth dates of five other girls, all about the same age as my purposed fiancée, and you'll tell me which of the six I'm going to marry! »

« Exactly, Ralph. Be careful that you write everything down exactly, and remember, I must have the hour of birth, as well as the date and the place. »

« Hadn't I better give you the names, as well? »

« Joke about it all you want to, old man, I don't mind! But if you really want me to help you, be sure to get me the real facts. I'll come in tomorrow afternoon, right after lunch, so as to have a solid afternoon's work on the horoscopes of the six girls in time for the party in the evening. »

« All right, Charles, I'll hustle around and get you the figures. You see, you've got to get it done in time. Delays won't count. The day after tomorrow, perhaps, the papers will have the news of our engagement, and after that I shan't need any astrologer to tell me who my bride's going to be. »

«And,» added his former college chum, who was an eager student of Astrology, « I'd rather do it before I meet anyone at your party. In that way my opinion would be perfectly unbiased and unprejudiced, since I shall not have seen any of the six contestants, and, aside from the charts which I shall draw up, I won't have any prior information as to their wealth and social position. »

« And, » added his former college chum, who was an eager student of Astrology, « I'd rather do it before I meet anyone at your party. In that way my opinion would be perfectly unbiased and unprejudiced, since I shall not have seen any of the six contestants, and, aside from the charts which I shall draw up, I won't have any prior information as to their wealth and social position. »

« Yes, if you like to put it that way. But I've already shown you that the stars give you your opportunities, or withhold them, though you have a certain amount of liberty the way you make use of the

opportunities given you. I've told you a few things about yourself, by the way. »

« I'll admit it, but others, who aren't astrologers, have told me almost as much. Why, just from the letters that make up my name, one woman found out a lot of things about me. A Spanish girl I knew once was a dab at palmistry — but then, she was a bit of a witch, any way », he ended a little lamely, evidently not wanting to tell what had been said. « But your ideas are a bit more far-fetched still, old man and a few light-years more or less of distance doesn't seem to matter to you. Why don't you draw it mild? »

The astrologer smiled, evidently quite sure of himself.

« You're talking just to convince yourself, » he said, « you don't expect to convince me. Now, I'm off. I'll be here, right after lunch tomorrow, with a few books of reference, and it's up to you to get me the needed facts. »

« Don't worry, they'll be here! » said the prospective bridegroom, as he slapped his chum on the shoulder. « I wouldn't lose a chance like this to catch you tripping! You put it over me too many times at college! »

But, as he walked rapidly home, Charles wondered whether he had been entirely wise to speak with such certainty. Not all horoscope charts are easy to read. He had come back to his native town after a five years absence, intending to give his chum a surprise, and the surprise had been his. Ralph was about to become engaged, though, as was his nature, he could never be sure of anything until the last minute.

The two college mates had lunched together, and Charles, who was full of his subject, had talked much of Fate and Karma, of Free Will and Destiny. But Ralph was distraught. It was not until the coffee and cigars that he told of his impending engagement and the party set for the evening of the following day. Charles, with his astrological twist, was horrified to find how little his friend had studied the character of the girl he proposed to marry, and he urged him not to plunge ahead too fast.

« Before very long » he said, « people who really want to get married will pay more heed to finding out astrologically whether their characters are suited one to another than they will to getting a marriage license. »

It was this statement which had spurred Ralph to his challenge that his astrological friend, without having seen a single one of the ladies in question, should pick the proposed fiancée from a group of six, having nothing but the place date and hour of birth to guide him.

The challenge once accepted, Charles would not withdraw, but he wondered if he had not been a little hasty. To interfere in a marriage was a serious matter. A horoscope chart is an intricate complex, and, with six to do in a single afternoon — leaving little time for reflection — he might seize upon the wrong factor, regarding as the main issue what was only a secondary point. Yet he had perfect confidence in the scientific foundation of Astrology.

When, therefore, he returned to his friend's house the next day, he was alight with eagerness, and full of interest in his task.

« Right on time, Charles, eh? » was his friend's greeting. « All right. Here you are. Six girls, N° 1, 2, 3, 4, 5, and 6; places, dates and hours of birth complete in every case. Do you need anything else? »

« Nothing. »

« All right. This room looks on the back, and no one comes in this way. I see you're dressed for dinner, so that's all right. I'm going to lock you in, and you won't be disturbed till the dinner bell rings. Now about... »

« No use starting a yarn, Ralph. You don't realise it, of course, but this means a lot of work for me, and — and — it may mean you whole life's happiness to you! »

The tone was so grave that the younger man was startled. But he carried it off with a wave of the hand, and banged the door shut, turning the key.

Still, Ralph Goulden went downstairs slowly, and — for him — thoughtfully. His uncle and aunt, in whose home he had lived for some years since the death of his parents, had set their hearts on his marrying Stella Regner. As for Ralph, he had drifted with the stream. Stella clearly liked him, her people had means, and he himself was getting on towards the thirties, so it was time to settle down.

Charles Bodner, he thought, had never seemed to want to marry, and certainly had never settled down. He had never sought position, nor asked favours from anyone. He had written two or three times a year, nearly always from a different place, and from the queerest corners of the world. He seemed to be equally at home everywhere, and one sensed his intense interest in life. « Queer chap, Charles », was Ralph's inward reflection.

Shortly before the hour set, the guests began to arrive. Stella Regner was among the last, very handsomely gowned, and looking as though she were aware but did not want to seem to be aware of

the underlying purpose of the evening. Ralph hurried to her side, and, after hearty greetings, told her of his friend's arrival from distant parts and of some of his queer accomplishments. Soon everyone had arrived, and Charles had not yet come down. Just a minute or two before the hour, the astrologer entered the drawing room. His finely chiseled face, distinguished manner and perfect calm marked him out at once as different from the gayer and slightly noisier guests.

Immediately after the introductions were made, dinner was announced, and Charles found that he had been placed next to Stella Regner. This may have given him some clue to his friend's intentions, but, if so, he made no sign.

It was Charles, impatient as ever, who could not wait until the end of dinner for his news. He rose and explained to his guests that his friend Charles Bodner was an adept in astrology, a science which was rapidly claiming anew the attention of thinkers the world over, and that he was able to judge character and to foretell the future in a marvellous way.

« But, » added Ralph, « I'm afraid my friend has allowed himself to wander a bit too far out of the strictly scientific path, and, just this afternoon, he took up a challenge which I made. Some of you here present know something about it. Six of the ladies present, whose names and personalities are absolutely unknown to my friend, have given their dates of birth and their birthplace, and, merely from this data, Mr. Bodner is to name among the six, which of them I am likely to marry, if any ».

Ralph had tried to maintain a humorous inflection in his voice, but was conscious that he had not succeeded. Perhaps the perfect quietness of his friend somewhat discountenanced him.

One or two of the younger girls giggled, but the feeling was not general. All felt that this was not a pleasantry, but had a deeper meaning.

« Ladies and Gentlemen, friends of my friend », said Charles, as he rose, « you will not expect a speech from me. I am asked to give the result of my findings to a scientific question, answered in the terms of that science—the science of Astrology. I may say that, at this moment, I have no knowledge as to whom among the ladies present may be Number One, Two, Three, Four, Five or Six. I numbered some slips of paper containing dates, and gave the key to the numbering in a closed envelope to Mr. Goulden. It has not been opened. The secret, then, is a secret still.

« Firstly, then, I am in a position to say that an important event

is forecast, more exactly, a series of events are forecast in the horoscope of Mr. Goulden. There is marriage, there is parting, there is death, but I do not say that all these deal with the same person. If you wish a figurative phrasing, there is rosemary and rue, incense and myrrh. »

This time there was no smile, but only an intense interest, which increased as the speaker took from his pocket a few slips of paper.

« I will now say a word or two on each of the persons whose dates I have been given. Excuse me if I speak of them as Numbers !

« I find, first, that Number One is proud and desires to rule. I should not say that she would be a desirable wife for you, Ralph, for you have a good deal of mulishness in your disposition, and there would be constant conflict. She seems to be well-to-do, and it might be possible that you could put up with her ways, in order to keep the treasury intact.

« Number Two will leave this town very shortly. She will write to you, and you will write to her. But this will not last very long, and her interest will soon die out.

« Number Three will also leave this place, and will travel in the same direction as Number Two, that is, to the north and west. She is not likely to correspond with you, because she will be engaged before very long, and her fiancé will be of a jealous character.

« Number Five will go to live in a great city, disappointed and even embittered. Her expectations had been high, and so had yours, that there would be a link between you. But, before many weeks have passed, she is going to receive a severe reminder of other duties which belong to a period prior to her coming to this town and they will claim her attention. The death of a near relative is at hand, and by that she will be led into a path of love and happiness which she would never have thought possible.

« Number Four will come prominently to your notice, but she will not touch your heart. You admire her appearance, and you may desire to win her, but in less than two years time the fiery Mars throws a spark into her heart and she will then meet the man she really loves.

« But Number Three would make the ideal mate for my friend, a wife who would be able to meet every test. She will stand by him through thick and thin. In the depths of herself, she loves him, but the ways of love are sometimes so strange that she has never allowed herself to become aware of it.

« Ladies and Gentlemen, it would not be difficult for me to pick out Number Three from among you. But, to do so, would acquaint her with some other thing I could say, and perhaps rob her of some peace of mind, giving her trouble that might be spared her. During the last few days of this month she is likely to injure her hand, and—but, Friends, I must not tell too much! »

A buzz of confused excitement rose as soon as Charles sat down, and Ralph was begged for the key—which, of course, he declined to give. The dinner closed in a hum of astonishment and wonder.

As soon as Ralph could excuse himself from Stella, Ralph took his friend aside, and said :

« You've done it now! How can I make any announcement tonight, after what you've said? »

Why announce anything, at this time? You don't want to score another sensation in the newspaper, a few weeks hence, do you? »

« But the girl you gave as Number Three is almost out of the question ! She's like moonlight to sunlight, when beside Stella. Oh yes, I'm fond of her, in a way; we've been pals, ever since children. You wouldn't call that «love» would you? »

« Why not ? »

« Man alive ! — And then you said she was going to get hurt ! That's tough on Gertie, she's a real good sort. Well—I don't know what to do. Let's go back ! We'll start dancing, and that'll make them forget. »

Stella soon managed to disengage herself from the group around her and came direct to Charles.

« I could not help but feel that you referred to me in your speech, Mr. Bodner, and I think you owe me an apology ».

Charles smiled slightly, but courteously, and made no answer.

« You do ! » the voice raised a little. « Ralph seems to be considerably upset, and is too much so to make any definite announcement. Of course you knew that he and I were secretly engaged and that he intended to announce the engagement this evening ! »

« I was aware of his intentions, Miss Regner, but it was not until dinner that I know whom he thought of marrying. »

« And you think I shall go, simply; that I shall give in to whims of fancy, this way? My dear Mr. Bodner, this is simply amusing ! And you would have me give my place to Number Three, whoever she may be ? I shall ask Ralph to go ahead, since a few friends already know of our intentions, and we cannot chop and change because of your predictions ! »

He looked at her.

«Unless,» she added scoffingly, but with a certain tremor in her voice which betokened fear, «unless you can tell me sufficiently of my past to make me admit your knowledge of the future. »

«Come », said he. «I can satisfy you, but I do not not promise to please you. »

Half an hour later, when they left the study, Stella was clearly nervous and agitated.

«I am compelled to admit that you have been right, and I agree to give up Ralph. I had rather not see him, now. Will you be good enough to take me home? »

So, in some mystery to everyone, ended the night of the party.

The sequel came in a hasty letter from Ralph, telling of Stella's changed manner, and a week later, of a summons to the city where she had to take charge of her sister's little children, the sister failing rapidly. One of the girls had left the little town, the other was leaving. But the crux of the letter came in the statement that when motoring with «Gertie»—the Number Three of the famous evening—an out-jutting branch broke the wind-shield of the car and the girl's hand was cut by the falling glass, while Ralph, who was driving, was stunned. The shock and the situation brought realisation to both.

«And now », the letter closed, «Gertie thinks you should set the date and the hour for our wedding. And you'll have to come yourself to set us straight with the stars. »

Charles put down the letter and stared out of the window.

«And they'll be happy, too! » he muttered enviously. «Their horoscopes say so, both of them. While mine » he tapped his finger impatiently on the table. «Well, if I'm not to marry, at least I can play my part in helping others to mate wisely ».

No man ever yet found a way to harm another without harming himself more.

Anything which does not progress cannot have come from a high source.

It is very easy to test the fibre of your own character. Which do you think of most: your work, or your pleasure?

## Notable Books

### *The Voice of Mystic India*

ALICE ELIZABETH DRACOTT

(Rider and Co., London - 316)

**T**HERE is a definite message in this book, and one which is worthy of emphasis. We prefer to quote it in the author's words: «To find this Key, to open the Door, to stand upon the Threshold of the Next Room—to behold! Is not this experience too wonderful to be missed? Yet perhaps few will believe that the Real Entrance is not by way of the Séance Room, with its mediums, its trumpets, its moveable chairs and tables, and all its popular phenomena, but is sooner effected through the «Voice of the Silence» alone ». We wish that Mrs. Dracott had called her book «The Threshold of the Next Room», for the present title is not as explicative as it should be. The book relates many personal psychic experiences, simply and quietly told, and perhaps its most interesting factor is the evidence given of the persistence of «ghost-forms» over long periods of history. An example of this is the vision of a long caravan of camels, led by a soldier armed with bow and arrow, and apparently associated with the period of Alexander the Great. But most of the incidents are homely, and sometimes friendly, though there is a sufficiency of cases of collective suicide, and one very curious example of troops of children playing up and down a dangerous stairway in a desolate hotel, noisy and turbulent in their play—yet all ghosts! Almost secondary to the incidents is the evidence that such psychic happenings are less rare in India than in the Occident, and the author writes: «The daily life of the Indian native is permeated by the occurrence of weird, and, in the ordinary way, inexplicable phenomena. »

### *Oahspe — A Kosmon Bible*

(The Kosmon Press, Sydney, Australia)

Frankly, it is difficult to review this book. In the first chapter of the First Book it is that that «The Beast (self) had four heads, and the names of the Heads of the Beast were Brahmin, Buddhist, Christian and Mohammedan ». «Faithism», therefore, is none of these. The Book of Jehovih (the spelling given) deals with cosmogony, and here and there resemblances may be traced to Hebraic Kabbalism and to Tycho Brahe, but fairness compels the statement that the greater part of the Kosmon Bible is highly original, and the illustra-

tions are more original still. In it may be found all the teachings of the religion widely known as Faithism. This «Bible» deals, largely, with affirmed records of an early speech and writing, known as «Panic» in which are found revelations hitherto unknown to modern man. There is much that is fine in the book, but a life-time's study of it is necessary to permit of a balanced judgment as to its authenticity or its value.

*A Brother of the Third Degree*

WILL L. GARVER

Furdy Pub. Co., Chicago - 5, 2.65

The re-issue of this book permits us to draw attention to it. Though a novel, it contains many hints to esoteric teaching, some of which can certainly be traced to their source, while others are more obscure. It reads interestingly, though it is not the work of a trained writer; the occasional amateurishness of style does not detract too much from the esoteric message that the author desires to convey—especially the purpose of Platonic of Virgin Marriage. The book was written long before the World War and the prophecies in the last chapters are but faintly in accord with the realisation. The renaissance and defeat of «Napoleon» by the Comte de St. Germain, and the establishment of a «Republic of Europe» have proved a little aside from actuality; here and there, also, the author's American tendencies have coloured his judgment. But interesting novels dealing with esoteric subjects are very rare, and there is much in the book to be praised.

*Politics of the Aryan Road*

CAPT. A. G. PAPE

C. W. Daniel Co., London - 316

The kindest reviewer in the world cannot entirely free himself from personal bias, and the present writer holds the age-old belief that occultism and politics should not be allowed to influence each other. When, in addition to this, the Messiahship of one Krishnamurti is intruded, the skein becomes tangled, not to say snarled. The Laws of Manu—Indo-Aryanized—are presented as immediately adaptable for the present state of civilization, and Theosophists will find a restatement of many of the modern developments of what has come to be known as Neo-Theosophy—such as the World Mother. The present King of England is the symbol of «The King of the World», the English language (with an American nasal twang, because this develops the glands!) is to be the language of the world; and Mrs. Besant's particular brand of Socialism is the political policy for the world. Thus, for Capt. Pape, everything is settled.

## National and International Astrology

New Moon, March 19, 1931 7: 51 a. m. Greenwich

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

**F**OR THE WEST OF EUROPE.—The lunation falls in the sign of Pisces and in the House of Self-Undoing, Seclusion and Occultism, and it is to be noted that it is close to the position of the fixed star Scheat (on the leg of Pegasus) by conjunction, and of the fixed star Markeb (on the side of Argo) by opposition. This indication suggests a serious accident, probably at sea, and the death or imminent death of some person in occult circles may be thus forecast. The lunation itself is not much afflicted, the strongest aspect being a favourable trine to Mars in Cancer in the Third House, a position which is likely to indicate increased transit facilities—possibly a Trans-Atlantic air post service.

*England.*—The lunation is unfortunate for public institutions, such as hospitals or prisons, and the month is likely to be marked by an increase in the Poor Law taxation, and a great increase of crime leading to the overcrowding of prisons. Though spring usually diminishes Labour discontent, there is apt to be more class antagonism than ever, and the popular element will prevail.

*Germany.*—The lunation is favourable to Germany, more so than to England, and there is likely to be a party compromise and an improvement in Internal Affairs, also in international agreements. German commerce, also, will improve, and the German mercantile marine will score a hit.

*Spain.*—There is likely to be a death in the circle around the throne, though it will not be that of the King himself. The new regime will strive to establish a more democratic government, but there is likely to be a renewed revolt of the Catalan nationalists.

*Italy.*—A generally favourable month, and there may be a royal

marriage. The colonial question will come to the fore, and some question of colonial frontiers will be discussed.

*France.*—The lunation, this month, is less favourable for France than for Italy, and there will be some trouble arising from imported foreign labour. Some important development is likely to be made in the amusement world, perhaps the cinema, as the result of a French invention or discovery.

*Russia.*—This should be a very striking month for Soviet Russia, as the lunation falls in the 10th. House, in the sign ruling this country, and a tremendous drive for the extension of power is likely to be made. Its duration is likely to be short-lived, however, and the menace to Stalin (foreshadowed in our last number) is repeated this month and seems to draw closer.

*North Africa.*—A very favourable lunation, but not likely to be marked by any very striking factor, though Tunis and Algeria may figure in international affairs in some minor way. Some royal visitor or state visit is indicated.

*India.*—The only trouble of importance likely to come during this month will be of an educational character, and launched by Hindu students.

*China.*—Armed vessels will again be sent to Chinese waters, because of piratic raids, and threats on the foreign concessions.

*Japan.*—The Pan-American element of South America, having thrown overboard the United States, is likely to extend a hand to Japan, and the invasion of the «yellow peril» into the American continent looms up more prominently than ever. A three-cornered alliance between Argentine, Brazil and Japan is likely, giving Japan a foothold on the Atlantic as well as the Pacific Ocean. A Japanese naval base may be granted by Brazil.

*United States.*—The market is likely to recover with a rush, but the situation in the agricultural districts remains unchanged, and the rise will be but meteoric. There is likelihood of some important astronomical announcement from this country.

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A Practical Course  
in the Oracular Sciences

**The Tarot**  
**Kabbalism**

**Astrology**  
**Chirolgy**

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***Hermetic Numerology III***

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**T**HE NUMBER TWO.—The fundamental principle of this number is Duality. It is the first step away from One. It represents the two factors «What Does» and «What is Done», often expressed philosophically by the terms the «Self» and the «Not-Self», or—in humbler terms: «What is Me» and «What is not Me». In the same sense that One indicates Stability, the Two indicates movement. Just as One posits Eternity, Two posits Time. The One is boundless, but the Two suggests Space and the limitations in Space. In Hermetism, it is not entirely correct to say that Good and Evil are absolute, since the Absolute is One; it is correct to say that Good and Evil exist, so soon as the One passes into the Two; hence, One is Absolute and Two is relative.

*The Occult Geometry of Two.*—This is always represented as two parallel lines, usually shown horizontally. It is an axiom that two parallel lines will never meet in finity, but will meet in infinity. This is a geometrical statement of the Unity of Infinity, and it is possible of proof in Higher Mathematics. This is allied with esoteric paradox, permitting a straight line to be an arc in infinity, and yet a straight line in finity. The apparent contradiction is due to the fact that Infinity intrudes a third factor into the problem. It is an incomplete figure in Relativity, yet, even here, it holds that teaching of further and of future union of all things, for it must always be remembered that Hermetism has as one of its great characteristics that of viewing the Cosmos as a whole balancing the two Powers of the Absolute and the Relative. The Seventeenth Book of «The Divine Pymander» is given over to this teaching, summed up in the 16th. Stanza: «Wherefore, letting go all much and vain talking, we must understand these two things: 1) That which is made, and 2) Him which is the Maker; for there is nothing in the Middle, between these Two, nor is there any third.»

*The Symbolic Concordances of the Number Two.*—Astrologic-

ally, Two is in special relation with the 2nd. sign of the zodiac, Taurus, not by reason of its rulership by Venus, but by reason of its being the sign of exaltation of the Moon.

Alphabetically, it is in correspondence with the letter B. of the English alphabet, and Beth of the Hebrew alphabet. Its hieroglyph indicates the «open mouth», the Word, the Verbum, the Created, since as soon as the Word was spoken, Creation began.

Kabbalistically, it is «The High Priestess», representing Woman in the higher sense, even as the One also represents Man, in the higher sense. It is the Second Person of the Trinity, viewed in another guise. Or, again, the Two may be viewed as the establishment of the Passive or Receptive, in relationship with the Active, or Exteriorizing.

Masonically, it indicates the Fellow Craft, and this is shown by the symbolic usage of the Pillars of Jachin and Boaz, having a special relation to Love and Wisdom. The Princess Karadja has pointed out with force and with reason that both these columns must be crowned with the lotus, the emblem of purity, since the pillars indicate sex in its highest form.

*The Number Two in human physiology.*—In the larger sense, this deals especially with Woman as a whole, since it is not to be forgotten that there is a feminine reflection of the Macrocosm as well as a masculine reflection, and that Adam-Kadmon is susceptible of being twice-visioned (which is by no means the same as being androgynous). It has especially to deal with the womb and all the feminine organs, and deals with function rather than with constitution. It also has to do with some of the ducts, especially the lacteal. Indirectly it bears upon the process of chylification, and the relation to Taurus gives it a certain influence upon the breath. Here, again, the duality is shown of inspiration and expiration; even as it is occasionally referred to the equal and opposite processes of peristaltic action in the bowels.

*The Number Two in musical tone and in colour.*—There seems good reason to accept the usual tradition giving a minor character to this tone, and the note «La», which is the note of A natural in the scale of C Major seems fully justified. There is some harmonic reason to ascribe this to the Mediant (E natural in the scale of C. Major), but the tradition—so far as it can clearly be discerned—runs otherwise.

The corresponding colour is given as Indigo, and sometimes as a Dark Violet (which is close akin), and this is sometimes treated as indicating the colour aspects of the Illumined Moon and the Unilluminated Moon as twinned.

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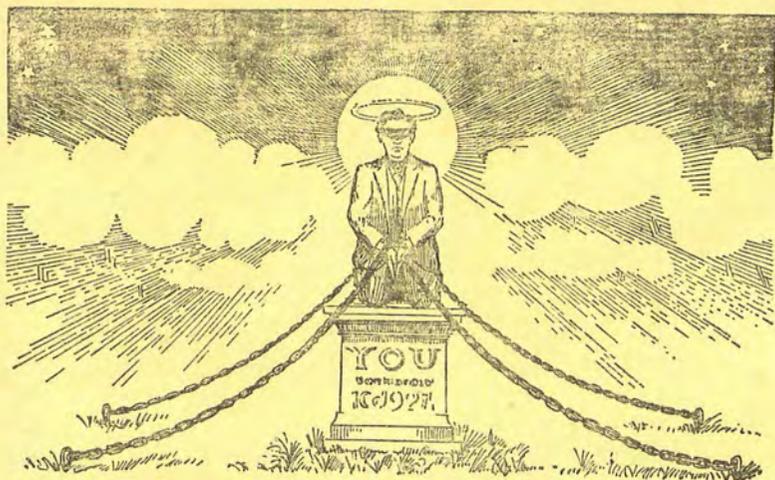
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