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

Associate Director : C. VORSTELMAN.

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Paternoster House LONDON Paternoster Row

THE SEER

A Monthly Review of Astrology

and of the Psychic and Occult Sciences

Editor-in-Chief: Francis Rolt-Wheeler, Th. 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 N° 4

April 1931

Price 1/- or 25 cts

Reflections



THE TIME is fully ripe when a careful consideration should be taken whether or no Occultism should be ranged under what are known as « the academic sciences », such, for example, as may be found on the curriculum of any established university.

It is a matter of common knowledge that the origin of Occultism is lost in the mists that enshroud Man's first knowledge, that Occultism held the proudest place in the wisdom of ancient civilisations, and that it has ever maintained an honoured stand among the leaders of thought. Its brief eclipse, during the latter centuries of a superficial materialism, is now nearly past, and the returning light illumines new horizons, themselves rendered all the clearer by the discoveries that have been made by the material sciences.

Yet, before occultists can justifiably claim that the study which holds their esteem and affection should be classed among the academic sciences, they should be in a position to set forth with clearness and decision what is the scope and the domain of « the Occult Sciences ». It is far from sufficient to declare that « Occultism begins where Science leaves off », although this is quite true; it is equally unavailing to describe the studies as « secret knowledge », for the double reason that that which is truly secret cannot be revealed, and that if it be a knowledge exclusively confined to candidates for initiation, then it cannot be proposed for general study.

Undoubtedly the difficulty lies in the lack of a definite prolegomena for the classification of the Occult Sciences. René Kopp, among others, has given valuable suggestions along this line, as have Gobron, Schack, Myers, Woodfin and others.

Without going into too much detail, it may be suggested that «the occult arts and sciences» should include : 1) normal, sub-normal, abnormal and supra-normal psychology; 2) psychical phenomena possibly dependent on extra-normal powers, including such studies as telepathy, telekinesis, and radiesthesia (auras, human radiation, thoughtography, rhabdomancie etc.); 3) the laws of correspondences in the different planes terrestrial and extra-terrestrial, including exoteric and esoteric astrology, symbolism, the symbolic of numbers and of geometrical figures, the exteriorisation of character as evidenced in the human body, such as physiognomy, chirolgy, and — by unconscious reflex — graphology, the whole comprised in the study known as « the doctrine of signatures »; 4) studies in comparative religion, but more especially in the gnosés, the esoteric meanings and the mystic elements of religions, such as Gnosticism, Kabbalism, Soufism, Pythagoreanism, Neo-Platonism, Hindu Theosophy, and the apocalyptic and mystic writings of all the great faiths; 5) study and experimentation in the occult pragmatic sciences with especial attention to the phenomena which lie beyond the realm of present « scientific » knowledge, such as astral projections, extrusion of personality, levitations, and healing at a distance; 6) a close and sympathetic investigation of all the phenomena generally classed as « spiritistic » or « spiritualistic », and, following thereupon, comparative study of all teaching which may have come from some super-human source, or from a source which is human but on a different plane than our own; 7) occultism, properly so-called, dealing especially with mystery and the Mysteries, including occult cosmology, occult chemistry and physics, and particularly Hermetism as embracing all philosophy and science in a system of which alchemy is one of the seven keys; 8) the application of these different principles to divinatory and oracular processes, embracing forms such as the Plates of the Tarot, number prediction, veridical dreams, and the problems of the Fourth Dimension — where Time ceases to act as a stable factor; and 9) the purely spiritual, religious, ritual, mystic and magical states which are dependent on the foregoing principles, or are themselves the leading causes.

It is very evident, therefore, that the phrase «the occult arts and sciences» covers a very wide field, and that these studies at the

present time hold a very special interest, far greater than that of the academic sciences, of which most of the principal lines of endeavor have been thoroughly explored. The occult sciences call for pioneers, for the open-minded, for those whose inner selves are receptive, and such workers will find therein the richest field for discovery.

The question of the establishment of a University entirely specialized for the Occult Sciences has frequently been raised, and the idea becomes more concrete when considering such a brief classification as we have given, but it may be inadvisable to undertake this too rapidly, though it is not too soon to lay plans. It should be noted that part of the work suggested is being done at the present time, either in the psychological departments of the great universities, in the psychiatric branch of the medical profession, in societies for psychic research, in spirit circles and by the private investigations of many thinkers who follow the imperishable line of those who seek the Truth.

The most urgent present need is that the Occult Sciences be admitted to the programmes of the leading universities, and to this end, perhaps the best method is that of creating a chair of the Occult Sciences in at least one of the leading universities of each country. Students, who have thus secured a fundamental working knowledge of this group of sciences, might thereafter follow their studies in a highly specialized institution, whether this latter be named a Centre, a College, or a University.

There are several reasons why Ancient Carthage might be chosen as the place for this College or University, and the fact that an Occult Centre is in process of development here may be taken as an indication of the striking opportunity which may present itself for the future.

∴ Fulfilled Predictions

Readers who have been following closely the Predictions in « THE SEER » or in our French edition « l'Astrosophie » cannot have failed to note the striking fulfilments of our Forecasts.

We desire especially to call the attention of our readers to the predictions for last month. In the first paragraph, dealing with matters in general, rather than with countries, we specified that the lunation was of special interest by reason of its relation to certain Fixed Stars, Scheat and Markeb. This, we said, might presage three important events:

- 1) « A serious accident, possibly at sea ».
- 2) « The death or the imminent death of some person in occult circles ».
- 3) « Increased transit facilities — possibly a Trans-Atlantic air post service ».

Word for word, every one of these three predictions has been fulfilled.

« The serious accident, possibly at sea » was fulfilled to the letter by the sad accident to the « *Viking* », a vessel specially fitted up to take moving pictures of the seal fisheries, and which was blown up by a terrible explosion on board, 39 persons having lost their lives, including two of the American cinema producers. The explosion happened less than 48 hours before the lunation itself. There was also an explosion on the River Yang-tsé in China, when the liner « *Pahji* » blew up, with a loss of 200 lives.

« The death of some person in occult circles » is all too unhappily realized by the death of the Revd. Vale Owen, the great English spiritualist leader, the « scribe » of the « *Vale Owen script* », generally regarded as one of the most striking and powerful mediums for « automatic » or « inspired » writing that has ever been seen. Though not as much in the public eye as Conan Doyle, his work was on a higher plane and his influence was far greater. His death, also, came just at the lunation.

The third prediction fell just as true. On March 20, the very day after the lunation, the French Chamber of Deputies — to the surprise of everyone — renewed its subsidy of the « *Aero-Postale* », an important banking and aviation project to establish a regular postal air service between Europe and South America.

Not a single one of these predictions could have been foreseen, and astrological students of mundane astrology will do well to note the importance of Fixed Stars upon the lunations.

In the February *SEER*, page 92 the following prediction was made; Japan — Very doubtful and stormy period. Strikes and political disturbances. On the 1st. of March, close to the full moon of this lunation (the period « feminine » of the month!) the Japanese Chamber of Representatives, after a stormy session and much trouble by militant Japanese suffragettes, granted the franchise to women in municipal elections.

Not less striking is the fulfilment of a prediction dealing with social matters. In the last issue of *THE SEER* (page 141) the prediction was made: Italy — A generally favourable month, and there

may be a royal marriage. On March 18, the eve of the lunation, the announcement was made, for the first time, of the engagement of Princess Isabelle d'Orléans-Bragance to le Comte de Paris; the marriage to take place early in April, exactly at the time forecast.

On the same page, and continuing: Italy — The colonial question will come to the fore and colonial frontiers will be discussed. On March 13, Mr. Henderson, British Minister of Foreign Affairs, announced that an impartial commission would be sent to South Lybia to consider the question of the colonial frontier between the French and Italian colonial possessions.

On the same page; Tunis and Algeria may figure in international affairs in some minor way. Some royal visitor or state visit is indicated. On the 14th. March a flotilla of 8 Italian Destroyers made an official visit to Algiers. On March 21 the American Ambassador to France paid an official visit to Tunis. On April 10 the President of the French Republic will come with full staff and ceremonial for an official state visit to Tunisia and Algeria. It is also to be noted that the French Government has arranged to build 4,000 model villages in North Africa, in the pursuit of a wide colonisation project.

Rather a curious fulfilment is the following: France — Some important development in the amusement world. The prediction bore upon the cinema, but the actual fulfilment was along the line of betting and gaming. The Chamber of Deputies authorized the reopening of the Casino at Enghien; the city of Paris has authorized the establishment of betting booths all over the city for the « Mutuel Urbain » (horse races); and a proposal has been officially put before the City Council of Paris by M Moriette, one of the Councillors, to found a monster Casino at Paris to outrival Monte Carlo. The proceeds are to be used exclusively for the poor.

In the predictions it was stated that conditions of labour would be worse in England and better in Germany. The reports made in March, for the month preceding, showed an increase of 16,916 unemployed in England, and a decrease of 19,000 in Germany.

On the same page a reference was made to disturbances started by Hindu students. Troubles have been reported from Bombay and Lahore, but the strangest result is a repercussion in California. As a result of stress over the rights of passive resistance in India, 13 Hindu students have been murdered in California universities, the latest being at Sacramento.

Several other examples of predictions fulfilled during the present month have been omitted for lack of space.

Demas

BOON CLARK

**"Demas has forsaken me, having loved this present world
and is departed to Thessalonica"**
(Col. iv 14)

Demas, in his home in Thessalonica,
Prosperous and honoured by his fellow-men,
Successful in the devious ways of commerce,
Shrewd with his bargains, ready with his pen,
Keeping accounts pleasant to write and read,
Trading with caravans and ships at sea :
He leans against his seat, and meditates,
While stars come out, and shadows bulge and flee.

His thoughts go to the years before he came,
Anon, the quivering shadow on the wall
Thrown by the oil lamp's golden flame,
Looks like the stooping figure of old Paul.

Paul, with whom he had « laboured » like the rest,
Before « this present world » with jewelled finger
Had shown him the Material was the Best,
And bid him take his chances, and not linger.

Showed he was wasting his superior powers,
And wooed him with seductive, fluting voice,
To leave his common work and weary hours,
And take a place more lofty, and more choice.

His meditation leads him to those times
When, gathered with the followers of the Lord,
Himself one of a group around the Man
Who first had brought to them the Living Word.

Paul takes the unleavened bread, and thin red wine,
And giving thanks, shares it, and the sublime
And awful memory of that Holy Feast
Comes and destroys his boasted earthly peace.

He has « this present world », but what beside ?
What hopes of heaven, when earth has ceased to be ?
He left his ploughshare by the furrow's side,
Christ tells his soul « Thou art unworthy Me. »



ASTROLOGY

Favourable Elements for April-May 1931

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

For indications prior to April 21, see the March 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: Apr. 23rd. all day; 25th. morn; 26th even; 27th after; 28th morn; May 1st after; 4th all day; 5th after; 6th morn; 9th morn; 14th morn; 15th after; 16th after; 19th morn; 20th all day.

Unfavourable Days and Hours. — Apr. 22nd after; 24th all day; 25th after; 26th morn; 29th all day; 30th all day; May 3rd all day; 7th all day; 8th all day; 9th after; 14th morn; 16th midnight; 17th even; 18th morn; 21st evening.

ENGAGEMENT AND MARRIAGE. — Favourable Days and Hours for matters pertaining to affairs of the Heart.— Best day of the month for a man — May 4. Best day of the month for a woman — May 7; Other good days : April 25th morn; 28th morn; May 4th morn; 10th after; 14th morn; 20th morn.

Unfavourable Days and Hours. — Worst Day of the Month for a Man — May 9 Worst day of the Month for a Woman — Apr. 29 and May 2. Other bad days Apr. 22nd after; May 3rd morn; 10th after; 16th even; 18th morn.

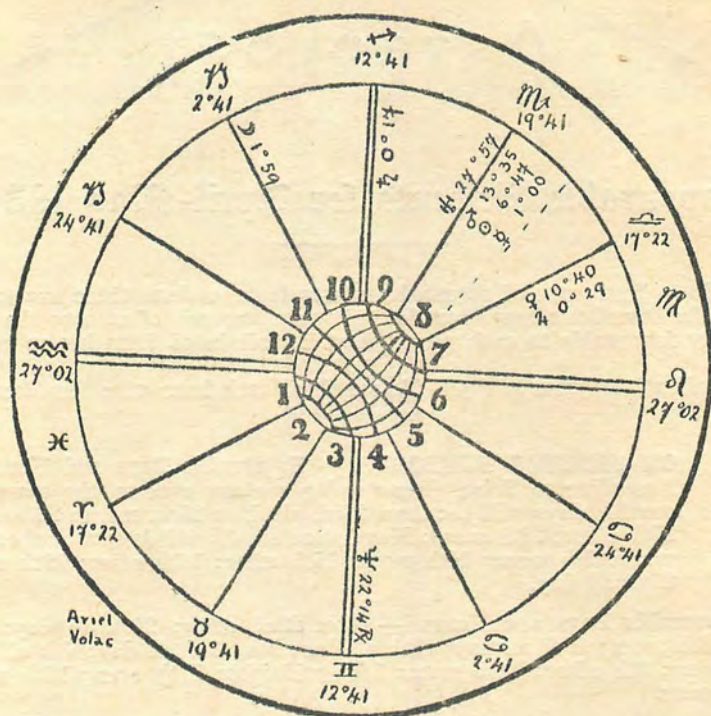
BUSINESS AND FINANCE. — Favourable Day and Hours Best Day for Finance — May 7. Best Day for Steady Business — May 14. Best Day for New Venture or Speculation — May 12. Other good days Apr. 25; morn; 28th morn; May 11th after; 16th after.

Unfavourable Days and Hours. — Worst Day for Finance May 9. Worst Day for Steady Business May 15 Worst Day for New Venture or Speculation May 17. Other Bad Days. — Apr. 25th after; 27th morn; May 13th all day; 18th morn.

VOYAGES AND LONG TRAVEL. — Favourable Days — Best Day to start. Apr. 24 Other good days, May 10th 12th.

Unfavourable Days Worst day to start May 11 Other bad days Apr. 28, May 20.

SURGICAL OPERATIONS. — Arrange, if possible, between April 21 and May 1, or between May 18 and 21. Favourable Days and Hours : Apr. 28th 9 a. m.



ASPECTS. (Ariel Volac)									
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Horoscope of the Month

ARIEL VOLAC — Poet

The gift of poetry is most unusual in the native of this horoscope, tense, full of imagery, and passionate. It is matter of special interest to note, that, in this case, it is not so much the verbal gift of poetry which is to be noted, it is the veritable Self of the native herself which clamours for supreme verbal expression.

Astrologically considered, the horoscope reveals a striking conflict between the high subconscious self, (revealed in the fact that 7 planets are in the Triplicities of Water and of Air the subconscious planes of the Personality and the Individuality, respectively and the very conscious personal self, (revealed by the fact that four planets are in the sign of Scorpio). The mode of this conflict and the nature of this expression is definitely shown to be in poetry; Mercury, the planet of expression, is in conjunction to the Sun, which gives strength, in a favourable sextile to the Moon, which gives imagination, and in trine to Neptune, the planet of poetry and music, in the literary sign of Gemini. It is also to be noted that Aquarius, the sign of originality and creation, is on the Ascendant, and its ruler, Uranus, is in House IX, the House of the Philosophy and of the Higher Mind.

It is not until one has carefully considered the above factors, summarized in a single paragraph, that fully appears the intense interest of the horoscope of this California poet. The four planets in Scorpio not only indicate an intensity of sex, but three of them are in House 8, the House of Death and Desire, among them Mars and the Sun, both fiery elements. It may be said that this does not necessarily indicate poetry, but the careful student will not fail to remember that House 8 is one of the occult Houses, dealing with the Other-World, and he will find a further clue in the Occult House 4, the House of « the End of Things » and of the Larger Home. Here, then, is a strange and alluring complex of Desire, of that inner urge for Higher and Secret Things which is known as Occultism, and of musical and rhythmical expression. It is very unusual to find Scorpio expressing itself in this way, but it gives to the horoscope its driving inner power. Save for the sextile to Mercury, the Moon is not strong, and its position in Capricorn in House X seems to have a double meaning: the Saturnian influence gives the steadiness and measure which permits a mastery of the rules of metre, and it promises fame — late in life.

Students of symbolic Directions will find crises of importance in Progressions, and, to speak only of those which are to come, there is a personal crisis at 33 years of age, and a professional promise of great moment at 35 years of age. Students of the Wemyss degrees will note « Power of Speech » on the Mid-Heaven, « Understanding of Human Nature » on the Ascendant, « Karma » for the degree on which is found Uranus, master of the horoscope, while Mars — a potent factor in this horoscope as Lord of the Sign wherein is found the satellitium, is on the degree of « Magnetism », and Venus, planet of the Arts as well as of love, has « Fever Heat » for the character of her degree. The horoscope is a very remarkable one, and well portrays the intensity and vividness of color and of emotion which characterize the works of this writer.

On the Retrogradation of Planets

JANDUZ

III

The Retrogradation of Mars

WHEN Mars is in the Ascendant, or is the Ruler of the sign on the Ascendant, then the retrogradation of this planet, at no matter what time it may occur in the life, will operate particularly upon the manifestations of personal will.

If, at the moment of turning retrograde, Mars is in a Fixed Sign, there is every likelihood that the native will persevere and will remain as hard as granite in the purposes or in the acts which he had begun before the retrogradation went into effect. The will seems to double back on itself, and — for good or ill — becomes unshakeable.

If, on the contrary, coming from a Fixed Sign at birth, Mars passes into a Mutable or a Cardinal Sign at the moment of retrogradation, then the native is likely to be ready to modify his mode of action, new aims present themselves to him in the brightest colours, and it may well be that he will entirely change the manner of his life at this time, whether it be in business, in sentiment, or in his general mode of existence, according to the Houses and the Aspects which operate in concordance or in disharmony.

The horoscope on the following page illustrates the foregoing factors.

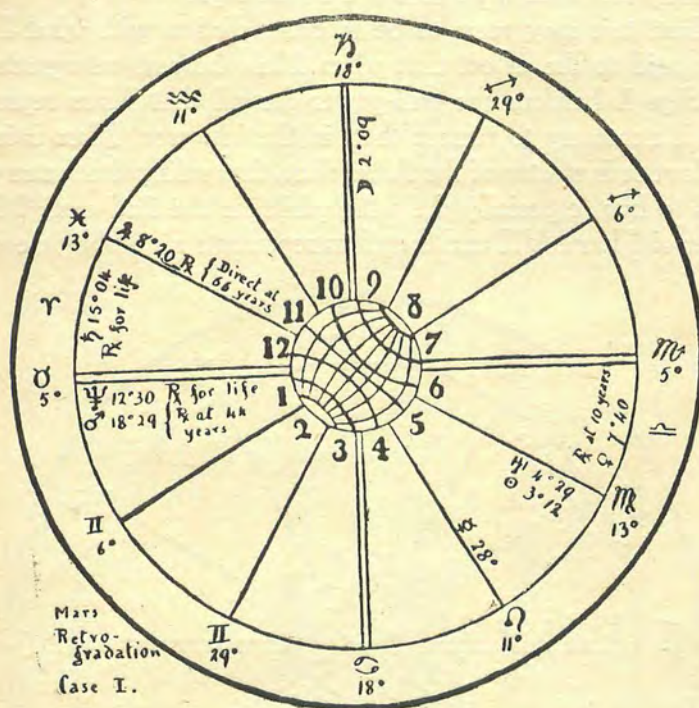
Birth, masculine. August 1879.

The native was little troubled by any special interest in the opposite sex, (1) yet, from his first meeting, he was greatly smitten by the woman whom he was to marry six months later. Mars being in the First House in a Fixed Sign, sesqui-quadrature to the Moon and

(1) Venus became retrograde before maturity but was in dignity at birth; this did not prevent sentiment from declaring itself when brought into action by other astral influences.

master of the Seventh House, at the same time in detriment, this planet's influence tended always to lead the native away from marriage.

He married at the age of 43 1/2 years, at the time when Mars came retrograde, having progressed to an opposition with the Moon,



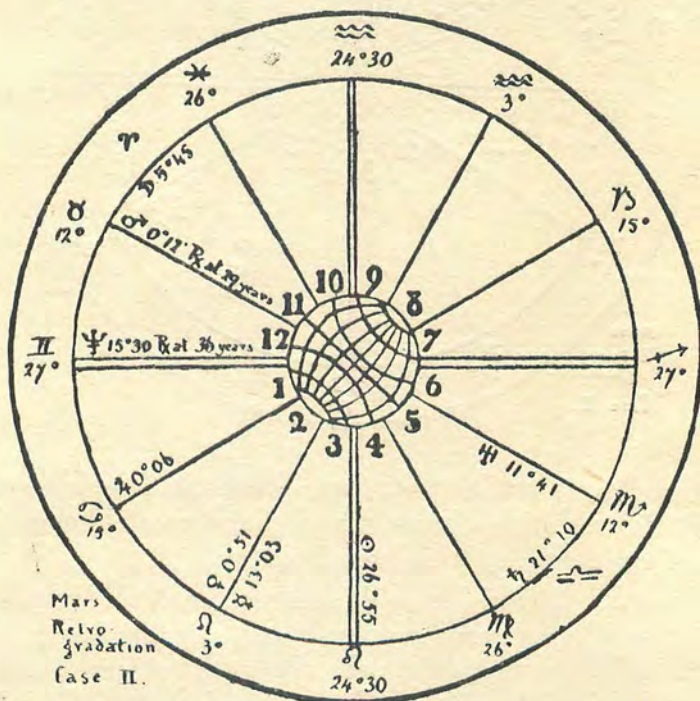
but approaching a sextile to the Sun, Uranus, and the Part of Fortune. At the same time Uranus, was the sub-lord of House VII, by reason of exaltation, and this hurried matters.

It is worthy of note, here, that Mars in the 1st. House is under the direction of two feminine forces: Venus, ruler of Taurus, and the Moon in exaltation in that sign; also, that at the moment of marriage, Mars passed into the sign of Cancer, its sign of Fall, under the opposition of a Moon which was still powerful in House X in spite of its debility. Thus it is easy to understand that the retrogradation of Mars, added to other debilities, formed the determining factor which modified the whole life of the native, and that by his own will and desire.

In a feminine horoscope, if, after a first marriage resulting in divorce, Mars, as signifier of the second marriage, becomes re-

trograde, it is highly probable that the second marriage will not take place, and this by reason of a suspicious fear of men engendered by the first marriage, and a certain ill-balanced resistance to marriage in itself, which may take the form of a haunting fear that any future union would be as unhappy as had been the first. This is all the more surely indicated if Mars is in a Fixed Sign.

At first, this may seem to be in contradiction with what I have already said to the effect that when Mars become retrograde in a Fixed Sign it hardens the will-power for all that Mars represents. But, it is necessary to remark that, in the 1st. case, Mars is in the Ascendant or is master of the Ascendant, thus ruling the factor which belongs to him, especially the will; while, in the 2nd case. Mars is the ruler of House VII and therefore represents a possible « event »,



that of Marriage, and the planet's retrogradation applies especially to this fact, or to its non-realisation by the sole intervention of the Will.

.. Birth, feminine, August, 1894

This native, a woman of good middle-class position, with an agreeable character, sympathetic, gay, clever with her fingers, marri-

ed her cousin, Venus being in conjunction with Mercury, lord of the 5th. House, but was forced to divorce her husband five years later, his infidelity having reached a pass where it was impossible for her to tolerate it longer without loss of self-respect.

From that time onwards, the native was asked in marriage by several eligible suitors, well-to-do and of sufficient social position, and these proposals of marriage increased as she approached her 30th. year. Several times she had decided to consent, but always at the last moment she declined, stricken with fear of a second unhappy experience. Now, Mars became retrograde when she was 29 years old, in Taurus, master of an intercepted Capricorn in the 7th. House, and acting on the purpose and on the will of the native by its sextile to Jupiter in the Ascendant.

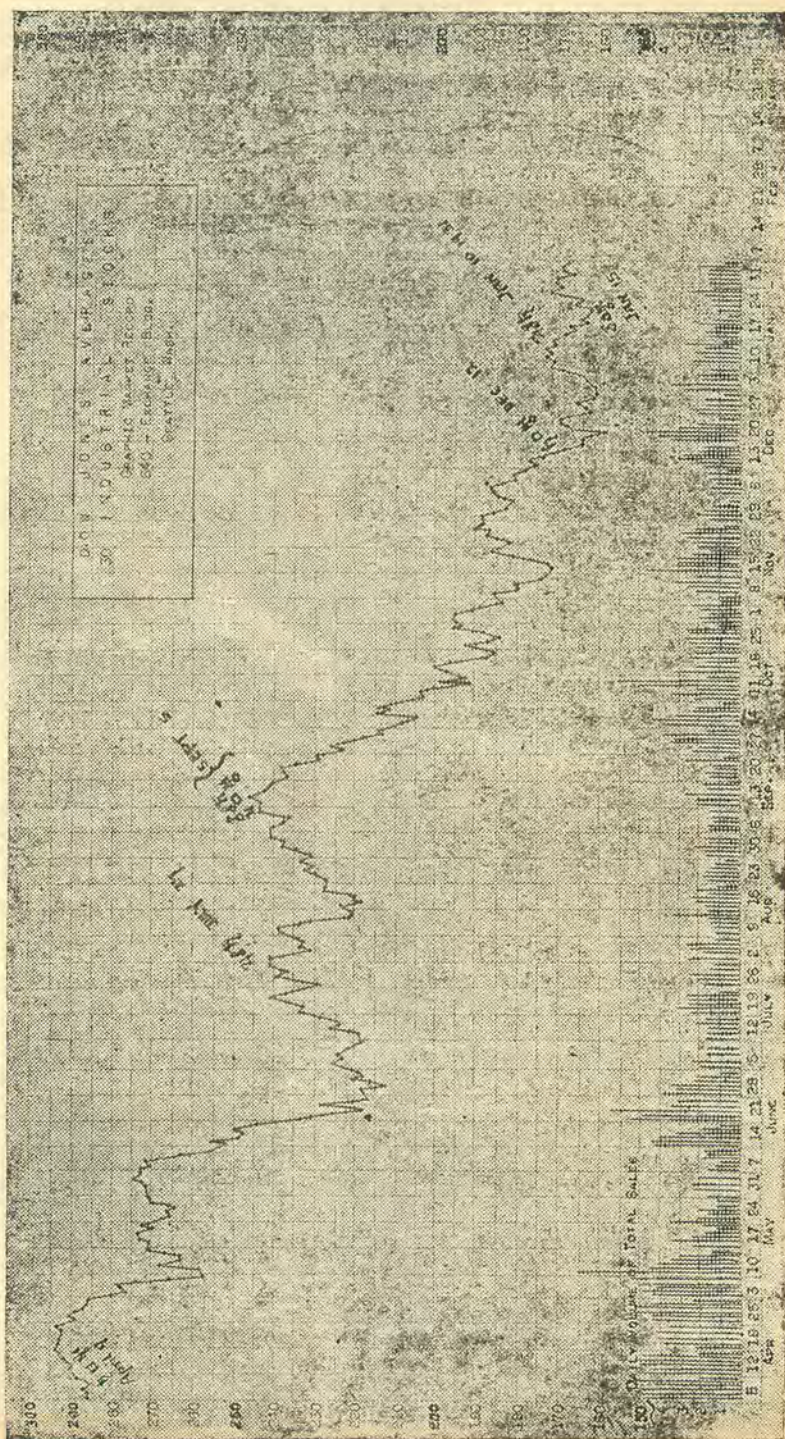
So far as the « natural malignity » of Mars is concerned, and especially where the question of sickness is concerned, it is of value to observe that when an illness declares itself with Mars in the Ascendant turning retrograde, and when, in its retrogradation, Mars transits the Ascendant, there will result a critical stage in the illness, but death will not result, not even though Mars be the Lord of the 8th. House, unless other powerful influences foretell the close of life.

(To be continued)

There are two things which every man can find if he seeks for one of them alone, but which remain impossible if he seek for them together. These two are God and Wisdom.

Sooner or later, we shall have to learn everything. It is better to begin. No matter what may be the line chosen, knowledge is never useless.

The lazy man will not hear, and the over-busy man cannot hear; it is in the golden mean between these two that sensitiveness to Nature and to Higher Messages is found.



Concerning Financial Astrology

CLIFF TAYLOR

THE FINANCIAL aspect of Astrology is, I think, one of the divisions of the science that so far has not had the attention and publicity that it deserves. The reason for this is undoubtedly on account of the lack of knowledge regarding the operation of the various aspects in mundane maps, and in the charts of the stock exchanges themselves. Several cases have been brought to my attention where an affliction of Jupiter square Uranus, or Sun square Uranus has been accompanied by rising markets, whereas one would be inclined to think that any evil aspect like the aforementioned would be operative on the downside of the markets. (1)

Upon the opposite page please note a chart giving the high and low prices of a group of representative United States common stocks for the past few months. This average of leading Industrial stocks is called the Dow-Jones Average, and it is a matter of special financial interest to see how the world depression has affected the market values of high-grade American securities. A few characteristic astrological notations have been added at peak and at bottom points.

(1) There is no reason why Sun square Uranus should betoken a falling market; rather should it indicate a sudden rise, but an unsound one. The Editor.

The Survival League of America

THE Survival League of America has been brought into existence through the efforts of Wm. C. Hartman, editor of the International Directory of Psychic Science and Spiritualism. The League will operate in affiliation with The Survival League of London, England, organized last year by Mrs. C. A. Dawson Scott, as an International Movement in the interest of those who believe in the demonstrability of Survival after Death.

A National Council of 100 has been formed for The Survival League of America which embraces the names of many prominent individuals from otherwise divergent fields of thought.

Among those on the National Council are Astrologers, Rosicrucians, Theosophists, Christian Mystics, as well as Psychical Researchers and avowed Spiritualists. Their locations extend from Coast to Coast and Canada, Cuba, and Mexico are also represented.

Ambitious plans are in hand for the future activities of this League, including an Educational Departement for students, Investigations of mediumships, Public Lectures, Publications, Seances for Members. A New-York head-quarter will be established shortly.

It is intended to organize subsidiary State Leagues which in turn will inaugurate Local Chapters in various Cities, and since membres are as ed to subscribe to one Tenet only, that of Belief in the Demonstrability of Survival after Death, it is reasonable to assume that thousands of believers will flock to Mr. Hartmann's support in this project, as they can readily meet on the common ground of that platform, though holding otherwise, different views. Miss Florence Robinson Haven, formerly Executive Secretary of the American S.P.R., is the Executive Secretary of the Survival League of America. All communications should be addressed to Wm. C. Hartmann, the National Organizer and Director, at P.O. Box 29, Jamaica, N.Y.

Satan's Humility

The story is told that when some of the Fallen Angels urged Satan to attack Heaven a second time, the Tempter answered: « I dare not, I might be victorious! And who would wish to assume the responsibilities of Omnipotence? »



PSYCHIC STUDY

The Evil Eye

HENRI DURVILLE

IN MANY COUNTRIES, and especially in Italy, there exists a widespread belief in the existence of persons whose mere presence is malefic, even though this influence be involuntary on their part. They are said to have the « Evil Eye », and are usually known by the Italian name: « il Jettatore! »

In order to overcome this baleful influence, the most approved method is that of the ancient Etruscans, pointing the hand in the direction of the jettatore, usually with the forefinger and little finger extended and the second and third fingers closed against the palm; a forked branch of coral, a growth taken from the bosom of the Sea, the Eternal Mother, is said to have the same effect, and is potent when worn as a charm. How are we to look upon this belief which may all too readily be taken to be a mere popular superstition, but which, like all traditions, is not without a solid base of reality?

It is impossible to deny that certain persons, immediately upon their entrance amid a circle of friends or in a meeting, produce an impression of uneasiness and sometimes of actual physical distress, which is not easily overcome. It happens — all too often — that these same persons are more conscious of their hurtful powers even than are those with whom they come in contact, and are sufferers from their own noxious emanations, of which the exact nature is not always easy to be determined. It is but ignorance to deny lightly the existence of the jettatores, but at the same time it is important not to allow oneself to be too easily impressed or alarmed, and above all not to ascribe this evil influence to any person whose appearance is disagreeable, or who may be possessed of some natural infirmity which produces a disquieting effect. It is thus that, in many countries, a cross-eyed woman is straightway suspected of witchcraft.

When such a question arises as that of a suspicion of « the Evil Eye » the first thing to be done is to exercise a strong self-control and in nowise to allow oneself to be rendered timorous by reports which may well be without foundation. Man has a natural tendency

to follow his first impressions, and, in proportion to the few true « sensitives » who can count upon the justness of their intuitions, there are many « impulsives » who allow themselves to be influenced either by a handsome appearance or by some special ugliness, drawing therefrom unconsciously their motives for sympathy or antipathy. In many cases, the reputation of a jettatore is merely a reflex of a certain widespread antipathy produced by his appearance or his personality.

Human imagination is too powerful in its operations and too little justified in its judgment to allow us to abandon ourselves entirely to its guidance. Indeed we have devoted considerable study (1) to the action of the imagination in organic diseases and in the right methods to be employed in healing the same. The imagination, also, is given to insist upon correspondences which may merely be superficial. The mere fact that the presence of a certain man or woman may seem to us to be dangerous or malefic, suffices sometimes to lead us to attribute to this chance meeting all the minor difficulties or annoyances which may happen to us immediately thereafter, even though there be no correlation between the two groups of phenomena. The supposed jettatore may be absolutely innocent, yet if the popular belief in his evil influences is strong, his mere presence may reduce the credulous to a state of mental abasement which will deprive them of their normal forces of reaction, and will thus subject them to the very annoyances which, in a stronger mental condition, they might more easily have overcome.

None the less, even though we find ourselves in a position to guide any person of average reasoning power who has too great a tendency to follow the supposed warnings of a tradition which has been but imperfectly understood, it is not so with everybody. There are many cases of nervous weakness which have a pathological origin, and such people are apt to find some exterior cause for everything which happens to them; harassed by this fear they bend their backs before adversity, they dare no effort to free themselves, and, in short, they are disarmed and become impotent before a destiny which seems to them to be irresistible because of an occult origin. There is here a form of moral landslide against which we are able to strengthen those who seek our help. (2)

(1) See: « Cours de Magnétisme personnel », by Henri Durville, pub. Durville, Paris.

(2) Fondation Henri Durville, pour le traitement des maladies organiques et psychiques. 64 Rue Charles Lafitte, Neuilly-sur-Seine, France.

Others — and these may be classed as veritable neurasthenics — are not only biased by ideas with they may have gleaned from books or in the legendary lore of oral tradition, they go so far as to imagine that all the forces of the world are arrayed against them. The most innocent persons, the most normal happenings, even those things which are beneficial in their nature seem to these neurasthenic sufferers to be instinct with evil powers. These may be classed among the great group of « victims of persecution », a condition which is by no means rare, and such may often be better helped by a wise use of therapeutic suggestion than by medicine for nervous conditions.

Yet, though we may thus deal with cases where the fear of a jettatore who is believed to be the possessor of a highly dangerous evil power exists only in the tormented imaginations of these who suffer, unhappily there exist cases where this influence is very far from being imaginary!

There are jettatores! There are casters of « The Evil Eye »!

It is unquestionable that persons exist who are absolutely impregnated with unwholesome and even malefic vibrations, and, often without knowing it, and nearly always without being able to prevent it, such persons transmit the evil currents to others who may be particularly receptive to such vibrations. As often as not, this condition is the result of tampering with supposedly occult forces and of psychic experiments undertaken without having undergone the necessary preparation. I shall not be exaggerating if I say that such cases come to us daily, and there is hardly a single case where we have not been able to free the afflicted persons from the burden of evil which obscured their whole lives.

In order to aid those who are over-susceptible to the influences emanating from a jettatore — in other words, who fall readily under the spell of the Evil Eye — the first action to be taken is the strengthening of their own personalities. If these unfortunate passives — who are to be considered as sick patients — were in the full possession of their forces, they would be able to resist that influence which weighs upon them so heavily as to become a morbid oppression. Unhappily they believe that the jettatore possesses in himself a force which is actually irresistible. This is not the case.

The man who radiates forces which are definitely evil in themselves can only act upon those who have a diminished power of resistance, in the same way that the power of pathogenic germs is

confined to those whose vitality-force is below par. It is necessary, therefore, that any person who believes himself or herself to be under a spell cast by the Evil Eye should build up confidence anew, should reestablish his personal influence, and should set in full flood of action his own vital magnetism. When such person is in full personal health, he will be able to resist the force of any jettatore.

The caster of evil spells, who has become such by reason of his unwise experimentation in an astral world where dwell impure forces and entities, is often rendered acutely miserable by the possession of a power which he has not desired. His own spirit is profoundly contaminated. Wherever he goes, he wreaks harm; and he suffers himself from the harm that he bestows. How many times have such sufferers come to us for healing! And how many times have we been able to free them from the psychic miasma which they had so unhappily attracted and which infected them so deeply that they had become the carriers of infection to others!

For them, as for their victims, it is necessary to restore a healthy personality, to give them the clarity of inward peace which is the first stage for a man who desires to live a life which is pure, given to well-doing, and turned toward the higher ideals of existence. For such it is especially necessary to give the sentiment of fraternity and understanding, which will show them the way to peace, to force, and to perfect serenity.

It is more trouble to drive a nail into hard wood than into soft, but it holds better. The man who learns the most easily is not always he who retains best what he has learned.

Spiritual exercise, like physical exercise, builds up the character as well as the muscles of the soul. No man, yet, ever got too strong to pray.

No man can be a slave to anything but his own body, for it is through the body that all enslavement comes.

The Unseen Communicant

SHEA HOGUE

THE PARSON was well-liked in the little town. There was little doubt of that, for, in conversation concerning him, no one ever spoke of « The Reverend Mr. Ayre » but always of « the Parson ». The less intelligent folk of the place averred that he was « a little queer », but the phrase was used indulgently, as one might speak of a favourite child. Yet there was nothing very extraordinary about him. He was a Church of England (or Episcopalian) clergyman, with a firm belief in sane religion and good manners, and a yet firmer belief that the spiritual element in Faith might be obtained by every one who truly desired it.

He was a good preacher, in the moderate sense of the word, though neither an orator nor an evangelist. He spoke with ease and confidence, and his abundant good sense made him fully conscious that a sermon which was just five minutes too long begot inattention instead of instruction. He had one peculiarity in preaching, however. Rarely would he let a sermon go by without some reference to the Divine Mysteries, especially the mystery of the Sacrament. A vainer or a wordier man would have tried to « explain » this Mystery in so-called scientific terms, but « the Parson » never did; a more aggressive man would have tried to drum up communicants and thus strengthen his parish, but this was not his way, either. He was content to let the Holy Communion remain as a Marvel, a Mystery, the Symbol Exquisite and the Great Remembrance to all those who were able to feel it or to understand it.

Many people said he was « queer », as has already been stated. This « queerness » had many aspects, yet, when analysed, the facet which seemed most to astonish his parishioners was the fact that he seemed to believe what he said. For example, when he spoke of angels — whether it were the visit of the angel Gabriel to Mary, the vision of the Heavenly Host to the shepherds on the first Christmas night, or the High Entities who appeared to St. John in his Re-

velation on the Isle of Patmos, « the Parson » spoke of such angels familiarly and seemed to know all about them. As thus described, the angelic visitants were not in the least like Sunday-school-card angels, but were Beings with a very definite place in the scheme of Creation, and with plenty of work to do.

Likewise, did « the Parson » preach about miracles of healing, these did not seem to him to be isolated instances of some freak of Nature that happened in Galilee ever so long ago; they were but well-authenticated examples of a spiritual force which belonged of right to religious faith and which had in no wise died out. Without cramming « modern miracles » down the throats of his congregation, he caused his hearers to understand that the Holy Spirit was not an extinct species, but a Living and Eternal Force, Whose powers could operate as well in a modern city as in Jerusalem under the Caesars, and, indeed, had operated in every age and clime.

Very few of the great deeds recorded in the New Testament seemed to surprise him. That Mary Magdalene should have seen the Risen Body of the Christ in the Garden was quite natural to « the Parson » — for the Risen Body had actually been there. That Peter should have walked through the closed doors of the prison was a little unusual, perhaps; were it to happen nowadays, it might puzzle the keepers of modern penal institutions, yet Matter in itself was seen to be a more difficult thing to explain than Spirit, and, certainly, it was not half so potent. That Moses and Elias should have come back to speak with the Christ on the Mount of Transfiguration was, to this preacher, a palpable evidence that the dead could come back, and if these two had done so, why not others? All this, and much more, found a place in the rector's quiet sermons and won the ready acceptance of his people to the great truths told in the Christian Scriptures.

Yet in one thing, at least, he really was queer, and it is of this one thing that we are to tell. Indeed, it is because the following series of incidents actually happened to him that we have thought it wise to give the foregoing brief pen-picture of him to the reader.

Herein lay his especial queerness. At every Communion Service, after the paten had been passed to the last communicant, he took one step further along the rail, and gave, or seemed to give, a wafer; at all events, his hand made the requisite gesture. Likewise, when he administered the chalice, he passed on to the vacant place and tilted the sacred vessel as though to give the Consecrated Wine to someone — who was not there.

The first few Sundays after his arrival, a certain reticence restrained any of his parishioners from speaking of this strange actoin. However, one Sunday morning, after the service, the Junion Warden — prompted by his wife — put the blunt question :

« Mr. Ayre, why do you seem to communicate one extra person every time there's Communion? »

The « Parson » looked quietly and very straightly at his questioner.

« I will answer, Mr. Stitt, » he said, « if you can show me that you have a sufficient reason for asking. I should not consider idle curiosity a sufficient reason when spiritual matters are concerned. »

Several of the vestrymen heard the answer, and the Junior Warden went home to blame his wife for subjecting him to what he realized was a well-merited rebuke.

The choir-master, a good musician but a poor churchman, made many facetious references to « the Communion Ghost », but he never spoke openly to the rector about it, and « the Parson » never paid any attention to statements which reached him at second hand.

A long time passed before anyone else ventured to touch a word on the subject. Finally, one of the really faithful workers of the parish, a woman who was known to be in true sympathy with the higher interests of church work, mentioned the matter gently, stating that many of the parishioners were troubled about it, and asking him if he cared to say anything.

« Yes, » he answered, « I will say this. It is true. And I do so, because of my own conception of the duties of a priest. »

This was not very explicit, and only served to enhance the popular curiosity. As « the Parson » was unmarried, and as folk must have some explanation for everything, it was not long before some romantic-minded member of the St. Andrew's Guild spread abroad a touching and pathetic story that « the Communion Ghost » was the rector's fiancée in his youth, and that he remembered her thus at the altar at every Communion Service. It says a good deal for the clergyman's character that gossip took this pleasant form.

Of course, in time, as such things will, this story, too, came to his ears. But when the gushing young thing who told him waited for an affirmation or a denial of this love-memory which bridged the two worlds, she received nothing but the gentle answer:

« Stranger things have happened, Miss Welland. And each one has a higher as well as a lower reason. »

The phrase could not be regarded as explanatory, but Miss

Welland would not admit to her friends that she had been rebuffed, though ever so gently, and so she let it be reported that the clergyman's answer had been « almost » an affirmation.

The years passed, and the momentary ceremony at the altar rail came almost to be ignored or regarded as an idiosyncrasy. Even the story of the « ghostly fiancée » was half forgotten, for « the Parson » was no longer very young, and the early love stories of the middle-aged are not interesting.

The story might have ended here, as do so many in real life, in which the denouement does not come to pass, but the interesting part of the case of Mr. Ayre is that the expected conclusion happened.

It was in late spring, almost early summer. One bright morning a messenger came to the rectory with a note asking the parish clergyman to visit a woman, near to death, living some distance away. The Parson read the name with interest and with some curiosity, for the name was an unusual one, and he was quite sure that it did not appear on the parish rolls. But the woman who had written the note asked specially that he should bring all that was necessary for a Celebration, as she had been bed-ridden for years and desired to receive the Communion before her death.

In a few minutes, « the Parson » got into his much-used roadster, and started off in the direction indicated by the messenger. After a fairly long trip, the latter said:

« Better run your car up under that tree, Parson. Give me your bag. We've got to go the rest of the way on foot. »

« I don't seem to know this part very well, » was the clergyman's reply. « Indeed, I don't think I've ever been up here, before. »

« Likely not. The road into this valley comes from the other side », and the man mentioned a neighbouring parish. « There isn't any road through, this way. »

It was on the tip of « the Parson's » tongue to ask why the woman had not sent to the priest of her own parish, but some instinct bade him keep silence.

Not till nearly an hour later did the two men reach a small house on the hillside. Outside the house was a table, spread with « a fair linen cloth », and at right angles to the table was a bed, whereon lay a woman, terribly emaciated and evidently sinking.

« The Parson » came forward hurriedly, and, the instant he saw her, a light of understanding broke upon him. He would have spoken, but his inner perception warned him of the nearness of the end.

Vesting rapidly, and using the shortened form of the service, he communicated the dying woman.

Thus, for the first time, did he have visible contact with the invisible communicant who had knelt at the altar rail every service since he had ministered to that congregation. In all the years, neither had failed in that mystic tryst.

Feebly, but firmly, the woman joined in the responses, and, with the final Benediction, her head drooped and her spirit passed elsewhere. Not one word had they been able to exchange together, linked in spirit as they had been over so many years.

It was not until some time afterwards that the parishioners observed that « the Parson » no longer passed the elements to the Unseen Communicant at each celebration. There was a little quiet wondering, and, one day, the same woman to whom he had given a partial confidence before, posed the question anew.

« There is no reason, now, why I should not tell you — » and he told very simply how, from the first days that he had celebrated the Sacrament in that church, he had seen a woman kneeling at the altar rail to receive. « I knew she was not there physically, » he said, « but who am I to decide that her astral self was not able to receive the Mystery and hence to nourish and support the soul! And, most assuredly, such things may be.

« A few weeks ago, » he resumed, after a short pause, « I was called to see a dying woman out on the hills beside Wynn River — » He stopped and glanced at his questioner keenly:

« You knew her, I see? »

« Yes. »

« Was she — was she married? »

« No; never. She — you will pardon me, Mr. Ayre? — she always said: « I am waiting ». We used to tease her about it, when we were girls together, but it was a pitiful phrase to hear after she had become ill and bedridden. »

« The Parson » looked straight before him.

« She did well to wait, » said he.

The old lady — she was a fine old lady of the old school — laid her hand on the clergyman's arm.

« Mr. Ayre, » she said gently. « She was always very happy. »

« It is kind of you to tell me that. But — I knew it. »

For a moment his companion was surprised, for he had told her,

definitely, that he had never exchanged a word with the dying woman on the hillside.

Then — or so it seemed to her — she understood.

« Mr. Ayre, » she asked, wistfully, « have you ever given the sacrament to her, in — in the church, I mean, since — since she died? »

The answer came slowly, but with deep joy and conviction:

« Yes », he said, « once! »

Reverend Vale Owen

It is with regret for those who knew him that THE SEER records the « transition » or the death of the Revd. Vale Owen, the scribe of the great « Vale Owen Script », one of the greatest mediums of the present day, especially in automatic writing. He was for long time a sturdy opponent of Spiritualism, but the development of his gifts and the receipt of volumes upon volumes of « inspired » material convinced him of the reality of « spirit messages », and he became a world-lecturer for Spiritualism. Much of the value of his work is due to the high and ideal plane on which he lived and laboured.

If you wish to understand anything, you must see it in the light.
But Light is Divine.

What is « danger » to the coward, is « a change » to the courageous.

If a wise man has not learned to laugh or to smile, he is not a wise man.

Do not lose your nerve! Dare to look into your own soul!

It is easy to harm others by trying to do their work; you will not go astray in trying to do thoroughly your own.

It is no use to sow grain until the soil is ready.

The Doctrine of Signatures

II

A. SAVORET

HAVING thus covered the principal features of the Law of Correspondences I will now deal with the practical applications of the system as outlined in my previous article.

For practical application strong insistence should be made upon the Hermetic Rule : KNOW THYSELF.

An unfavourable tendency which can be traced in hand-writing, revealed by physiognomy or set forth in the marking of the hand, can not easily be challenged. It will therefore be necessary to counterbalance this unfavourable tendency by the intensive cultivation of the opposing faculty.

Next may be considered the *educational* application: thus a father, a professor, a teacher should understand his child or his pupil, in order to be able to direct him morally and to give him a suitable orientation towards a profession.

There is also a *social* application which serves as a base in practical psychology. Every person who has other men in charge, whether as foreman, officer, department head, and who knows the reflexes and the characteristic reactions of each individual whom he must direct, will know to speak to each in such wise as to obtain the best results with the minimum of antagonisms.

There is moreover a *medical* application : this may take the form reflecting the *morbid* tendencies of each temperament in order to prevent their manifestations and he should be advised of the correspondences of the Law of Signatures to all plants and all minerals, so that he may employ these theurapeutically to patients of corresponding types. The study of medical chirolgy has been actually undertaken by a number of doctors, and the same is true for graphology. Iriscopy, the examination of spots on the iris, offers very striking indications and Docteur Vannier, among others, who is one of the best homoeopaths in Europe, uses this method daily to confirm his diagnoses. Physiognomony also gives convincing results.

Finally, there is the *scientific* and *philosophical* application of the Doctrine of Signatures : To find anew the cosmic laws which govern the analogies which exist between numbers, forms, colours, types of crystallisation, etc... Thus, new applications in all branches of science may be deduced therefrom, thereby furnishing substantial material for the advancement of Philosophic truth.

In order to complete and illustrate this article, the following two tables have been prepared. The first of these embraces the correspondencies existing between the so-called planetary types and temperaments; the second table sets forth the analogies which link the modes of similar types. It would take too much space to elaborate, this second table for each of the seven types. Therefore, I have confined myself to the Saturnian type, the only one to which I have made full reference in this article.

A few words will suffice on the question of astral determinism. The Ancients affirmed that in addition to the physical body, mankind was endowed with a soul, (the ensemble of fluidic organism) and of spirit, (the divine spark).

To them, the spirit which did not gather its energy from the world of the stars was not under the heel of destiny; such human souls, (like unto animal souls) were dependent on the elemental forces which rule the world. But whereas animal souls are blindly enslaved, the human Spirit ALONE has the privilege either of abandoning itself to the natural tendencies resultant upon astral determinism or contrariwise, opposing them.

The Ancients summed this doctrine up in the terse phrase : « *The stars incline but they do not compel* ».

Correspondances of Astrological Types and of Temperaments

Nervous or intellectual temperament hieroglyph: THE EAGLE corresponding astr. type MERCURIAN	Sanguinary or passionate temperament hieroglyph: THE LION corresponding astr. type MARTIAN	Lymphatic or instinctive temperament hieroglyph: THE BULL corresponding astr. type LUNARIAN
Mixed sanguine-nervous hieroglyph: THE DOVE corresponding astr. type VENUSIAN	Mixed sanguine-lymphatic temperament corresponding astr. type JUPITARIAN	

Astrological type: « volution »
or genius »

Solarian

(not a temperament, genius cannot be analysed. This type does not exist in full perfection, its radiation is too intense for viability).

It corresponds to the element of

Astrological type:
« concentration »

Saturnian

(not a temperament but a malefic influence. This type does not exist in pure form by reason of its intense condensation and immobility). It corresponds to the element «Earth ».

The type termed « bilious » by certain authors, is not a temperament in the strict sense of the word but a *morbid* deformation of Mars, or Mercury, Sun. Very frequently it is a nervous, or a nervous sanguine temperament, under malefic influence from Mars of Saturn.

ANALOGICAL TRANSPOSITIONS

SATURN

a) IN MAN

Hand:

- 1st. long and narrow.
- 2nd. knotty, fingers incurved towards the palm.
- 3rd. dark-hued, dry and hard to the touch.
- 4th. gesture slow, hesitating and restricted.
- 5th. appearance: slovenly, rude or plain.

Face:

- 1st. narrow oval, hollow temples
- 2nd. prominent skull bones, often a heavy and protruding jaw.
- 3rd. skin: dry and of sallow complexion.
- 4th. ages quickly, silent nature, low and grave voice.
- 5th. melancholy look, apt to scowl, sometimes facial asymmetry.

Body:

- 1st. long-limbed and spare.
- 2nd. stooping, knotty articulations on lean and wiry members.
- 3rd. awkward and angular posture, dry skin, small but hard muscles.
- 4th. Careless of his person, stiff and ungracious bearing.

Handwriting:

- 1st. high, narrow with thin strokes; (may be « microscopic » when under the influence of Mercury).
- 2nd. close, cramped, maximum of words in a minimum of space.
- 3rd. angular, no flourishes nor finals, hardly any curves.
- 4th. slow, sometimes trembling or hesitating or hesitating, as the handwriting of the aged.
- 5th. neglectful, lacking in elegance.

b) IN NATURE

Animals:

Animals with long and narrow heads; (the goat under the influence of Venus, the horse, of Jupiter).

Long-legged and wading birds, (the heron and the stork).

Creatures of slow movement, (the turtle, the crab, the armadillo, the sloth).

Birds of forbidding aspect, (owl, night-jar.)

Repugnant or venomous animals, (spider under the rule of Mercury; octopus, under the rule of the Moon.)

Cosmological Principle:

The force which is grouped under the general Saturnian type, appears as a hindering, stabilizing or centralizing force, analogous to *Salt* in alchemical terminology and to *Tamas* of Hindou Theosophy. It forms the *bones* in the microcosm and gives rise to *density* in the macrocosm.

The strongest man is not he who attacks a thing which is beyond his powers, such a one is a fool; the strong man strives for that which is beyond his normal powers but within the domain of the possible.

To exchange the simple for the complex is a work worthy of the highest mind, most of us find it hard enough to understand the complex. But simplicity and primitivity must not be confounded.

There is no ship which can sail or steam without human action. The drifting vessel must go on the rocks without fail, sooner or later. No life has been launched upon the world's waters without a rudder — the will; and a steersman — the conscience.



Invisible Beings in this and Other Worlds

FRANCIS ROLT-WHEELER

IV

The Nature of Evil

CLEARLY, it would be the height of presumption to attempt to define with precision, and to discuss in all detail so intricate a problem as the Nature of Evil; nor, indeed, is some of the teaching desirable to the general reader. It will suffice, therefore, to treat this matter only along those lines which bear directly upon evil entities, as this appertains to the subject we have in hand.

Briefly, Evil falls into two great categories, Negative Evil and Positive Evil, and much of the popular confusion which reigns is due to the inability to distinguish clearly between these two. Negative Evil may be regarded as the opposite of Good, and Positive Evil may be deemed the opposition of Good. One may be regarded as a condition; the other may be deemed a desire. The first may not be conscious; the second implies consciousness.

Yet the above summary definitions are but negations. In order that they may possess value, it is necessary to define Good. Since the cycle of Evolution is a descent of Spirit into Matter and thence an ascent of Matter into Spirit, it may justifiably be affirmed that Good embraces all that which facilitates progress along this cycle. Thus, as Spirit descends, it creates Matter by the organization of Chaos, and that very organization is an Action of Good in itself. As Matter becomes more organized its functions become more complex, and this increasing complexity and resultant coordination is a further Action of Good. As the wheel swings upward, there is a progressive spiritualization of Matter, and this leads on to the highest Good. Humanity is at the stage when the spiritualization of Matter is just beginning, and hence all that tends to lead from the material to the spiritual is to be classed as Good.

We may take the simplest and most primitive of human emotions to illustrate this point, that of animal desire. This feeling, unrecognized to be such in a young woman, may take the form of a romantic attachment, but if a young man takes advantages of her ignorance and seduces her, thus lowering the romantic element to a mere materialism, he has committed an Act of Evil. The same feeling, and even the conjugal act itself, sanctified by the desire for motherhood and the link of wifehood under the Shekinah, spiritualizes the material element and is seen to be an Act of Good. The first has lowered a spiritual feeling to the level of Matter: the second has elevated a material feeling to the level of Spirit.

To return, then, to our definition of Evil. We are now able to say that Evil is that which is opposite to, and also that which opposes the progress of spiritual evolution; the first is negative, and the second is positive. Psychologically, this is quite easy to illustrate. A certain man receives a faint impulse to give alms to a blind beggar across the road; if he does not do so because he is too lazy to cross the road, then his laziness is a Negative Evil, for it is in opposition to the Good impulse of almsgiving; but if he does not do so because he wants to keep the money for himself, then his Egoism is a Positive Evil, for it opposes the Good Action.

The circle (or spiral) of evolution, of which we have spoken, is a living thing, born of the living Spirit, itself born of the Divine or Cosmic Force. Along the whole length of its great path, it vitalizes — for Spirit cannot touch anything, even the Void, without giving it life. It follows, then, that the whole Way of Evolution is a Chain of Life, and that living entities form the links in this chain. Some of these are Negatively Evil, some are Positively Evil, some are Passively Good and others are Actively Good. It is of great importance to realize, then, that these four categories of Invisible Beings or Visible Beings hold rule in all planes of all worlds. They are further subdivided in groups of two, and each of these in groups of seven, but there is no need, here, to pursue a detailed classification.

It may well be asked how comes it that, if Creation is of Divine Ordering, or if Evolution is integral to the Cosmos, Evil should come into existence? The answer is exceedingly simple. There is no such thing as Absolute Evil, but there is Relative Evil in varying states of intensity. Only Good shall endure, Evil shall come to an end — but this ending is in Infinity, and the measure of Infinity is beyond us. The moment that the One passes into the Two, the Unity into

the Self and the Not-Self, there is relativity. When the Divine Spark enters Chaos — the Not-Self — then Chaos is in itself a Negative Evil, since it is in the relation of opposition to Spirit. The very first attraction to Spirit, forming a magnetic field which later was to become Matter, created organized life, and this life had the centrifugal motion of Good toward the Divine Spark. But motion is centripetal as well as centrifugal and the urge of the particles in the magnetic field to fly outward from the centre was an urge of Negative Evil. Some did so escape, but, having been once vitalized by Spirit, these possessed life, and, though utterly unformed, sped (and still speed) in a Brownian eddy in Chaos. Scarcely, indeed, can they be said to be Matter, scarcely can they be said to have form; though infinitesimal in size and in force, they are Entities and Negatively Evil.

Such Invisible Entities are beyond the seeing of the most favoured clairvoyant, for they are the inhabitants of Chaos.

We must not allow ourselves to suppose, however, that the Invisible Beings of the realm of Chaos are all evil. This could not be. Nor dare we allow ourselves to suppose that these very Evil Entities of Chaos must remain permanently evil, for this could not be, either. The most ultra-microscopic speck of unformed matter is ruled by the same law of Evolution as is Man, and *must* develop. Thus the escaped particle — possessing its own life, remember — reaches the aphelion of its centripetal courses and returns to be attracted anew, having passed from Negative Evil to Passive Good. An infinitesimal demon of Chaos has developed into a Potential Good. Should this particle, upon its next approach to a Divine Spark, succeed in establishing the balance between a centrifugal and a centripetal force — in other words, should it establish an orbit of its own around that Spark — then it begins to take a constructive part and passes onward from Passive Good to Active Good. But should it fail, and speed away again, then, having a repeated experience of lack of adaptation or refusal, an infinitesimal element of consciousness of separatism enters in, and the particle which had been Negatively Evil becomes Positively Evil.

In this very concise statement of the action of a Divine Spark entering chaos, we have been able to show a vitalized particle taking upon itself the four states of Negatively Evil, Positively Evil, Passively Good and Actively Good.

But the question may be asked — where is Chaos? And the answer is again as simple as before. Chaos is here, around us and in

us. Science has already reached far in its understanding of the mysteries of Space. It is not so long ago that it was realized that if space between the Earth and the stars were filled with Air, light could not pass. It is but recently that the Ether was discovered, and some of its properties determined. Only five years ago, did science definitely postulate the first sub-ether known as Sub-Ether Alpha, and which came to the knowledge of the scientific world through study of the Millikan Cosmic Rays; the second, Sub-Ether Beta, is seen to be the medium of conveyance of certain forms of clairvoyant vision (sometimes called magnetic vision); the third, Sub-Ether Gamma, is held to be the field of thought transmission, as in telepathy; the fourth, Sub-Ether Delta, appears to be used in discarnate or « spirit » communication; and of the three lower Sub-Ethers nothing is known, and speculation, even, is scarcely permissible. But it does seem sure that Chaos is a state of Space lower (and higher) than the seven Sub-Ethers. Occultists will follow this reasoning, for Zero is known to express both Nothingness and Infinity at the same time.

Thus, by commencing at the very beginning of the Cycle of Spiritual Evolution, it has been possible to show the four categories to which the Invisible Beings of Chaos belong, remembering that Chaos is all around us, and in us, in every cell of our bodies, and constitutes a part (probably the largest part) of the charged field of every atom of matter. That we do not see these Entities of Chaos is merely a matter of focus of vision, even as they cannot see us. But, remembering that their relation to Good is expressed by adaptability to constructiveness — which is advance, and that their relation to Evil is expressed either by their non-adaptability to constructiveness (Negative Evil) or their adaptability to destructiveness (Positive Evil), we have a touchstone which will serve as a discriminating test for all the Invisible Beings with whom we have to deal.

(To be continued)

The Disclosure of the Ascendant Sun

A Three-Aeon Drama of the Zodiac ⁽¹⁾

J. W. T. CARRINGTON

II

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

THE EDITOR.

ACT I (i. 4 vii)

The « ARIES » Aeon : « The Lamb » (B.C. 1839-321 A.D.)
— Apostolic Patron ANDREW (Andreas = 361 = 19/2, 8 ph = Eden) — « *Body* » (Omega 2⁵ 2).

INTRODUCTORY (i. 4-20). — *Scene : Heaven.* — After the close of the Taurian Aeon, extending from 3999 B.C. (the summation of the Greek literary characters) « cometh » « The Lamb » — the « Aries » sun, symbolizing « Hypercosmic Wisdom », — perambulating his Evoked Signs (« Lampstands »). SCENE I (ii—, iii). — The Summer Signs : « *The Lampstands* » (1 Ki. 15/4.) — Seven (Inclusive). MR (Aries — 3/21-2; 2/1-6) Ap (Taurus — 2/7, 18-25); MY (Gemini — 3/5-11); IN (Cancer — 2/11-16); JL (Leo — 2/17, 3/1-4) AU (Virgo—2/26-9, 8-10); and SP (Libra — 3/12-20).

INTERLUDES : (a) Panegyric of the differential. (iv) (« Omega »)
(b) Announcement of cyclic renovation (V).

SCENE II (vi-vii.) — *The Winter Signs : « The Seals »* (Job 9/7). — Seven (Inclusive). SP (Libra-6/5,6); OC (Scorpio-4); NO (Sagittarius-2); DE (Capricorn-8); JA (Aquarius-9-11); FE (Pisces-12-17; and MR (Aries-7/2).

DE (Capricorn-8); JA (Aquarius-9-11); FE (Pisces-12-17); and MR (Aries-7/2).

EXCURSUS : (1) « *The Sealing* » of the Signs. (vii. 1-8) — « *The Twelve Tribes of Israel* ». — The Cosmic.

(2) *Functioning of the integral*. (vii. 9-12). Praise. — The hypercosmic. (Ps 22/3).

(3) *Quality and destiny of the integral* (vii. 13-17) : Non-differentiability ; Bliss.

FIRST INTERVAL (viii. 1). — « *Silence came to be* » shows « *Universal Cosmic Agency* » at work — « *As it were for an half hour* », bringing about universally and completely universal completion in a Precessional process. At the commencement of the Piscean Aeon Christendom was established, and the celestial equinoctial Crossing viewed as signed with the legend, « *In hoc Signo vinces*, » « *Within this Signal Era shall Christianity be prevalent.* »

ACT II. (viii. 2-XX.6). *The «Pisces» Aeon* : « *The Fishes* » (A. D. 321-2481). — Apostolic Patron : *Judas Iscariot* (Jno. 1/35, 37, 40; 13/2, 26; Lk 23/33, 39-43. — The Patronymie Simonos has the Value 1370, and Significance (10.137, 33rd. — 3.11), « *Completion of Disciplining is ordained.* » — « *Goul* » — (M-40-2x4—5) (N.B.—The Crucifixion Accounts commingle allusions—if possible seasonal ones are ignored—to eight Precessional Equinoctial Crossings; four being Solar, four Signal, four Vernal, and four Autumnal; and these require careful disentangling and distinguishing. Reference is made in Rev. 11/8 to an Autumnal Solar one; but the more important—for our present purposes, at any rate—are the Signal ones, and especially the two that are Vernal. Of these last the one which concerns the Piscean Sign is that represented by the *Penitent «Malefactor»* (Kokourgos II ki 23/40-3)—erroneously known as the Penitent «*Thief*»—and styled «*The «Betrayal»* by Judas» : the physical significance is of which that the Sun by reason of the equinoctial retardation is «*betrayed*», or forced, into rising at the Spring Equinox into Pisces as his first, or «*Dominant*», Summer Sign instead of into the Sign Aries as such, as theretofore. The moral significance inheres in the fact that it has been held to symbolise the advance of humanity, individual as well as collective, from the condition of judicial irresponsibility to that of *judicial responsibility* — a stage which has been represented in the Numerical Triplexity Scale by the number 444.

INTRODUCTORY : (A) Celestial offerings and Terrestrial censuring. (viii. 2-6). — (Under these figures is depicted the Precessional recession into the «*Winter*», or Southern, Celestial Hemisphere of the Autumnal Equinoctial Summer Sign of the «*Aries*» Aeon : *Libra*

(«The Balance»), Apostolically—James the less (Gal.2/9 «pillar»); 1/19 (the Lord's brother»); Acts 15/19 («sentence»); 12/17; 21/18; MK 6/3,4; JOHN. 7/3-10; LK 12/49 («fire on the earth») Rev. 9/1 («star fall from heaven»); 13/7 («fire come down»). — N.B.—The viewpoint of the Biblical editors being, or purporting to be, in the Aries Aeon—as evidences the employment in Signal connections of the styles «Elohim», or «El» and «The Lamb» for Divinity, it should be remembered that Precessional events are regarded proleptically in The New Testament but with backward glance in the Old.)

(B) «*The Seven Piscean Era heraldings*» of the twelve Signs. (viii. 7-xiii. 10). AP (Aries 8/7); MY (Taurus 8/9); IN (Gemini -10, 11); JL (Cancer -12,13, «Aquila» rising); OC-FE (The Five Piscean «Winter» Signs, Libra (now «the Key») — Pisces, 9/1-11); AV (Leo-9/13-21); and the Two Piscean Equinoctial Signs, SR (Virgo -11/15-12) and MR (Pisces -13/1-10).

EXCURSUS : (4) Quality of utterance : Differential. (X) Virgo. (5) Faculty of Utterance : Differential (XI 1-14). — «The Two Witnesses» : Libra and Virgo (Jakobos + Joannes)—1103-1119-2222.) (6) The differential («Mother», Virgo), the integral («Son» Sun), and the Regimental («Red Dragon», The Extra-Zodiacal «Hydra» Constellation). (xii.). (At Christmas, Virgo was rising near Hydra's Tail (1-4) but at Midsummer, with Virgo setting, the Summer Months' Genius had successfully contended for their «Moses body» of predominance (Jude 9) Hydra had disappeared head foremost with her (7-12), continuing to persecute her unseen with winter (13-15); but in vain (16) Hydra again preceding her at the brilliant Aquilla (14) meanwhile spraeading wings in midheaven in earnest of her return.)

xiii. 11-18).

SCENE I. (xiii, 11-18) «*The Beast*», the Extra-Zodiacal and more brilliant neighbour of «Pisces», who is also «*Differential*», being a Monster; «*Cetus*» (Heb. «Setur» RVThS -666) and his *Advance Agent*, the similarly Monster twin-Horned «Goat-Dolphin» «Sign «*Capricornus*». (At the start (Oct.) of the Winter «blasphemy» against the summer signs (v. 6) «*Caput Hydrae*» rises and Cetus is in Mid-Heaven potency (4,5) verse 8 referring to the previous autumnal equinox. Capricornus' «Two Horns like a Lamb» are the celestial antipodes of Caput Hydrae»; and he speaks as from the Dragon's Mid-Heaven seat of power, acclaiming on behalf of and in the sight of all his Winter colleagues alike the Rising of Cetus

and the Setting of *Libra*, *Cetus*, though seeming to have a «head» chopped off by the Equinoctial from connection with its other stars (v. 3), is advancing towards position of power. The Catholic Church which has dated its commemorative feasts of Scriptural personages and events upon astronomical junctures, has fixed the beheading of John the Baptist for August 29th., because on that date the Sign *Aquarius* has been seen at Alexandria above the Southern Horizon travelling along the Ecliptic with a head above the celestial equator, as though cut off.

INTERLUDES : (c) Panegyric of the ordinal. (xiv, xv.). — «The «Aries» Paeon». («M»).

(d) Denouncement of cyclic dissolution. (xvi.). — «*The Seven Bowls* ».

SCENE II. (xvii-xix 8). — *The Cosmos* depicted as at the «Matrix Naturae» the Seat of Potency, as morally neutral «*Beauty*» (Job 26/7; Rev. 2/13); And successively under— (i). The Blandishments of «*The Beast*», — not the Monster «*Cetus*», but — an Evil Courtesan styled «scarlet-coloured» (Kokkinon 310-10.31, 11th. Prime Number, — «Ordinal Principle and Agency ») (xvii, 1-6). (He seems the one referred to in 20-/2 as «the Old Serpent Dragon ». A man and woman were imaged by ancient Egyptians as at the Pole, the Northern Birthplace of Time, in the guise of a Tree laden with golden apples in the Garden of the Daughters of the Night adjoining Mount Atlas, and guarded by an encircling Serpent, known as «the Old Dragon» (*Draco*) or «Thigh» constellation. But the reference adds «which is the devil and Satan», thus making it clear (2/13; 12/4) that the *Hydra*, or Water-Serpent is indicated. This name, derived from the Greek «hyder» («water») and cognate with «redras», and «other», the Sanscrit and English names of a water animal, was probably given because during the rainy Winter half of the year its length was seen directed Pole-wards towards potency position. The word «dragon» is from «edrakon», a form of the Greek verb «darkomei», which means «I look at ». The author appears to be considering the Sun as attaining his Highest Point of Northern Ascension in the sign Cancer; and as doing so in such proximity to the «Head» and of the serpentine constellation as to obliterate with his effulgence the baleful influences which the basilisk *Hydra* was deemed at all other periods to exert with the gaze of his «Evil Eye».)

EXCURSUS : (7) Doom of Ordinal Instrumenting. (xvii. 7-18).

(8) Doom of Ordinal Resultant. (xviii.) — «*The «Pervert* ».

City : «*Babylon, the Great* » (ii) The Influence of her Rightful

Spouse, « *The lamb* »-Sun. (xix. 1-9). — « *Marriage* ». (« *The Lamb*, » To Arnion — 651 — *episthémé*, « *Hypercosmic Wisdom* ».)

EXCURSUS : (9) Status of Utterance : Subordinate (xix. 10).

(10) Status of the *Integral* : *Supreme*. (xix. 11-16.)

SUMMARY. (xix. 17-xx. 6). — *Cosmic Process* is *differentially Aspected* :

(i) Malefically (xix. 17-21) ; and

(ii) Beneficially (xx, 1-6). — « *The Millenium* ».

(N.B. — This « *Thousand Years* » period is seen to be « *approximately* » Half of the Precessional Era of 2160 Years : but it is also seen to fall short of this by a number of years that is appreciable, viz. by 80 : which, as being 8.10, stands for « *Hypercosmic Potency Ordinance* », — the philosophical significance of « *pi* ». Additional attestation to this defect is afforded by the numerical value of the Greek expression « *chilia ete* » which (964-2x2, 241, 53rd. 16th. 4x4) emphasises by its significance, « *The Universal Functioning* (2x2) of the Universal Differential Principle », the differential and, therefore, inherently unstable and impermanent nature of the period appropriate for such value. On the other hand 1080 is a simple fraction of this and of any number of Eras of 2160 years; and, besides, has the significance (40.27, 3x9), « *Universal and Final Completion* (3x9) in *Experiencing* » — one which is inappropriate to a condition of changeableness. One author has seen fit to let the malefic factor of instability make its weight felt and has utilised it as a means to indicate the supersession of the Aeon. Whether, and how far he has felt able to give further weight to the benefic factor will appear).

(*To be continued*).

There is no plumb-line so deep that it can reach the deeps of a man's thoughts.

Both in science and in art, the chief line of endeavor is to direct the forces that come from without.

It is difficult to say which man is the most to blame: he who neglects his physical body, or he who thinks too much of it.

Notable Books

The Earth in the Heavens

and

The Stars, Where and How they Influence

by

L. EDWARD JOHNDRO

(Doherty Pub. Co., San Bernardino, Cal.)

INSUFFICIENT attention has been given to these two important books, setting forth a theory of equinoctial-geographical coordinates which is on a strictly scientific basis, the line of reasoning being a closely considered mathematical presentation of the mutual interactions of planetary and stellar electro-magnetic fields. Pure scientific astrology has long needed an authoritative statement on the forces set in action by the constantly changing position of highly charged celestial bodies; this authoritative presentation is herein made. The author makes out a very strong case indeed for his theory showing the mechanism of stellar and planetary influence, and he points out that both astrology and radia «sift down to the same absurdly simply electro-dynamic principles ». The truest justice can be done by quoting M. Johndro's own summary of his theory. It runs as follows : « Accept the fact that suns and stars (not planets) are radio-active, and that they emit electro-magnetic waves, which, because of their exceeding high frequency, we term Light; accept the fact that the sun and stars, the planets, the Earth, and Man upon the Earth, are charged bodies, and that all their accompanying electro-magnetic fields intersect and interact; accept the fact that the planets reflect light waves and that they each have a different natural frequency of oscillatory response to the solar and stellar light waves which constantly bombard them (consequently their reflected light is variously tinted) and that the phase angles of their field couplings, as their relative movements in space change them, changes the power

factor at these frequencies; accept also the fact that these planetary frequencies, being of a far lower order than those of the Sun and stars — a mere octave of lower harmonies, since they emit no light of their own — are within the range of Man's sensibilities to subconsciously detect and respond to ». The author is a trained electric expert and a noted radio research engineer, and his arguments run mainly along these lines. In most emphatic terms these two books (they should be read together) are recommended to every serious worker in astrological research, and Mr. Johndro's work in plotting the Mid-Heavens and Ascendants of the principal cities of the world with soundly reasoned examples showing the exactitude of his theories, is a solid contribution to astrological science. It is by no means sure that the book will be intelligible to readers who have not already some knowledge of electro dynamics, yet simplified rules are given which will allow the careful reader with a mathematical bent to test the theory for himself. The principles set forth are thoroughly logical, and a wide experimentation along these lines is much to be desired. The books should be in the hands of all astrological students whose interest in the science rises higher than the mere application of « rule-of-thumb » to nativities, and to mundane prediction.

Astrology and the Cards

E. H. BAILEY

(W. Foulsham and Co., London - 2/6)

It is highly probable that were this little book written by any other than the Editor of the *British Journal of Astrology*, it would receive scant notice, for, however important and valuable the Tarot may be as an esoteric philosophy, the Occult basis of ordinary playing cards, and their relation to Astronomy and Astrology is very much further to seek. Mr. Bailey does not enter into the philosophy of the matter. He gives the astrological correspondences to the playing cards, to the « court cards », the « number cards » and the suits, and his « layout » is that of the 12 Houses of a horoscope, with a key card in the centre. The mode of interpretation is very largely astrological, and if an astrologer like Mr. Bailey affirms that it has value both as a Nativity and for Progressed Directions, his statement calls for favourable attention. This little manual of Astro-Cartomancy is exceedingly simple, very clear, and handy for use.

Lessons from the Beyond

« JULIA »

(Rider and Co., London - 216)

These are « more letters from « Julia », » such as were given through the hand of W. T. Stead. The Julia Letters are known all over the world, and this new series will find many readers. They are exceedingly simple, very religious, and as « Julia » says herself : « we have no new lesson to teach, no new doctrine to put forward ». These Letters, indeed, resemble talks at any weekly prayer-meeting, and they will appeal to many who enjoy re-hearing of familiar themes.

Our Glorious Future

JOHNHETT

(C. W. Daniel Co., London - 1016)

This is a novel with a thesis, having as its basis the establishment of a World Spiritual Union which shall develop a new system of government in all peoples, and provide for « the realisation of a fool-proof solution for the Abolition of War and for Peace among all nations ». The means adopted to startle the world into hearing this message — supposedly given by the spirit world — is « a talking baby », a child able to speak from the moment of his birth, and at five years old, so notable a preacher that his words were broadcast to every receiving station in the world. There is a certain naiveté in the treatment of the Miracle Baby, but the author is able to hold the reader's interest. In the second part of the book, called « The Battle of the Spirits », the thesis comes very prominently to the front, and Johnhett lays down his conception of the parliamentary government of the future, of new judicial systems, of international arbitration and of the recognition, in this world, of guidance from higher spheres. To what extent this is prophecy, and to what extent fantasy, time alone will show; and whether the new world, as portrayed, will be a better one than this, is a matter to be left to the taste of the reader.

Be not too easily led away by the desire to explain everything. Those things which escape an easy explanation are the most precious.

Fourth International Spiritualist Congress

The Hague, Sept. 4-10, 1931

At the invitation of the « Spiritualists National Union » of the Netherlands, the International Spiritualists Federation will hold its next triennial Congress in Pulchri Studio, Lange Voorhout 15, The Hague, Holland, from Friday, September 4th to Thursday, September 10th, 1931.

It is the earnest desire of the Spiritualists of Holland to extend to the Spiritualists of the world the same hospitality and courtesy as was extended by the English in 1928, the French in 1925 and the Belgians in 1922.

We note with pleasure the rapid advance of Spiritualism in all countries during the last few years. In addition to the scientists of England, France, etc. who have devoted years to the study of spiritualist phenomena, we are glad to acknowledge that the German scientists, too, are becoming more interested in psychic phenomena and mediumship, which they denominate parapsychology. All new facts which have been proved to be genuinely spiritualistic should be submitted to the Conférence. We desire particularly to draw the attention of our fellow spiritualists to the great importance of Healing by spiritual methods, i.e., magnetism and somnambulism.

The Congress of London adopted the following resolution :

« That the question of psychic science and medicine as allied with healing is so important that it be an instruction to the Executive Committee of the Federation to arrange for a special section at the next triennial congress to deal with the matter ». There seems to be no set of circumstances under which action of the soul on the body would appear so evident as in healing. Therefore, the Board of the I.S.F. desires to receive not later than May 1st 1931, the reports of all countries concerning healing mediumship as explained in Section 2 hereafter.

The work of the Congress will be divided into four sections :

1. Psychic phenomena and mediumship.
2. Healing.
3. Doctrine, Philosophy and Ethics.
4. Propagande, Organisation and Literature.

Papers to be presented to the Congress may be in English, French, German, Spanish or Dutch, but each paper must be accompanied by a translation either in English or French, since the report of the proceedings of the Congress will be published in English and French. Papers should be limited in length to half an hour's reading (say five thousand words.) A brief summary of about five hundred words in English or French will facilitate translations. All literary contributions should be addressed to the Secretary of the I.S.F. Mr. A. Ripert, Maison des Spirites, 8 rue Copernic, Paris (16e) :

Subjects covered by the Sections

1st Section — Psychic Phenomena.

The phenomena of mediumship, telepathy, telekinesis, luminous phenomena, spirit moulds, materialisation, direct voices, spirit photography, bilocation, obsession, psychometry, clairvoyance clairaudience, etc.

2nd Section — Healing.

- a. Methods of healing in cases of obsession (Hyslop, Wickland, Bull etc.)
- b. In other cases of illness, psychic, nervous and organic.
- c. Healing by magnetism, by prayer, etc.
- d. Medical laws in different countries, with statement of the efforts made to ameliorate such laws

- e. The use of spirit healing by professional physicians
- f. Concerning payment for the care given.

3d. Section — Philosophy. Ethics, Doctrine.

- a. Existence of the soul and its survival.
- b. Progressive evolution in the beyond, reincarnation.
- c. Spiritualism as a philosophy and as a religion.
- d. The effects of Spiritualistic facts on science, morality and sociology.

4th. Section — Propaganda, Organisation, Literature.

- a. Methods of organisation.
- b. Lectures oral and illustrated, lantern slides, films, theatrical plays.
- c. Journals, periodicals, pamphlets, books, etc.
- d. Status of Spiritualism in various countries.

An exposition of spiritualistic art of Dutch origin will be held at the spiritualistic Headquarters, « Know Thyself », de Ruyterstraat 39, during the Congress.

Important notice

Financial assistance, subscription, etc. will be gladly received and acknowledge by the President of the Committee of Organisation, Mr. P. GOEDHART, van Imhoffplein 8, The Hague, Holland.

Reports. — Papers for discussion should be forwarded to the General Secretary, M. A. Ripert, Maison des Spirites, 8, rue Copernic, Paris (16e), not later than May 31st, 1931. Papers cannot be considered which arrive after this date.

As far as possible reports and papers for discussion at the Congress should be verified and arranged according to the classification set out in the above programma. Each subject should be treated in a separate report in order to facilitate the work of the Committee, and all communications must be written on one side of the paper only.

Instructions to Delegates and Visitors

It is important that all who intend to be present at the Congress in whatever capacity, shall send their application to Mr. P. Goedhart at the address named above, not later than 31st May, 1931. Delegates, Officers, and other representatives are urged to secure a copy of the Official report of the Congress as soon as published, by forwarding an application form together with the sum of 5/-. All visitors to the Congress other than official delegates are invited to become subscribers to the Congress. A fee of ten-shilling will entitle them to be present at all open sessions and public functions, with voting power at all meetings of general interest, and to receive the printed report. A subscription of 5/- gives membership of the Congress without a copy of the report.

All applications (accompanied by the above fees) should be made to the Organising President: Mr. P. GOEDHART, van Imhoffplein 8, The Hague, **Holland.**

National and International Astrology

New Moon, April 18 th, 1931, 1 a. m. Greenwich

For indications prior this date, see the March Issue of THE SEER

FOR THE WEST OF EUROPE — The lunation falls in the sign of Aries and in the Third House, which is the House dealing with transportation, postal facilities and newspapers. It is close to the Great Nebula in Andromeda, but the effect of this in Mundane Astrology is as yet uncertain. As it should be of interest to astrological students to control Johndro's system, we may mention that this lunation is on the Johndro corrected Midheaven for Glasgow, Madrid Edinburgh and Liverpool, and, since the lunation is in square with Saturn, there may be serious business depressions or losses in these cities; it is on the Ascendant for Western Canada and Mexico, and here the effect may be injurious to the health, or may affect the essential industries of the countries named, such as agriculture and mining. Speaking generally, there is likely to be a rather dull spring, especially in England, and the more solid recovery of the market will not take place until the second half of May. Late frosts may ruin the fruit crops.

England — There is here a definite sign of illness to a member of the Royal family, and the death of a former Prime Minister is highly probable. The square of the lunation to Saturn from Aries suggests additional taxation, probably as the result of exaggerated help to the unemployed. A new party may entirely change the two party form of government and will precipitate a hot election campaign.

France — The question of foreign labour seems to remain critical, and there will be an exposé of the activity of revolutionary propaganda among the working classes (Mars in Leo in House VII square Neptune in Scorpio).

Germany — There is much reason to think that Republican Germany is passing under the rule of Taurus, and probably both Aries and Taurus should be considered during the Period of Transition. This would give Germany a lead on England during this month,

and clever financial management, combined with good commercial treaties with other countries, will stimulate German finances. (Mercury from Taurus in House III to the money planet Jupiter in House VII).

Italy — Some very important legislation will be made concerning woman, or Italian woman will assume international prominence during the month, an event rather unusual for this country. This is likely to take place in the domain of political or economic affairs, and may be. Indeed, there seems to be some intrusion of the government into commercial affairs, which will turn out vady troublesome to the government. (Fixed Star influences in the third decanate of Leo).

Spain — The question of the Spanish government will come prominently to the front during this month. Although important reforms will be made, there is likely to be a question of secret opposition, probably fostered by some foreing power (Sagittarius in House XII, ruled by Jupiter opp. Asc. in VII)

Turkey — There is evidence of some inner strife preparing, and which is likely to break out in the early part of the summer. The radical tendencies of the Angora government may arouse a religious feud.

India — The position of Saturn in Capricorn in the 9th House square to the lunation indicates that the passive resistance movement, largely economic to the present time, is likely to take a religious twist, and Moslem demands will complicate the « All-India » problem.

Mexico — The lunation here is likely to bring about trouble in the educational questions, and the vexed problem of church and state schools may be revived. There is also likely to be some redistribution of territory or some proposition of government purchase or sale.

United States — The influence of this lunation on the financial situation is unfavourable. After the predicted rise of the preceding month there is likely to be a halt, even a drop, but this is temporary and the movement should be stronger in early summer. There will be trouble among the miners, and strikes will be accompanied by bloodshed.

A Practical Course in the Oracular Sciences

The Tarot
Kabbalism

Astrology
Chiromancy

Hermetic Numerology IV

THE NUMBER THREE. — The fundamental principle of this number is the Harmony of Trinity. It is the establishment of a link between the Self and the Not-Self. It represents the element of Love in the larger sense, in the sense of Union. And, since Union is truly the spirit of all relationships, the number Three indicates Divine Approach, Cosmic Motherhood and the Holy Spirit. It shows forth the Law of Association and establishes the cycle which conjoins opposite polarities. As we have shown that One is Absolute, and that Two is Relative, so Three is Harmonic.

The Occult Geometry of Three — This is always represented as a triangle, but occult students are well aware of the fact that differently-formed triangles carry special meanings. Thus the equilateral triangle indicates, especially, the Divine Trinity as expressed in theology, and also the human psychological trinity of Desire, Will and Action. The isosceles triangle is the triangle of human personality; and the two sides indicate Man and Woman, while the base symbolizes love. The right-angled or the Pythagorean triangle is often known as the 3-4-5, Triangle, the vertical and horizontal lines being the Father and the Mother and the diagonal the Son, but, in this case, the 3 is the dominant and acts as the harmonizer of the 4 and the 5, which, together, make the square of 3. The astrological student will recall the use of the triangle for the trine, or the aspect of harmony. And, in Hermetism, as in Alchemy, there is Salt, Sulphur and Mercury, yet, of the Three, one is the Binder bringing about the relation of ternary evolution and involution. It is also the profile of the spiral, the sign of cosmic evolution.

The Symbolical Concordances of the Number Three — Astrologically, the number Three is in relation with the third sign of the zodiac, Gemini, ruled by Mercury, the higher Mercury, and the Twins (Gemini) show the Two and the link between, having reference to the pillars Jachin and Boaz and to the Royal Rrch. In Esoteric Astrology the relation to Mars, the power of Attraction.

Kabbalistically, it is the Empress, the Cosmic Mother, queen of the three star-streams, Isis Manifest, and as such indicates Order and Equilibrium, for these latter are not mere attributes of the Universe but form the Universe.

Alphabetically, the number Three corresponds with the letter G., with Gimel of the Hebrew alphabet, a double letter, with the symbol of a grasping hand. It indicates the harmonic action as well as the harmonic desire.

Masonically (Dequer) it indicates « The Lost Word », or the Master Mason's Degree, and the Three who found the tomb of Hiram, also the three Gates of the Temple. It deals with the summation of cycles.

The Number Three in human physiology. — This is essentially a number of Action, and has much relation to the arms and the hands. It is important to remember that the hand holds a very special relation to the brain, and that there is a far larger proportion of sensitive centres in the hand than in any other part of the body. Indeed « the hand is the outer image of the brain » and it is because of this that chirolgy, or the Science of the Hand, is valid. Here is found the relation to Mercury and to Mars, and the element of Three recurs: 1) Desire and 2) Will must lead to 3) Action, or they have no value.

The Number Three is musical tone and colour — The musical tone is the mediant, Mi, or E Natural in the scale of C major, an important note in a major chord, and the leading third of the scale. Herein may be discerned the close harmonic link between the Number Two and the number Three, but whereas there is a minor element in the former, the latter is most certainly major.

The corresponding colour is clear yellow, and in many case is revealed as vivifying light, appearing in the form of rays rather than a glow. This, again, refers to Action, and is characteristic of the inner meaning of the number.

(to be continued)

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