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A
MONTHLY REVIEW
OF ASTROLOGY, ASTROLOGY,
AND OF THE PSYCHIC AND OCCULT SCIENCES

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and of tomorrow, always and
everywhere must it be sought.*

Contents

*Reflections. — Fulfilled Predictions.
The Divine Archer (Poem). — Mary MACLACHLAN.*

ASTROLOGY

*Favourable Elements for Sept.-Oct.
Horoscope of the Month. — The Catastrophe of the
St. Philibert.
Location in Astrology. — L. Edward JOHNDRO.*

PSYCHIC STUDY

*Spirit Hands of Flame. — Prof. Ernest BOZZANO.
The Study of Sleep and Dreams. — Walter S. SNEATH*

OCCULTISM

*Our Subconscious Activities. — Dr. E. de HENSELER.
An Experience with a Pow-Wow Doctor, II. — Dr.
Charles Edward NILES.
Invisible Beings, VI. — Francis ROLT-WHEELER.
Notable Books. — The Sacred Fire, the Story of Sex
in Religion. — Clairvoyance and Thoughtography.
— Starcraft. — The Pathway of Life. —*

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

Associate Director : C. VORSTELMAN.

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THE SEER

A Monthly Review of Astrology
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Editor-in-Chief: Francis Rolt-Wheeler, Lh. 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. IV N° 1

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Reflections



THE ZODIAC, to those people who desire to think, holds a very much deeper meaning than its simple astronomical definition of the « apparent path of the Sun across the heavens. » In all ages astrologers and occultists have declared that the cosmic forces which are poured upon our Earth differ in accord with the quarters of the sky whence they take their origin, and that the Sun, acting as a lens (leaving aside for the moment the conception of the Solar Logos) collects these forces and distributes them anew. This capture and redistribution of cosmic force is felt by us differently when the Sun is in Aries or Libra, in Cancer or Capricorn, for our bodies — feeble instruments of registration though they be — are conscious of different rhythms in Spring and Autumn in Summer and Winter.

Recently, further investigation made on the Millikan Rays, or the Cosmic Rays, have brought the most conservative scientific circles face to face with a very ticklish problem : they must now determine how it is that these Cosmic Rays differ at different periods of the year, and even at different hours of the same day. What is most striking in these new discoveries is that they afford a basis of relationship between the different influences of the Cosmic Rays and the different positions of the Sun in the zodiac.

Quite unexpectedly, therefore, Modern Science gives yet another

reason for the confirmation of astrological observations, and it renews the occult and hermetic teachings of which we find the traces at the very dawn of the Chaldean, Hindu and Egyptian civilisations. This linkage between Modern Science and ancient astrological lore marks an important step in the Renaissance of Modern Astrology.

This discovery has yet a further importance, for it is closely related to the New Psychology and to the new fields of experiment to which metapsychism and psychic science hold the key. The New Psychology has found itself forced to leave the traditional ground where Matter and Spirit were comfortably set into two different compartments; it has been compelled to abandon its materialistic supposition that Thought is only a mechanical action of the brain; it is forced to accept the Soul, and even the Spirit, Psychologists today are prepared to study the effects of infinitely subtle rhythms and influences which were utterly unknown twenty years ago, while, at the same time, physicists have found the means of analysing vibrations over a wide range of amplitude and frequency.

When these two factors are put together : the variability of Cosmic Rays, seen to possess a certain rhythm, and the increased understanding of the extreme sensitivity of the higher bodies of Man, we can see how it comes about that Modern Science is ready to confirm that which the astrologers have always said : that from extra-terrestrial realms, and even from beyond the bounds of our solar system, potent influences act directly upon us, not only upon our physical bodies but even more strongly upon the soul and the spirit.

Speaking very simply, we find that the planetary vibrations, of lesser speed, coming from celestial bodies nearer to us, and which are partly reflected vibrations, act more readily on the physical body. We have no difficulty in determining the Saturnian type : tall, bony, pale, and melancholy, from the Jupiterian type : round-faced, ruddy, frank in expression and always ready to laugh.

The vibrations which reach us directly from the Sun, and which differ in their character according to the sign in which the Sun is placed at the moment of a native's birth, act with greater force on the character than on the body. Thus, for example, the influence of the Sun in Gemini gives the desire to learn and quick-wittedness; while, in the same sign, the Moon acts rather on the outer character and gives superficiality and the love of change. We may also contrast the two luminaries in the succeeding sign, where the Sun in Cancer indi-

cates the creative note in the soul, and the Moon indicates maternity.

But we must not stop there ! The Universe lies far beyond our Solar System, the Cosmos stretches to billions of light-years further, and it is with these that the Higher Planes of Astrology have to deal. Thus the astronomers and the physicists together have begun profound studies of the stellar and intrastellar influences and of the nature of the Cosmic Rays; the astrologers study the effects of these influences upon the bodies and souls of men and the occultists investigate their origin and their purpose. It would be entirely useless to try and trace every Cosmic Ray to a physical effect, for the nature of these Rays is such that they do not greatly influence physical « matter », but the true astrologer of today is far more occupied with soul than with the body.

It is thus that the Zodiac may be considered, not only as symbolical of the Way of the Soul, but as the Way of the Soul itself. It is upon this Way and by means of this Way that the fundamental principles reach us, reflecting the Twelve Cosmic Splendours, and giving us twelve great lines of action in the perpetual strife to win the victory of the Spirit. It should never be forgotten that, in life, the help which may be given us or the difficulties which may be put in our way serve the same end : to stir us to an indefatigable effort to make ourselves worthy of a worthy work, and thereby to prepare ourselves for even more difficult and responsible positions in the worlds that are to come.

..

The increasing intensity of the astrological and teaching work of the Institute — now known world — wide as the one central point for the equipment of serious students and intending professional astrologers — together with the mechanical difficulties of printing and engraving in Africa during the heated season, caused the Directorate of THE SEER to annul the July and August issues, (the same will be done for the French edition « L'Astrosophie », next year), but plans are under discussion for the augmentation of the reviews themselves, so that the subscribers will be the gainers, not the losers, by the change. We regret that announcement of this decision was not made in the June number but the matter was not yet settled when the magazine went to press.

..

It will be of special interest to all readers of « THE SEER ».

and to all students of psychic science to know that it is the intention of this magazine, hereafter, regularly to publish series of articles from the most important European authorities, articles which are in themselves of epochal value, and which do not reach the English-reading public. We shall commence this policy in this number, and we take very special pleasure in drawing attention to the beginning of a series of six articles on « Spirit Hands of Flame », by no less an authority than Professor Ernest Bozzano, one of the greatest of the world's authorities in psychic matters.

Fulfilled Predictions

By reason of the fact that sudden emergency, combined with an enormous pressure of correspondence teaching work, (necessitated by the wide recognition of the thoroughness of the Carthage Institute,) caused the non-issuance of the July and August numbers of *THE SEER*, it will be necessary, here, to refer the « Fulfilled Predictions » to those which appeared in our French edition, « *L'Astrosophie* », and which was carried on through the heated months of Africa.

In our French edition then, speaking of the lunation which began in the 15th of July, we mentioned that the month of July-August would be marked by great financial upheaval. Categorically we stated: Germany. — The indications for this country for this lunation show a strong effort to be made to establish new international financial relations; these will not meet with success. Our French review went to press on July 1. On July 15, the exact day of the lunation, Germany announced itself in a state of bankruptcy, declared it could not carry on for 48 hours, and the Reichsbank closed its doors. A large international loan was refused, an effort to convert short-term loans into long-term loans was also refused, and only a month's leeway was granted. We stated also: France. — The lunation is favorable, but there will be serious difficulties, and the country will be accused of inordinate military and financial ambition. On July 12, three days before the lunation, the Chamber granted an additional 40,000,000 frs. for the completion of fortifications on the German and Italian frontiers; and on July 24, in the very heat of the international financial discussion, France was accused of bringing all the gold of the world to Paris with the intention of ousting London and New-York as the financial

centres of the world. So far as England was concerned, we stated : England. — The financial crisis will become serious, heavy losses to a great bank, and the financial relations with the colonies will become tense. This was true in every particular. Growing deficits in the budget required further taxation, unemployment was larger than at this period of the year in any year since the War, the Bank of England announced a loss of values of 200,000,000 pounds sterling in Australian holdings, and great difficulties were found to be in the way of going to the financial rescue of that colony, already in the throes of inflation.

Towards the end of the lunation the pound sterling broke from parity, and hasty political measures were taken to prevent a financial disaster.

Equally exact, but quite unexpected was the fulfilment of our prediction concerning Japan. Concerning this country we had said : Japan. — A colonial crisis is indicated and a bellicose attitude will be established in her over-seas possessions. On the 10th of July, riots in Korea resulted in the deaths of more than 100 Chinese. On the 16th of July, the day after the lunation, the Shanghai Chamber of Commerce demanded a boycott on all Japanese products and called for a breakage of diplomatic relations. On July 23 Chinese troops advanced toward Manchuria, and though the Japanese premier, M. Shidehara is pronouncedly pacifist, it was announced that the Japanese military occupation of Manchuria would be reenforced.

Speaking of Spain and France, and basing our predictions on the closeness of the conjunction of the lunation with the fixed star Pollux we said : An unusual number of fires will be reported. This prediction was only too true; the month registered violent fires almost every day. The Dutch Pavilion at the Exposition Coloniale at Paris was burned down; seven churches, four convents, two monasteries, and uncounted houses in Spain fell prey to the flames; fires of unexampled severity raged in the South of France, destroying thousands of acres of forests; and seven great factories and two historic castles were reduced to ashes.

In a preceding number we stated, also : Spain. — The revolution will be used by Catalonia as a basis for independence, mainly under German influence. During the lunation a plebiscite vote ran tremendously in favour of a separate state for Catalonia, and on August 16 Spain was formally requested to acknowledge Catalonia's independence, but within a Spanish federation.

The Divine Archer

MARY MACLACHLAN

From whence cometh the quivering arrow,
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Awakening the slumbering spirit from a lethargy profound.

The pure life blood of the soul pours forth
Red and sacred as that within the Holy Grail;
Above, below — on every side the cleansing flood
Flows through the soul,
And awakens the spirit from its daze.

« Arise, thou soul !
Come forth —
Receive thy heritage ! »

From celestial source it flows
About thy spirit.

The Divine Archer has pierced thy materiality;
He has broken asunder the bonds of earth.
Awake ! Arise ! And Shine !

*By special permission From « Pilgrim Meditations », published
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Favourable Elements for Sept.-Oct.

NOTE. — By reason of repeated requests from readers, these analyses of favourable dates have been classified. They are general, of course; the dates favourable to each person must be calculated from his or her own horoscope. (American readers will remember that Atlantic time is 5 hrs earlier, Pacific time is 8 hrs. earlier. India is 5 1/2 hrs. later, Australia 10 hrs. and New Zealand 11 1/2 hrs. later.

IF **OR GENERAL PURPOSES.** — Favourable Days and Hours. — According to Solar, Lunar and planetary aspects, the most favourable days will be : Sept. 21st, morning and after noon; 24th, morn; 25th, morn; 27th, even; 29th, after; Oct. 1st, morn; 2nd, all day; 3rd, after; 6th, noon; 7th, noon and even; 9th, all day; 12th, all day; 15th, after. even; 21st, morn.

Unfavourable Days and Hours. — Sept. 21st, evening; 24th, after; 28th, all day; 29th, even; 30th, morn; Oct. 1st, after; 3rd. even; 4th, after; 5th, all day; 8th, morn; 11th, morn; 13th, after; 14th, after and even; 17th, after; 18th, all day; 19th morn; 20th, after.

ENGAGEMENT AND MARRIAGE. — Favourable Days and Hours for matters pertaining to Affairs of the Heart. — Best Day of the Month for a Man. — Oct. 20 morn. Best Day of the Month for a Woman. — Oct. 12 Other good days. Sept. 27, Oct. 3.

Unfavourable Days and Hours. — Worst day of the month for a man. Oct. 4. Worst Day of the Month for a woman. Sept. 24. Other bad days Sept. 28; Oct. 5.

BUSINESS AND FINANCE. — Favourable Days and Hours. ... Best Day for Finance : Oct. 3; Best Day for Steady Business : Sept. 26; Best Day for New Venture or Speculation : Oct. 20 (weak indication). Other good days : Sept. 30, Oct. 15.

Unfavourable Days and Hours. — Worst Day for Finance : Oct. 13; Worst Day for Steady Business : Oct. 14; Worst Day for New Venture or Speculation : Oct. 16; Other bad days : Oct. 4, Oct. 18.

VOYAGES AND LONG TRAVEL. — Favourable Days. — Best Day to Start : Sept. 27; Other good days : Oct. 10, Oct. 20.

Unfavourable Days. — Worst Day to Start : Oct. 16; Other bad days : Oct. 5, Oct. 17.

SURGICAL OPERATIONS. — Arrange, if possible, between Sept. 21 and 25, and between Oct. 9 and 20. Most Favourable day and Hour : Oct. 10, at 7 p. m.

Horoscope of the Month

THE WRECK OF THE ST-PHILIBERT

(Readers are reminded that the excursion steamer St. Philibert, having over 425 persons on board, on a pleasure trip from Nantes, France, to Noirmoutiers and return, « turned turtle » suddenly, and went down in sight of land, with over 400 drowned. There are some very specially interesting astrological features).

The chart here with given is cast for the hour of departure from the port of Noirmoutiers. Experience has shown that when a catastrophe of this character occurs, it is nearly always marked by some especially evil augury in the sky. This wreck of the St. Philibert is just as striking in this regard as was the catastrophe of the great dirigible R-101.

The most striking feature of the chart thrusts itself upon immediate attention. When the St. Philibert left the harbor, Neptune, « planet of dangers by water », was in conjunction with Mars, « planet of accidents, » and the two were a-straddle of the Mid-Heaven, Mars being in the House of Voyage. It would be difficult to get a situation more tragic than this, where a difference of a few minutes, one way or the other, would have freed the conjunction from being conjoint with the Mid-Heaven.

In itself, such a position is almost enough to indicate the tragedy, but it is not all. At the same moment, the Moon made a conjunction with Mercury, and at the very minute of making the conjunction, it was in square with Mars, the Mid-Heaven and Neptune. In other words, as the steamer put out from the dock, there were six violent squares converging on a single point. It is not surprising that a « sensitive », who was aboard, just before sailing on the return voyage, had a premonition of danger, and persuaded a few of her friends to return to Nantes by land.

The chart holds yet other evil indications. Uranus, the planet of catastrophe, is square both to Saturn and to Jupiter, and thus Jupiter — the great benefic, often the giver of help — is here terribly afflicted in the House of Death, opposition to Saturn the great malefic, dignified in its own sign.

It is of peculiar interest to progress this chart for the hour of the wreck itself, the catastrophe being due, apparently, to a sudden rush of all the passengers to one side of the vessel, to avoid the waves and spray as the steamer passed through a sharp cross-eddy, a few miles off St. Nazaire. The « Part of Drowning », one of the Parts not often used, and which is calculated by adding the celestial longitude of Neptune to the longitude of the Mid-Heaven and deducting that of Mars, advanced steadily with the Mid-Heaven as the short voyage went on, and at the very minute when it came in quincunx with Uranus, planet of catastrophe (about 55 minutes after the departure from Noirmoutiers) the wreck occurred. The « Part of Drowning » was also approaching a square with the Sun, in the House of Death, and this indication, also, was in orbs when the disaster occurred. It would be difficult to find a case of shipwreck more clearly marked than this, not only in the positions of departure, but also in the map of the actual hour of wreck.

NOTE. — This chart of a French catastrophe naturally was prepared for our French edition, and the annotations are in that language. The translations follow : « Mi-Ciel » — Mid-Heaven; « Indice d'accident » — planet ruling accidents; « Indice des dangers par mer » — planet ruling danger at sea; « Heure de départ, voyage fatal » — chart case for the hour of departure on the fatal voyage.

Location in Scientific Horoscopy

L. EDWARD JOHNDRO

(EDITORIAL NOTE. — We have taken occasion, before, to speak of Mr. Johndro's two important astrological works : « The Earth in the Heavens » and « The Stars, How and Where they Influence », with their important teachings on the relationship between astrology and electro-physics. In these books the question of « Location » is fully treated, but an example of the same may be of interest to readers of THE SEER).

MUCH INTEREST has been aroused by my recent studies in « Location », for its immediate and practical application is evident. Many queries which have reached me since the publication of my books refer to the varied fortunes of their writers in different parts of the country. One of America's outstanding lyricists writes in this vein : « We find we can produce no good work in Minnesota. In San Diego the quality and quantity of our output is high, but we have much trouble in dealing with publishers from there ». This difference cannot very well be associated with directions in the nativity for the same alternate experiences have been going on in both places so long that both good and bad directions must have inevitably arisen while in each place. The answer is LOCATION.

Many write in assuming that Location can be solved in a few minutes and « for a song ». This is a misconception. Properly done, the calculations require from one day to three weeks, according to the extent of the territory to be checked over in the search. The horoscope must be properly rectified (most of the so-called rectifications submitted being in error because worked out on the Ptolemy arc or some equally faulty method); it must be projected for planetary electromagnetic phasing exactly as any sinusoidal wave problem in alternating current electrical engineering; the chart of the locality and birthday locality must be considered as in « The Earth in the Heavens », and the fixed stars must be checked over to get the favourable latitude for the particular purpose as instructed in « The Stars ».

It is thus quite impossible to give an offhand opinion to those who write in inclosing a stamp and asking the sweeping question, « Where should I locate? » However, the writer will be glad to consider all reasonable inquiries and to make every possible concession to the circumstances of those in trouble through wrong location. But remember there is seldom a one best location for *everything*. So it is necessary to know just what you particularly wish to accomplish and how willing you are to suffer other drawbacks for the sake of your main aim.

Let us take an example of « Location ».

Managua, Nicaragua, was almost totally destroyed by earthquakes and fire on March 31st and April 1st, 1931. This event offers an excellent study of eclipses and the fixed stars. All the last five solar eclipses tie in with the location. The following is a brief of some of the main factors.

The RAMC of Managua for 1931 is $302^{\circ}55'$, M. C. $0^{\circ}42'$ Aquarius, Asc. $8^{\circ}25'$ Taurus (See Table 1, « *The Earth in the Heavens* »). The solar eclipse on April 28th, 1930 occurred in $7^{\circ}45'$ Taurus, and at that time Mars (fire) was in $1^{\circ}09'$ S. latitude. Then to show that this eclipse was precisely in conjunction with the Managua ascendant in the field of Mars, we have :

Eclipse in $7^{\circ}45'$ Taurus in lat. $1^{\circ}09'$ S	$35^{\circ}45'$ R.A.
Eclipse in $7^{\circ}45'$ Taurus in lat. $1^{\circ}09'$ S	13.01 Dec. = Tan 9.363940
Geocentric latitude Managua	12.00 = Tan 9.327475
	<hr/>
	$2^{\circ}49'$ A.D. = Sine 8.691415

and,

$$\begin{array}{r} 35^{\circ}45' \text{ R.A.} \\ - \quad 2.49 \text{ A.D.} \\ \hline \end{array}$$

$32^{\circ}56'$ O.A. required for Asc conj. Eclipse in field Mars.

and,

$$\begin{array}{r} 302^{\circ}55' \text{ RAMC Managua 1931 (as per « Earth in the Heavens »)} \\ - \quad 270.00 \\ \hline \end{array}$$

$32^{\circ}55'$ O.A. Managua Ascendant, as required.

Star 551 (Boss Catalogue) circles in $12^{\circ}46'$ south latitude, nadir to the Guisisil volcano across the lake from Managua, where doubtless the quake stresses originated. The R.A. of this star is $35^{\circ}39'$ and the R.A. of the eclipse in the field of Uranus (quakes) then in $0^{\circ}39'$ S is $35^{\circ}36'$. Thus the star nadir to the volcano and Managua couples by right ascension with the Eclipse in the field of Uranus (quakes) and the eclipse couples with the city's ascendant in the field of Mars (fires).

Directing Managua for this eclipse, we have :

$$\begin{array}{r}
 302^{\circ}55' \text{ RAMC Managua 1931} \\
 + \quad 35.23 \text{ R.A. of eclipse in } 7^{\circ}45' \text{ Taurus} \\
 \hline
 338.17 \text{ R.A.} = \text{M.C. } 6^{\circ}33' \text{ Pisces, sextile the eclipse}
 \end{array}$$

Directing for the eclipse of May 9th, 1929, we have :

$$\begin{array}{r}
 302^{\circ}55' \\
 + \quad 45.39 \text{ R.A. eclipse in } 18.07 \text{ Taurus} \\
 \hline
 348^{\circ}34' \text{ R.A.} = \text{M.C. } 17.34 \text{ Pisces, sextile eclipse.}
 \end{array}$$

Directing for the eclipse on Nov 1st, 1929, we have :

$$\begin{array}{r}
 302^{\circ}55' \\
 + \quad 216.12 \text{ R.A. of eclipse in } 8^{\circ}35' \text{ Scorpio} \\
 \hline
 518.07 \\
 - \quad 360.00 \text{ Reject circle} \\
 \hline
 158^{\circ}07' \text{ R.A. M.C. } 6^{\circ}21' \text{ Virgo, trine eclipse on April 28, 1930.}
 \end{array}$$

Directing Managua for the date of event, we have :

$$\begin{array}{r}
 302^{\circ}55' \\
 + \quad 9.11 \text{ R.A. Sun on Mch 31st, 1931} \\
 \hline
 312^{\circ}06' \text{ R.A. M.C. } 9^{\circ}39' \text{ Aquarius, square eclipse } 7^{\circ}45' \text{ Taurus and} \\
 \text{sextile Uranus } 9^{\circ}34' \text{ Aries at eclipse on May 9th, 1929} \\
 - \quad 270.00 \\
 \hline
 42^{\circ}06' \text{ O.A.} = \text{Ascendant } 18^{\circ} \text{ Taurus, conjunction eclipse of May 9th,} \\
 \text{1929 in } 18^{\circ} \text{ Taurus and opposite Mars } 18^{\circ} \text{ Scorpio at} \\
 \text{eclipse of Nev 1st, 1929.}
 \end{array}$$

At the solar eclipse on Oct 21st, 1930 Mars was 0.37° Leo, conjunction with the Managua 4th house in $0^{\circ}42'$ Leo, and Mars again transited this point when the city was completely burned. Mars at these times was right ascensional conjunction with stars 2176 and 2199 and both these stars circle the latitudinal nadir of Managua and adjacent volcano across the lake.

Students will find it interesting to compare these factors with those given for the Tokio and San Francisco quakes and fires in the texts referred to. As the Managua angles are given on page 43 of « *The Earth in the Heavens* », published in 1929, it is seen that the Greenwich coordinate in zodiac stands the test of current events as well as checks by the events that led to its determination. Likewise the fixed stars check up according to examples cited in the text thereon.



PSYCHIC STUDY

Spirit Hands of Flame

A Scientific study of a strange psychic phenomenon

by

Professor ERNEST BOZZANO (1)

I

IN 1905, Professeur Charles Richet published in the *Annales des Sciences Psychiques* a most important article, entitled : « Metapsychical Phenomena of Past Ages ». In this article he translated a Latin chronicle of the year 1656, dealing with « Miracles performed by a spirit », which manifested themselves in the person of a young girl called Regina Fischerin, who lived in Presbourg, Hungary. Among the « miracles » mentioned in this chronicle, by far the most important was that of a burning imprint of a hand of the spirit, a true « hand of fire » which remained as a permanent scorch upon a piece of cloth, (this piece of linen still exists.) There were also other fiery imprints, such as the form of a cross traced upon the hand of the medium. r

In 1908 and 1910, Mr. Zingaropoli, a Naples lawyer, published in the important Italian review, *Luce e Ombra*, two detailed studies on the same subject, in which, after having analyzed the case reported by Professor Richet, he added a dozen other similar cases, all taken from other ancient chronicles. In these, also, « Hands of Fire » were reported, whose scorch-marks remained permanently upon cloth, upon linen, and upon the skin of the recipients, and it is important to note these ancient chronicles all declared that the ghostly burns were made by the spirits of the dead. In the greater number of the reported cases, these manifestations were accompanied by dialogues with the said spirits, together with a large number of supernatural phenomena

(1) Translated from the great French review « La Revue Spirite », Paris, special permission of Prof. Bozzano and the editors. This very striking study also appeared in the Italian review « Luce e Ombra ».

of various kinds, most of which closely resembled the mediumistic phenomena of the present day.

Unfortunately the nature of the documentation of these ancient narratives is not such as to permit me to accept them in a scientific classification, although Mr. Zingaropoli has reason in his statement that the reports of the circumstances in all these different manifestations are such as to lend high favor to their authenticity. This is true, but even though indirect proof may not be denied, it does **not** compensate for lack of corroborative documentary testimony. To persons who are in touch with modern scientific method, one is **not** justified in setting forth pell-mell a number of well-documented episodes together with others which bear every appearance of fantastic tales or of mystic legends; such a procedure is likely to have a disastrous effect upon the mind of the reader, annulling the real value of the documents in the collection which are susceptible of proof. In any scientific classification one is forced inexorably to eliminate all elements which show gaps and failures in the record, and which render them invalid for comparative analysis. In any case, so far as M. Zingaropoli's collection is concerned, I desire to state that even should one desire to relegate them all to the class of legend (not a very justifiable proceeding), they would not lack importance and interest as an introduction to the study of this startling phenomenon. We approve, entirely, the following statement made by Prof. Richet :

« Nobody would have dreamt of imitating or inventing super-normal manifestations of a strange and totally unexpected character if authentic manifestations of the same nature had not already appeared beforehand ».

Since every indication tends to show that the same conditions pertain in the case under investigation, it seems to me to be an opportune moment to gather, to analyze, and to compare a number of episodes of similar character, in order to pronounce upon their authenticity, and to determine the nature of their origin. In consulting with much care the vast number of psychic cases of all kinds which I have classified in my files, I have had no difficulty in finding many cases of similar character, but these, also, have mainly been taken from ancient chronicles, and thus do not present the documentation which is deemed sufficient for scientific purposes. None the less, I have found a few which are worthy of attention, not only in themselves, but by reason of the dignity and standing of the people who have reported them.

Among these, two may be specially noted, both worthy of analysis,

containing incidents which recur very frequently among mediums nowa days, in the course of which the contact of the hands of phantoms or of spirits have burned or blistered the skin of mediums at the point of contact. I desire to repeat that these incidents are simple enough in themselves, but they are of a nature not to be contested. By reason of this, considered together with other similar well-authenticated phenomena, (and which I propose to collate in this series of articles) it seems to me that these cases suffice to authorize the conclusion that supernormal imprints of Hands of Fire do produce noticeable and even permanent effects, and must be considered as constituting a group of manifestations clearly of a mediumistic character.

We are not willing to explain this phenomena in supposing that the brands of the Fiery Hands are a proof that the spirits in question were burning in the Fires of Purgatory or the Flames of Hell, conclusions which were deemed entirely satisfactory to the theologians of past centuries. This reasoning will no longer suffice. It is highly important to determine exactly of what nature is this strange and disturbing phenomenon of the brand-marks of the Hands of Fire.

It will probably be better to begin by giving a brief account of the facts in the case which has been reported by Prof. Richet, and, following that, in the two best documented of the cases which have been brought to our attention by Mr. Zingaropoli.

The Latin chronicle translated by Prof. Richet was published for the first time in 1654, by the order of Mgr. George Lippai, Archbishop of Strigont, and the chronicle in question is still a part of the records of the « Venerable Chapter » in the Archbishopric of Pesth. Briefly, this record states that a German by the name of Jean Clement lived in Presbourg, that he had been converted to the Lutheran religion, and that afterwards, when already well advanced in years, he returned to the ancient faith, and died at the age of sixty. He had lived an evil life. After his death he appeared to a number of people, the records of which are given, but the chronicle in question deals more specially with the manifestations of this Jean Clement to a young girl in Hallstad, Austria, called Regina Fischerin, nineteen years old, a fervent Catholic, and against whose virtue no word was spoken.

I shall not take the time to relate the supernormal manifestations which do not deal strictly with the subject dealt with in these articles. Yet it may be noted that these included luminous phenomena, apports, displacement of objects at a distance and the « direct voice » — speaking with ease to the priests and theologians who gathered

curiously to the place where the phenomena occurred, and among whom several testified that they recognized the voice of the dead man. I desire also, to draw the attention of the reader to statements in the chronicle in question, during the description of some other interesting phenomena dealing with the movement of objects without contact, but which showed intelligent direction, phrases such as : « Regina remained without consciousness as though she were dead, for a period of two hours », and again : « Regina, obviously exhausted by all these trials, fell into a most profound sleep ».

These two very important statements show clearly that the clairvoyant was a true medium, and that she fell into trance at the moment of the production of these psychic phenomena, moreover, since the observers were entirely ignorant of the evidential value of this trance, their report goes far to prove the authenticity of the manifestation in question. Indeed, all similar observations dealing with incidents of this character, when reported in detail by people who are ignorant of their true meaning, constitute one of the best guarantees that we can have of their authenticity, whenever, of course, it is not possible to have an absolute control of the statements themselves by direct scientific methods.

I pass directly to mention some of the episodes which are of particular interest to our study. At one time the official reporter of the case for the Archbishopric remarked that the spirit became turbulent and violent, « banging the doors and dragging long chains », and that during this time « Regina lost all power of speech and remained unconscious for a long period ». The ecclesiastic who was present and who was himself a witness of this manifestation, advised the young woman to try to catch hold of the spirit in order to keep it quiet. Regina obeyed, but was unable to grasp anything in her arms, which « proved clearly that all this agitation came from a mere shadow. ». The chronicle in question then continues in the following words :

Therefore, fearing that she might be the victim of an illusion, Regina asked of the spirit, if it were truly a spirit, to touch her with its finger. Immediately it touched her right arm, and she felt the contact instantly. There appeared immediately a blister, giving her the same sensation of pain as though it had been a burn; moreover, fully to attest the phenomenon, the blister remained upon the skin a long time, and all the servants of the house saw it. Thereafter, desirous to be sure that this was not the work of an evil spirit, Regina demanded as proof that the visitor was a good spirit to make the sign of the cross. 'Here then, » said the phantom, what you ask ! » At once, a flaming cross appeared outside the cloak which enveloped the figure, and with this it burned deeply

the hand of the young girl, leaving thereon a branded cross which every one could see.

But the young woman, seeking still further proof, asked another sign. She showed some letters which the Bishop of Smyrna had sent, letters in which the Bishop had asked a number of questions, which Regina could not answer, and asked for information. The spirit answered that it did not know how to read these letters. None the less, it said would try to give her satisfaction; but on taking these letters with the thumb and forefinger and second finger of its hand, (the hand evidently being a hand of flame,) the three fingers passed through the paper of the letters, as though they had been in contact with a flame.

A little later this spirit of Jean Clement recalled with remorse a crime which he had committed during life, declaring that the money which had been secured from this crime, was not all spent (this proved after wards to be true); that part of it had been used for living purposes, another part had been otherwise spent, but that some still remained and that this should be restored from the possessions which he had left.

Regina demanded yet other proofs. Surely, the proof of the cross burned on her hand and on her mantle was sufficiently strong, but it did not suffice for the young woman, who, in order to be absolutely sure that the strange visitant was truly a good spirit, insisted that it should make the same Sign of the Cross on a piece of money. The spirit obeyed, took a coin, threw it on the ground, and snatching a piece of cloth from the girl's hands, threw this upon the coin; then, taking Regina's hand violently in his grasp, scorching her deeply as before, burned thereon through the hand and the linen cloth upon the coin the character of a triple cross. « Here is a further sign, » said he, and launched forth a flame with so much force that it reached to the heart of the young woman, while another jet of flame crossed the entire room and struck the opposite wall. Whereupon, Regina fell unconscious.

Her sister, who was present, saw and heard all that had passed, and a few minutes later the servants came in and were able to see with their own eyes the scorch of the flame upon the linen material, and also upon the coin. Thereafter many other persons visited the place and were permitted not only to see, but also to touch the scorchmarks on the girl's mantle, on the linen material, and on the coin, and also the letters which had been burned through at three places by the spirit's fiery fingers.

This affair seems extraordinary to us; firstly, because a cross and an exact form of the hand have been marked in every detail; secondly, because this brand of burning did not extend beyond the limits of the marks, though, upon linen material, fire has a tendency to spread. Finally, the right hand which was thus branded in on flesh and cloth, was an exact replica of the right hand of Clement, just as though he had been operating by his own dead physical hand. And the proof of this is that, during life, the tip phalange of Clement's fore-finger had been amputated by a surgeon for a disease which was then known as «Worms» and the absence of the finger-tip is clearly indicated upon the branded hand.

It must frankly be admitted that these facts are set forth in a manner which is somewhat confused and — from a scientific point of view — quite insufficient. But we cannot expect a narrator of three

centuries ago to use the scientific precision which we would require today, nor yet the literary clarity which is demanded in a modern case-report of metapsychical phenomena. Thus, for example, the phenomenon which is of the greatest importance, that of the burning hand which remained as a scorch-mark on the linen material, is related in a very imperfect manner. Happily, the brand of the Fiery Hand does not depend upon this story alone; the linen cloth in question has been safeguarded and kept to this day, and it still witnesses to the authenticity of the phenomena, showing the exact shape of the branded hand, together with the further identification proof evidenced by lack of the outermost phalange of the forefinger of this hand.

Professor Richet analyzes the case with great caution, establishing a sharp distinction between the phenomena which might have been produced by the conscious or subconscious intervention of Regina herself from those in which any such intervention seems doubtful or even impossible. None the less, I have noticed that, in his analysis of the circumstances which are favourable to the supernormal character of these facts, Professor Richet has not considered the point that Regina fell asleep or fell into trance at the moment that these important physical phenomena presented themselves, nor has he commented upon the « direct voice », recognized by several of the priests as belonging to the deceased Jean Clement. Speaking of the phenomena which we are now investigating, Prof. Richet writes:

« The phenomena bearing upon the brand of the Hand of Fire upon the material, and of the stigmata in the form of a cross upon the hand, require a certain nicety of explanation. It is nowise difficult to produce a fiery mark upon letters, but to scorch upon a piece of material the exact impression of a hand, (whether or no resembling the hand of the dead Clement) is a very much more difficult task, and it would require a particularly clever swindler (if indeed we can consider this as fraud), to so brand upon a piece of linen material the mark of a hand which shall burn the cloth and yet not spread beyond the mark. We are not in a position to contest the fact that this brand has actually been made ».

After having very carefully considered all the details, Professor Richet comes to the conclusion that the facts are proved, and that the narrative is entirely authentic and veridical. On the interpretation of certain other of the facts, he writes :

We must also consider the blisters and the marking of a burning cross upon the hand of Regina. We have no reason to ascribe this to fraud or simulation, for we know with positive certainty that

The Study of Sleep and Dreams

WALTER S. SNEATH, D. Sc. ; F. S. P. ; F. P. C. (Lond.)

Hon. Sec. "The Oncirolological Society", London, England

CHILDREN and animals lie curled up during the period when they are asleep; only adult man, it is alleged, has contracted the habit of sometimes lying on his back during somnolency. Although dreams may occur to human beings in whatever position they may lie down, it is known from experience and investigation that the more disagreeable ones come when the sleeper lies on his back, and if, when so doing, the stomach is overloaded with food, or is unable to digest the same, bad dreams of the « night-mare » type assuredly result. In the case of barbaric, or semi-civilized people, with whom the supply of food is frequently fitful and uncertain, the heavy gorges in which they are apt to indulge frequently render their dreams uncanny. But whether such dreams be pleasant or the reverse, there come into these somnolent visions, apparitions of the living and the dead, with whom the dreamer talks, argues, feasts, or fights, whom he joins in the chase, war-dance or combat — in short, living the old life, the waking life, once again in all its actuality, with much of strangeness added by the odd and varied elements of the dream.

In the sleeper's barbaric and uncultivated mind, the events so dreamed of were believed to have actually occurred. Everything being thus regarded as real, the dead who appeared in the dreams were considered to be actually alive, and to return to their old haunts and to receive visits from their friends or foes in some place whereof the sleeper dreams. His squaw, lying wakeful by his side all night, may inform him, when he recounts to her his dream, and hears what he states occurred therein, that he has never left his couch. Such may be the case, so far as his body is concerned, but he is convinced that he did move and took part in the scenes, which were depicted in his dreams, and this presents him with the problem — If his body never moved, as he is assured by his wife, then what did move ? His daily

stigmata may and do often appear on hysterical persons, bearing predetermined forms and shapes, under the influence either of a strong moral emotion, or of a religious delirium. These are facts which have been thoroughly and scientifically established, and they only prove the power of the action of the brain upon the circulatory processes and upon the trophism of the skin ».

Perhaps, at a pinch, we might admit this interpretation of Professor Richet concerning the blister on the arm and the imprint of the hand, but — how can any conclusion be drawn therefrom to explain the principal phenomenon in this case — the Hand of Fire, leaving its permanent scorch-mark upon the material ? Obviously the thesis of stigmata by emotional autosuggestion cannot be applied to a linen cloth, for linen has no personal emotion ! And if this be true, if the hypothesis advanced by Professor Richet does not explain all the facts, there is no justification in admitting it to interpret the blister on the arm and the cross on the hand, all the more since, in the circumstances in question, the clairvoyante had not preconsidered the possibility of producing the phenomena which occurred, and, hence they could not be due to auto-suggestion, due to any « intense moral emotion », in the sense and manner indicated.

I propose to discuss this case in detail towards the close of these articles, after other cases shall have reported, when, from a resumé of all the facts presented, I shall endeavour to trace their probable origin.

(to be continued)

Exile

When a man is banished from his own country, even when a child, he does not cease to think of it. Likewise, when a Higher Spirit descends to Earth either as an expiation, or to teach others, it cannot help but hold in remembrance the sphere of light from CAO-DAI which it has come.

No man can carry sunshine and remain in the dark himself.

Work as though everything you do must last for ever.

experience helps him to an answer, which he regards as a solution of the problem. Other people are seen sleeping, moving restlessly, and then, after a time, awakening, and returning to the consciousness of this life. Maybe he has seen a person stunned by a blow, or falling down in a fit or swoon, lying helpless or speechless, possibly both, perhaps for days, and then recover, or he may have witnessed some one lying screaming or writhing in agony, and in other ways lying stricken, and then fall into a deep slumber and never awake therefrom.

Having witnessed such things as these, to what other conclusion can the uncivilized mind (1) arrive at than that everybody is a duality and has *another self*, as it has been termed, which does the things dreamed of, which leaves a man for a period when he is asleep, in a fit or a swoon, which leaves his body entirely when he dies, but returns from time to time and seems the identical man himself to the dreamer. We have examples of this belief, today, among many semi-barbarous peoples. The Malays do not like to awaken a sleeper, fearing that they might hurt him by disturbing his body while his soul is absent. When the Greenlander dreams of hunting, fishing, fighting or courting, he believes that his soul quits the body. The Melanesians say that the soul « goes out of the body » in some dreams, and if it is, in any way, prevented from returning thereto the man is found dead in the morning. In the Solomon Islands, if a child starts in its sleep it is believed that some ghost is endeavouring to snatch away its soul.

In considering the general question of dreams from a scientific point of view, we must ever keep in mind that at all times and among all persons, gentle and simple, rich and poor, philosopher and ignoramus, dreams have received attention, hence the science of Oneirology (Gr. *oneiros*, a dream; and *logos*, reasoning) and the art of interpreting dreams came into existence. We have a striking illustration of this in the cases of Pharaoh, and the interpretation of his dreams by Joseph, and in the account of Nebuchadnezzar's dreams as narrated in the Book of Daniel. Oneirology appears to have been held in high estimation among the Greeks in the Homeric age, for dreams were said to be from Zeus. Hippocrates, Aristotle and Plato devoted much time to this subject. Not only the Greeks and Romans, however, but in all nations, both ancient and modern, persons have been found to

(And not the « uncivilized mind » alone. Many writers speak of « the dream body », « the astral », « the projected double », etc. — EDITOR.

claim that they possessed the skill and necessary acumen to interpret dreams.

Many works have been compiled upon this subject and much research given thereto. One of the most diligent of the students of his branch of knowledge was Artemidorus, who flourished between the years 117 to 180 of the Common era and his work, *Oneirocritica*, which is contained in five books, sets forth the subject matter and the theoretical beliefs of his predecessors.

In modern times, in order to assist research in dreams, to be conducted in a systematic and scientific manner, the Oneirological Society was founded in 1910. One of the special branches of its work consists in the collection and recording of authenticated instances of « dreams which have come true ». Much comparative study has been made of the various theories and beliefs of all peoples and nations concerning the signification of dreams, so far as these can be ascertained, and scientific tabulation and classification have received special attention. The phenomenon of Sleep, in itself, calls for study, and reports of somnambulism are closely analysed. Cases of veridical dreams, duly attested, are received with great interest, and the Oneirological Society welcomes folk-tradition concerning sleep and dreams, and also scientific evidence bearing upon the relation between states of health and normal or abnormal sleep.

The World We Know Not

The only world we know is that one which we have constructed ourselves from our interpretation of what our senses have given us, yet we know well that both our interpretation and our sense-impression must be in some manner erroneous. How different may be the real world — which we know not, from the seeming world — which we think we know !

FLAMMARION.

We see only what we can see, not all that which is to be seen ; there is a limit to understanding but not to knowledge.

The man who is most to be pitied is he who has no goal.



Our Subconscience Activities

Dr. E. de HENSELER

EVERY one who is given to meditation or yoga, who studies occult or psychic science, has from the outset to face a very grave problem : out of the tremendous amount of data that passes through our consciousness, what is due to imagination, to the subconscious mind, and what to our higher self, to intuition or clairvoyance ? In other words what is merely subjective, what objective ? How can one be sure he is not the victim of hallucination, autosuggestion, the tricks of fancy ? How can one be assured of really objective data ?

In every day life we constantly tend to confuse the product of our imagination with that of our intuition, and therefore we credit the former with importance it is far from having. Such confusion is extremely serious, and the problem is well worth looking into. It is in fact the old Greek axiom « *Gnôthi seauton* », « know thyself », that we should remember ; unluckily too many students believe that a more or less exact knowledge of their character, of their tastes, of their ideals, is sufficient to allow their saying that they know themselves ! This is a very regrettable illusion. The all important question is not what we think but how happened to harbour such and such a thought.

Before beginning the study of psychology we are ready to believe that what we call our « I » designates generally our active consciousness, that which is going on within us, and that of which we are fully conscious. In reality this is only part of the activity of our mind, a feeble vacillating flame throwing a few uncertain glimmers on the immense dark unknown mass of our total self.

However simple may seem to us certain states of consciousness, in their depth lies hidden an astonishing wealth of data which we know nothing about ; these however go to make the final result, the ultimate synthesis of our « I », like the unseen threads of finely woven fabric, or pieces of a mosaic, that give us the illusion of an even and polished

surface. We are only conscious of that ultimate synthesis, of that even whole, and we get the impression that it constitutes our total self.

Thus while I am penning these lines I have the illusion that my whole self is concentrated on what I am writing, on the fundamental ideas of this essay; such is far from being the fact ! To begin with, a part of my self — a self I have no notion of, and that I therefore name the subconscious self, — is superintending the various organs that come into action for the written expression of thought : I am writing in the library where the light is not always even; the sun plays hide and seek with the clouds, yet my eyes obey the command of my subconscious self : the pupil contracts or expands according to the needs of my sight, and this without my active consciousness interfering or even perceiving anything. I am also unaware of the blind spot in each of my eyes, the which causes a default of vision that my subconscious mind remedies, just as it also inverts the pictures formed upside down on my retina. My fingers, my hand, my arm, help to hold **the pen and make it execute** rapidly all the various movements needed when writing : it is my subconscious self which dictates to my muscles the work they must do, and that with extraordinary quickness. Imagine what labour mine would be had I to conscientiously think how to form each stroke of my handwriting !

But that is not all. While writing, however fast, I observe the rules of orthography, I put down the two « h » of this last word without my conscious self having to interfere; I also keep account of the grammatical rules of the English language, I do not place my verbs at the end of my sentences as I would do were I writing in German; lastly from beginning to end of my work ideas come together and place themselves according to a given plan, examples turn up, corrections suggest themselves, etc., and all this is born and matured in my subconscious self.

If we wish to discern what pertains uniquely to our intuition or the higher spheres of spiritual life, we must first learn to recognize what we owe to the subconscious self. The data of the subconscious mind penetrate our consciousness under many disguises, let us examine some of these which might pass off as the product of intuition, of clairvoyance or spiritual development.

There is an aspect of our subconscious mind-work we cannot look into, it is the one just sketched above : our psycho-physical subconscious self that has our muscles, our digestion, the circulation of our blood, etc, under its command. It is however easy to prove that this sort of subconscious work goes on : many of us absorbed in deep

thought, let us suppose in going up a staircase, have imagined the existence of one more step and found out the mistake by the disagreeable sensation in foot and leg ready for action but remaining in suspense after a useless expenditure of energy, a mistake that causes a real physical discomfort in the leg. Why ? Because our subconscious self had already given our muscles the necessary orders in view of our reaching that last unexisting step.

Though particularly interesting we will not dwell on another form of our subconscious self, that which commands, for instance, the exact and minute movements of a musician playing at first sight a sonata on the violin or piano. He has developed a remarkable automatic system — another word for subconscious mind — work that entirely eludes his consciousness yet concurs with that same consciousness towards the final result : the expression of melody.

Standing behind all the manifestations of our intellect there is always the subconscious self with its rich storehouse of desires, thoughts, impressions, creations of all sorts that our consciousness knows nothing of, and yet all these may suddenly and without warning come to the surface and force themselves upon our active consciousness; thus can they at any moment influence our daily life without our noticing anything unusual, unless we have studied this subconscious life astir within us. (1)

Hypnotism has proved that nothing we have ever thought of, read, learnt or seen has in reality disappeared into oblivion; every little detail remains stored up within the subconscious, all our past impressions, hopes, fears are there, a moving mass of subconscious data, yet alive, permeating one another, creating various syntheses, disintegrating others, an ever moving and changing kaleidoscope. Some day, when we least expect it, an unexpected idea, a souvenir long ago effaced — at least we thought so —, a sudden craving or dislike, affects us, nay, more than this : new thought material appears in our consciousness. How very important not to accept these data as the product of intuition, of clairvoyance or as the result of spiritual development !

A few examples of the working of our subconscious mind will make clear my meaning. I decided this afternoon to write a short

(1) On this phenomenon is based all Freud's system of philosophy; the great mistake made by Freud and his disciples lies in believing that all our subconscious data have sexuality for their genesis. They have taken account of but one side — the nasty one — of our subconscious mind-work, and left out the data given by the other side, the higher self, the Ego.

paper on the subconscious self. Where did this sudden idea come from? Was it intuition? Not in the least. Did any Master whisper it into my listening ear? Certainly not. It originated in my subconscious self, where it may have been for some time in gestation. In the course of my lectures, or my lessons I have been called upon to answer questions relating to the subconscious self; I have myself observed on various occasions the result of the subconscious working of the mind, the problem has more than once attracted my attention; to put it briefly after having been for some time at work in my subconscious self all the data I have on the question suddenly present themselves to my conscious mind just as I propose sending something to THE SEER, and here I am writing on the subconscious self!

Another example. My little dog all of a sudden interrupts my writing and brings me an old tennis ball he wants to play with; I throw the ball and away he runs after it. In that very instant I suddenly remember a game of tennis played with school friends of mine some twenty five years ago. The whole scene rises vividly to my mind with many precise details. This game was of no importance, I was certain, had I been questioned about it, that it had completely vanished from my mind, yet it is not so. Behind this phenomenon lies long and intricate subconscious mind-work, into which we cannot enter, however interesting a study it would prove to be. A similar work takes place in the subconscious and manifests itself as invention. Was it not Tarchini, the famous violinist, who one night dreamt and thought he heard the devil playing a marvelous sonata; he woke up, jotted down what he had heard and thus gave to the world his famous masterpiece.

We are here at the limit between the domain of the subconscious mind and that of intuition. When Tarchini thus produced his famous sonata we are justified in concluding that a great deal of subconscious mind-work entered into his masterpiece, but when Mozart only four years old improvises a sonata on the harpsichord can we speak of subconscious mind-work? How could a child of that age have accumulated in his physical brain all the subconscious data whose synthesis gives the improvised sonata? In a life of four years there is no time for such a tremendous amount of data to be stored up. True it is one might ask the question, what about psychological heredity? We know such a phenomenon may exist, but we know too little of its mechanism to answer such a question. Therefore with reason we speak of genius, of intuition, and some people will say reincarnation only explains this sort of phenomena.

Let us go further. When we read a book, any book, it produces on

An Experience with a Wow-Wow Doctor

(Narrative of an actual experience in Pennsylvania U. S. A.)

Dr. CHARLES EDWARD NILES (1)

II

(EDITORIAL NOTE. — The first part of this narrative, in the June number of THE SEER, carried the account to the bewitching of a mountain girl by a Pow-Wow Doctor, or sorcerer, and the beginning of a cure by legitimate psychic methods. This part concerns itself with the evil-dver's return attack. The author desires it stated that the orthography is exact for the community wherein this case occurred).

AFTER coffee and a good breakfast, Pope started off in his car to make some absolutely essential professional calls. I went to my room to rest and to study again « Hohman's Pow-wows or Long Lost Friend ». Though tired and sleepy, I read steadily until I came to page 95, where I saw the following phrase :

« Whoever carries this book with him is safe from all his enemies, visible or invisible, and whoever has this book with him can not die, nor drown in any water, nor burn up in any fire, nor have any unjust sentence passed upon him, so help me. »

Dead tired from my night's work and still fully dressed, I fell asleep.

As I slept, I dreamed that I was lost in a primeval forest; I had the sensation of having walked there for ages. All about me were thousands of loathsome creatures, great bats which hung and swung from the branches over head, dropping upon me as they swooped; their wings, instead of being a dry membrane, were slimy, and they slapped these upon my face, striking at me with their sharp teeth. Strange plants grew about me and as I neared them they uprooted themselves, and their bifurcated mandrake roots were like the ill-formed legs of

(1) Director of the important fraternity known as « The Brotherhood of the Holy Pentagram », with offices in Plattsburg, N. Y.

visions of the past; it answers to widely different hopes, desires, cravings, sunk deep down in our subconscious self, and we react differently thereto. Our subconscious selves interpret differently the same sentence, a given thought, and it is even quite right to say that our subconscious self adds to or subtracts something from all data we present to it before allowing such to amalgamate with the already existing synthesis. (3) That is why one person finds in a speech, in a certain lecture or sermon what another declares to be absent from it. How many demagogic leaders, literary men, pretended messiahs owe the greater part if not all their influence to the simple fact of being able to respond by their words or acts to a greater number of desires, hopes or cravings in the subconscious self of their followers? Strip their words of all the subconscious self of their listeners has added, or thought it had found in them, — strip them also of their personal magnetism, — and too often very little remains worth retaining or discussing.

There are many more activities of our subconscious self we have left aside; the rôle of the subconscious in art, in inventions, in heredity, etc., all this would require volumes, we can only refer the reader to the numerous books on the question.

From a practical point of view one is bound to admit that it is not easy to know what pertains to our subconscious self and what may have been given us by intuition, by occult investigation or through spiritual development. We are too easily led to believe that the origin of the thoughts or impulses that surprise us by their *imprévu* is to be looked for in our higher self or is the prompting of a Master. Half the time their genesis should be sought for in the subconscious self whose importance and wide-spread activities we are yet far from having completely delimited.

We cannot therefore declare any data to be intuitive, to be due to occult investigation, or to the will of a Master unless we have the absolute certainty they do not simply spring from the subconscious self. The nearer a thought or an act is to genius for instance, the easier may we accept it as the child of intuition, or, when marked by altruism, as the proposition of a Master.

Let us add that what is called a presentiment is sometimes intuition, but more often only the final achievement of subconscious labour, and should we decide to blindly follow our intuition we must contrariwise keep a sharp watch over our subconscious self and mistrust its offspring.

(3) When questioning eye-witnesses, judges and juries too often are baffled by this phenomenon.

Jim Robson. Drawing themselves up from the ground, they ran in front of me and I could not help but follow, though some ran in between my legs and tried to trip me. Ape-like creatures gibbered at me from behind the trees.

I walked on, interminably — the actual sensation of walking was very strong — until I felt some strange power which drew me on. Half consciously, half unconsciously, my dream-sight showed me a huge snake coiled in front of some logs heaped together to form a rude throne. On it a figure sat, veiled, yet which suggested deformity, I could not resist the beady eyes of the snake, though aware that death awaited me in the venom fangs. Closer and closer I came. Ripples ran along that shining body coiled before me. My nerves cried out in pain as I strained back. The eyes of the snake grew larger till they seemed to fill the whole universe, and suddenly it came to me that they held a reminiscent gleam of the eyes of Jim Robson, the Witch Doctor. The snake prepared to strike.

Close to my ear came a sharp report.

Not yet awake, I stumbled and fell, hearing a cackling laugh in the distance. Strong arms supported me. I looked around. I was no longer in my room, but in some wild gorge in the mountains.

« Where did he go ? » asked Pope.

« Who ? What ? Where ? » I asked bemusedly.

« Robson, of course. Why in Sam Hill did you follow him alone to this place, well named the Devil's Punchbowl ? »

« How did I get here ? » I demanded.

« That is what I'd like to know », replied Pope, « A somnambulist spell, I suppose. My old servant, John, saw you go out and wondered why you didn't answer when he spoke. He said you were walking queerly. He told me as soon as I came in, and, of course, I followed. I couldn't see any one near you, but you talked like a madman. I thought for a moment I saw Robson in the distance ».

« Robson's been using magic and he cast a spell while I slept. » I said, after a pause, as my senses begun to clear. « He succeeded in influencing my subconscious self. He is not working alone, as the nature of the dream shows. This is a group mind attack. I'm going to break his power, but it'll be a fight ! »

That evening Pope and I returned to the cabin in Bearvillage where was my patient. The girl had slept well till noon and then the former symptoms began to show themselves, and, on our arrival she

was almost as ill as when I first saw her. Once more I was able to quiet her, but this time I used my power to learn what I could from her. As she fell into the first sleep stage I questioned her.

« Tell me », said I, « Who is your Master, and where is he ? »

« Ma Massah he Jem Robson », she replied, « an' he has pow-wow over me. Who is yo', I doono. I tell yo' nothen' 'bout where he be. I sees him befo' beeg fiah. He pray to bad spirit. He's spirit talk wiv beeg deble. Ah sees beeg bird wiv mens' heads look like buzzards. Bats fly ovah he's haid. Back of de fiah is beeg black tomcat. He spook deble. He knows yo' heah. He commin' dis way. He look at me. He tcil me sleep. All black'bout me... I's 'fraid. »

I shook the child's shoulders. I clapped my hands before her. I commanded her to waken.

She became only the more deeply unconscious and rigid, sinking further into trance.

« No use this time, Pope, » I said « Robson has her. But we will win yet. This child's life must be saved ».

I drew from my own neck a silver crucifix — specially charged for healing powers — and placed it gently over the girl's head. As I did so a step came to the cabin door and next moment we were looking in the beady eyes of the hunchback Robson.

« Get back ! », I snapped as I jerked out my six-shooter. And then, quickly drawing a copy of his own book of Pow-wows from my left hand pocket I quoted from page 56, « Sanct Matheus, Sanct Marcus, Sanct Lucas, Sanct Johanis. Like unto the prophet Jonas, as a type of Christ who was guarded for three days and three nights in the belly of a whale, thus shall Almighty God, as a Father, guard and protect this house and all that dwell therein from all evil. »

As I repeated these words, I made the sign of the double horns against the evil eye.

Robson had not flinched from the pistol, but he snarled at the words and the sign, backed a few steps and limped down the sand road.

Looking at the child I saw that her color was better, and the rigidity had lessened. Robson's power over her had decreased.

« You certainly beat Jim Robson at his own game that time, » said Pope, as we drove home.

« Yes, for the moment » I replied, « but that's all. There is no saying where he 'll strike next. Better put Mrs. Pope on her guard.

It's a characteristic of Black Magic to strike through a person loved. The emotional state creates a bridge. »

About one o'clock that night I was awakened by screams coming from the next room, followed by a pistol shot.

I dashed down the hall into Tom's room, where his wife lay in a faint upon the floor.

« Jim Robson again », was his grim comment. « Look at the bureau ! »

Everything upon it was upside down; the comb and brush only were missing. The waste basket upon the floor was overturned and its contents scattered about.

As soon as Mrs. Pope was sufficiently recovered to speak, she explained that she awoke to see Robson standing in the room, rummaging the bureau. In her sudden fright she screamed and Robson, at once, jumped through the window.

« What do you suppose he was after, Gore ? »

« Hair combings or finger-nail clippings. Frankly, I don't like his having taken the comb and brush. Was it yours, Mrs. Pope, or Tom's ?

« Mine », she said.

« Then, be sure that you don't take a nap or drop off to sleep unless your husband is right there ! »

But shortly before daylight, Tom dashed into my room.

« Gore, Gore, » ! he cried, « Cloe has disappeared. Her clothing is gone and I have looked everywhere ».

As soon as dawn came, we began a search that covered mile after mile of woodland and clearing. We called in the help of the neighbors, and spent a wild and anxious day. There was no clue.

Dispirited, worn out, on our return, what was our surprise to find Mrs. Pope sitting sewing on the veranda.

« Why, where have you boys been ? » said she.

« Where have you been, rather ? » queried Tom.

« Right here, of course ! »

No argument could convince her that she had not been at home all day. But being sure that she had been in Jim Robson's power for a whole day, I had very grave fears of the future.

For a few days everything went smoothly. The child at Bearville gained in strength. This calm worried me, for I had seen enough of Robson and his ways to be sure that he had not given up tho

attack, which, remembering the disappearance of the brush and comb, seemed to me likely to be directed against Mrs. Pope. I watched my friend's wife closely.

Day by day, she seemed to grow more quiet and listless. Hollow circles were developing under her eyes. Her sleep was troubled. She told us that every night Jim Robson called her to go with him, and that it was becoming harder and harder to resist. Late one evening, Tom found her walking down the drive in her night-dress, but in the morning she had no remembrance of it. Two days later she developed the same symptoms that little Lou Coons had shown in her illness; and that same night Tom found her, just in time, as she was about to slash her throat with his razor. It was clear that Robson's spells were to blame, and I was terribly distressed, for his evil powers were certainly stronger than my preventive ones. The obsession increased till she became delirious; we had to send for nurses from Baltimore to look after her.

« Our only joy was that little Lou Coons was progressing and was almost well. She wore with pleasure the little crucifix I had given her.

The next day some specialists came down. They had a consultation and informed Tom gravely that they feared the worst. Indeed, it would be one of three things, — softening of the brain, dementia praecox (for Mrs. Pope was only twenty) or death.

Often, during this troubled time, Tom went to pray before the Tabernacle in the little Catholic church near by. Father Mc Mannus the priest of the parish, often came to see us but he entered the sick room only once, 'for when the patient caught sight of the priest and saw the cross about his neck she began to rave so violently that both nurses had hard work to keep her in bed.

« Pope, old man », I said one morning, « Let us send for Doctor Moran. Never mind if you, in the profession, do think him queer. He has had a long experience with Psychiatry and Occultism and, being an Irishman, will have a deeper sympathy and understanding of our problem. Celtic blood has a special faculty in psychic diagnosis. If you like, I'll go get him in the car. If I drive like blazes we can be back to-night.

« Excellent, » exclaimed Tom. I'll have the car out in three minutes ! »

It took hard driving, especially as Dr. Moran insisted on reaching the house before dusk, but we made it.

That evening, after he had seen the delirious woman, and had questioned us with meticulous detail on all the points of the case and our strange warfare with Jim Robson, Moran said thoughtfully :

« No doubt, Mrs. Pope has heard of suggestion and Black Magic. Being a very susceptible woman, I imagine she is subconsciously afraid. Fear and repulsion are highly dangerous emotional states. As she has seen how repulsive Jim Robson is, she fears him, and, as Mr. Gore suggests, he must have gained power over her by getting some strands of her hair either on the brush or comb he took away. I venture to say that if you could discover Robson's secret rendez-vous, you would find there a waxen figure made in Mrs. Pope's image and crowned with a lock of her hair. This is a very ancient practice in practical magic which has come down directly through all ages from the days of Egypt. I've seen it done many and many a time, in modern scientific experiment (1). Time and again we read of waxen images being charged or made the bearers of a curse with the purely medical effect which is known as «psychic repercussion», and these wax figures may be melted in a slow fire, or maltreated in many ways. The process is almost rudimentary, but of course, some knowledge of evil practices is required. We may be sure that Robson is not working without these simple tools of his nefarious craft. »

« Very good, Doctor Moran, but what had we better do ? », asked Tom.

« Get away from the sick room for a day or two, both of you. The strain creates an unfavourable atmosphere. You are both fagged out, and consequently do more harm than good to the patient. Leave her to me. You clear right out, Mr. Gore, and get strength for the next test. I'll inform you, Doctor Pope, if anything goes wrong. »

(To be concluded).

(1) This fact is beyond question. The rite has been performed in the experimental laboratories of the great universities of Europe, and the Editor of this review has personally controlled several cases. — EDITOR.

That faith which has healing power seems to me to be the greatest of medicines, for it may succeed where all other remedies have failed. But why should faith, which works on the soul, be considered more miraculous than a drug, which acts on the body ? Has anyone yet understood *how* a drug can cure ?

CHARCOT.

Invisible Beings in this and Other Worlds

FRANCIS ROLT-WHEELER

VI

THE ELEMENTALS

IN OUR preceding article, we considered the nature of the Creatures of Chaos, Beings whose whole essence consists of Movement, which Movement is in process of becoming Matter by the processes of slackening of vibration and of consequent concretization, for it is not to be forgotten that the difference between solid and ethereal is largely a matter of vibratory speed. In considering this evolution from Movement to Matter it may be helpful to use the scale of vibrations as an illustration. Thus, in descending this well-known scale, we pass from the vibrations of Thought (which are totally non-material in the ordinary sense of the word) to the vibrations or the waves of Light (which take place in the semi-material ether); thence from Light to Heat (vibrations in the material atmosphere); and steadily continuing the descent in the scale, from Heat to Sound, thence from Sound to conditions which may be regarded as definitely material: gases, liquids, solids, and — according to occult evidence — thence to states of matter where the vibrations are so slow that their nature is beyond our powers of observation. This latter phenomenon may be compared to the fact that just as the sound of a 32-foot organ-pipe is readily heard, the sound of a 64-pipe is to many people only a rumbling without any musical note and the 128-foot pipe gives a disintegrating vibration which is without sound to many people, and highly nerve-racking. At the next step down, the sound is no longer audible.

We should exceed the limits which we have set ourselves in this series of articles should we attempt to portray the evolution of the Greater Cosmic Beings (in themselves quite invisible to normal human

sight) such as the Lords of the Flame, the Lords of Form or the Lords of Mind, or even should we broach the subject of the Planetary Spirits and the Lords of the Planets, for any reference to these Great Entities would require the setting-forth of certain elements of Occult Cosmology which might be a little too abstruse for these columns. It is our purpose only to touch upon certain Invisible Beings of this world and the worlds adjacent with a few words on the conditions in which they live.

For the same reason that we shall we not undertake to detail the nature of the Great Cosmic Beings whose evolution is in no sense a matter belonging to our Earth so shall we not lay an over-stress on the Invisible Beings who are strictly atomic in character. It will be sufficient to mention them, with a word or two of explanation, so that they may serve us as a bridge to lead from the unknown world of Chaos to the more familiar worlds of Earth, Air, Fire and Water.

We have already shown what is the intrinsic nature of the Creatures of Chaos, but it may be well to distinguish three of the principal groups : 1) « Those Without Form »; 2) « The Folds of the Serpent Nahash »; and 3) « The Centrifugal Wanderers ». Otherwise stated these are 1) those who do not feel the sense of attraction which is the origin of Matter; 2) those who resist attraction; and 3) those who feel it and who accept it but not wholly, and who wander without orbit until such time as they set themselves in harmony with Cosmic Order.

Leaving behind us, now, the World of Chaos, and advancing towards the Atomic World, we can distinguish five groups very clearly. These are known by the following names : 1) « The Divers of the Darkness »; 2) « The Ever-Changing Ones; 3) « The Prisoners of Matter », 4) « The Slaves of Form », and 5) « The Openers of the First Gate ».

The two first groups — « The Divers of the Darkness » and « The Ever-Changing Ones » represent the lowermost of the Atomic Beings, but who are still superior in the evolutionary scale to the Creatures of Chaos below them. Thus the « Divers » are not sufficiently stable to be able to retain in the zone of their attraction the matter which they have been able to acquire, and they fall ever towards the darkness of Chaos. The « Ever-Changing Ones » have sufficient gravitational power to hold the matter which has become theirs, but they cannot continue it in a determined form. « The Prisoners » are weighted down with matter, and « The Slaves » rigidly bound by form, so that, in the case of these two groups, there

must be a development of the powers of mobility before they can evolve further.

« The Openers of the First Gate » are at the summit of the Atomic Stage. In addition to the acquisition of the control of movement, or matter, and of form, they have also acquired equilibrium; they have reached the point where they can establish the harmony of Polarities; already the Sense of Direction is present in them, a sense which foreshadows consciousness. Clairvoyant and electro-magnetic vision may sometimes be able to see these beings, and the Scientific Group of the Theosophical Lodge at London has published some very striking results concerning the visibility of Atomic Beings based upon the cosmic vision of a well-known clairvoyant. It is in the comparison of the directive activity of the « Openers of the First Gate » that we first become aware of having crossed the Rubicon between utter invisibility to human eyes, and partial or occasional visibility. All « Invisible Beings » above this stage of evolution come within the limits of clairvoyant vision under favourable conditions.

These earlier stages passed, the horizon opens more widely before us, and the interest grows as we perceive the possibilities of understanding the nature and the powers of the Invisible Beings who are nearer to us. Legends and traditions surge up to memory with a sudden realisation of the truths which have long time eluded us. Gnomes, Undines, Sylphs and Salamanders — what strange life was this that the Ancients tried to hide from us in their descriptions of these Beings ? Just a few years ago it would have sufficed to class these as fabulous creatures, or as the dwellers in a fairy tale, but deeper studies in occultism have taught us, in modern times, that the Masters and Initiates of old were not merely narrators of wonderful stories. Their teaching held profound revelations for those who sought and were able to discover them.

When we leave behind us, then, the Atomic World, and enter into the worlds of the Elements of Earth, Air, Fire and Water (also Ether) we feel ourselves to be in a world more like our own. The Four (or the Five) Elements are clearly different one from another and it does not strike us as strange that the different Invisible Beings belonging to each of the Kingdoms should bear the seal of that Kingdom.

It is first of all necessary to realise that the Elements are the abode not of one race of Invisible Beings, but of many. Thus, in the Kingdom of Air, it is clear that « The Lords of Air », the bearers of inspiration to mortals, belong to the hierarchies of the higher spheres, yet

it is well known that they can be invoked in certain of the rites belonging to the Mysteries of Air.

Much lower in rank than these may be found « The Powers of the Air », whose task it is to maintain the atmospheric balances, to regulate climate, and to adjust the higher strata of our complex Earth, for it must not be assumed for a moment that the life of this planet is blind or without intention. These « Powers of the Air » are the masters of the Element of Air, but their control is not absolute; much as we — who are the masters of our bodies — are well aware that our passions may become tempestuous. It is by the method of establishing a personal control over these Powers of Air that the higher adepts are able to stay the progress of a storm or to bring rain.

The inferior elementals, or the Elementals in the traditional sense of the word do not live in the world of their Element in the same sense that we, as human beings, inhabit our planet. Their link is closer, more primitive, more in actual association with the element itself. It would be more exact to say that the life of the Element is bound up with that of the Elementals; the individualisation of the Elemental is not complete. It is important not to confound the phenomenal aspect of the life of the Sylphs with the noumenal aspect of the life of Air.

The work of the Sylphs is a very complex one, for it includes the direction of all that must pass through the air : sound, heat, light, and even the transmission of thought, though it is possible that this may have more to do with the Kingdom of Ether, which is closely in relationship with the aura of the Earth. Every occult student knows something of the principles of Yogism, in which the question of controlled respiration enters so largely, and this has an important part to play in the Rites of Air. While corporeal in principle, these Beings of Air are not necessarily always corporeal in form, though they can take this under the direction of some power more advanced than their own —for example that of an adept in the employment of properly adapted usages. The Sylphs, like all the other Elementals, are sevenfold in character, and may be traced back to the « Primordial Fire-Mist ».

What we have already said concerning the « Lords of the Air », « The Powers of the Air », and « The Elementals of the Air » (or Sylphs) is equally true in the other Elements, for example that of Earth. According to tradition, there are seven times seven different races of Elementals, in each Element, but it is doubtful if, in the West, even their very names are known. In order to keep as simple as possible

these brief descriptions, we will retain, in each Element, the grouping into three.

« The Lords of the Earth », thus considered, have control over all terrestrial movement and stratigraphic development. In their hands has been placed the entire control of the Earth's material evolution from that of a clump of nebulous wisps to solid matter, and all the complex — but hidden — maintenance of crust-stresses is in their hands today. They help to stabilize a still very unstable world, and seismic and volcanic movement are partly under their sway. Those who have been able to invoke them describe them as « heavy shadows », giving at the same time the impression of something very rigid and yet intangible. In the same way that the vibrations of the Greater Beings of the Element of Air are so much more rapid than ours that they pass unobserved, so the vibrations of the Greater Beings of the Element of Earth are so much slower than ours that we are not able to grasp them.

The second group, which we may call « The Powers of Earth » has its special task in the mineral world, and, as we are now just beginning to realise, the radio-active processes of the mineral world are of the highest intricacy and importance, for it must never be lost to sight that Cosmic Thought is unceasing in its operation, as much in the mineral as in the human world. One sub-race has special control and oversight of the processes of crystallization.

The « Elementals of Earth » comprise Gnomes, Kobolds and many forms, and it is curious enough to mention that there is no folklore in the world, of any continent, which does not bear reference to them. Perhaps more than in any other of the Elements these Elementals are almost a part of their Element, and it may well be that their occasional visibility is due to a quickening of vibration which raises their essence to a point where it becomes sensible to our vision. Faith — which is one of the most creative and quickening of all forces — is fully potent to create such forms, and there seems little doubt that the Gnomes and Kobolds of the Earth, Nymphs and Oreads of the Forests, and even the Fairies of the flowers are true Invisible Creatures actually given materialization form and rendered visible by the profound and vital faith of children and primitive peoples. We are well aware that thought-forms — not only visible but even to be photographed and capable of lifting material objects — may be « created » by thought-force alone; how much more natural for a thought-force, such a child's or a savage's faith, to be able to do the same thing when the astral though invisible form already exists !

The Higher Beings of the Element of Water seem very much closer to us, as indeed, they are. One of the clearest evidences of this is that when an Elemental incarnates in a human body (fortunately but very rarely, for their line of evolution is not the same as our own) it is almost invariably an Elemental from the Kingdom of Water who has thus intruded.

« The Lords of Water » hold also a very lofty place, for in their hands lies the rule of the worlds of the emotions. Just as the « Lords of the Air » rule inspiration, and the « Lords of Earth » rule exteriorisation and concretization, so the « Lords of Water » are masters of feeling, not only in Man, but in all living creatures, and, again, the evolution of the emotions in their hands. The old-fashioned belief which connected the liquids or the « humours » of the body with the emotions was a very true one. It is curious, for example, to note the difference between the power of thought and the power of emotion upon the human body. No amount of mere thought will change the current of the blood, but a moment of rage or of fright will act instantly, the first to increase the flow, the second to halt it. The « Lords of Water » may be invoked when it is necessary to secure some special control in the world of emotions, but the experimenter must be fully master of himself.

The « Powers of Water » have rule over the circulation of the waters, not only in oceans, seas and rivers, but also everything that is liquid on Earth, including, for example, the circulation of blood and lymph in the human body. It is not our intention to enter into the question of occult medicine here, but we may mention that it is as necessary to know whether the solids or liquids of the body are affected, as to know whether an illness has an astral or a physical origin.

The Undines, Naiads, Nereids, Merfolk, races belonging to the « peoples of the waters » have become very familiar to us through the Greek mythology, full of charm in itself, but hiding truth by an excessive anthropomorphism. One of the principal characteristics of all the Water Peoples is their constant change of form, and, as the old legends seem to suggest, a certain power of influencing emotion. Tradition declares that the sea peoples are still closely associated with the ancient Proteans forms which had the power of changing their shape at will. The legends of the Mermaids who leave the sea to try and win a human soul, are in accord with some known cases of the incarnation of water elementals; the legends of the Sirens are mainly to be interpreted in their esoteric sense, since, if human life is

to be compared to a ship on a stormy sea, many a one has come to shipwreck on perilous rocks but hidden rocks, to which it has been lured by the siren-song of an unwise emotion.

The Higher Beings of the Element of Fire are further from us, and have few relationships with human nature. Even in pursuing the Rites of Fire with the most scrupulous exactness and with motives of the utmost sincerity and purity, it is difficult to avoid making contact with the inferior forces of this Kingdom. The Rite of the Lightning, for example, is one of the most dangerous than a man dare try.

« The Lords of Fire », then (not to be confounded with the Lords of the Flame) are the creators and the destroyers of all things, and it is in their crucible that universal refinement and purification takes place. In every age there has been a worship of Fire, and rites to the God of Fire, and, in almost every case, it has been difficult to keep these rites from slipping into demonry, such, for example, as the rites of Moloch. « Cygnus », an occult writer, one of the few who is sufficiently advanced to enter these various kingdoms in his astral self, issues a very strong warning that none but an adept should undertake the Rites of Fire, of any degree, since, for the inexperienced, they lead to death or to madness, the essential characteristic of the Elementals of Fire being destruction or disintegration.

The second group, that of « The Powers of Fire », has more to do with the material element of fire, the purifying and destroying factor, for it is ever to be remembered that upbuilding and breaking-down are alternate phases and that Siva is divine, not diabolic. It may be of service to remind the reader that Light is often a concomitant of Fire, which will help to clarify the paradox.

In the same sense that we have stated that while Gnomes, Sylphs and Undines are independent beings, they are not independent of the Element to which they belong, so the Salamanders are not creatures which dwell in the Fire, but are living beings of the principle of Fire. The life principle in both is the same; but they are less seldom seen of men, and almost beyond control, because of the essential destructiveness of their character.

As has been said, each of these Elements is the home of many races with diversified powers, and a detailed study of these Kingdoms, by an observer of high powers, would, be of the utmost interest. Yet perhaps these brief notes may help to render more orderly and more comprehensive our understanding of the different races of Elementals in the various Kingdoms of Matter. *(To be continued).*

Notable Books

The Sacred Fire

The Story of Sex in Religion

B. Z. GOLDBERG

Jarrold's Paternoster Row, London - 18 1/-

THIS is a handsomely illustrated and well presented book on a difficult subject, which combines frankness with good taste, and which — though it is not lacking in the emotional character, has been able to preserve the sense of aloofness which such a work requires. The aspects of love as seen in primitive tribes, in all the different religions of the world, and even in materialistic surroundings are treated with broadness of grasp; and the marriage relation, as understood in different ages, and by different peoples, finds a clear exponent. Such complex questions as temple priestesses offering themselves to every passer-by are treated with a thorough understanding of the subject, and even the eroticism of mysticism is not overlooked. The work is one of importance, and should be widely read by those who seek to see truth beneath the immediate surface of things.

Clairvoyance and Thoughtography

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T. FUKURAI

Rider and Co, London - 21 1/-

Not only does this very important book give the exact and detailed results of a large number of « thoughtographs », covering a period of many years, and endorsed by one of the leading Japanese scientists in psychic study, but it is of especial interest for the conclusion to which Prof. Fukurai has arrived — that Spirit (not «a» spirit) is a universal power, extra-spatial but apparently personal, since its action is declared to be « by willing ». When the Spirit operates through the personal consciousness, there issues thoughtography », says Prof. Fukurai, « when the same spirit acts through the super-personal consciousness, we have spirit-photography. ». The author strongly advises the taking of such photographs directly upon plates, or

films, and without the camera, since the Spirit is able to transsend the laws of light.

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It is only fair to the compiler of this work to say that the reviewer has a personal and rooted dislike to the phrases « Be Your Own Astrologer », « Be Your Own Lawyer », « Be Your Own Dentist » and what not — for these smack of the charlatan, all of them. No great profession can be properly conducted save by skilled men. The principle of « short cuts to knowledge », or « get-clever-quick schemes » is a hopelessly wrong one. And the slangy advertising matter which has been unhappily given to this book has intensified the wrong impression. For the book, in itself, is distinctly useful, and primarily to the semi-advanced student; not to the beginner, who will learn Astrology like a parrot thereby, nor to the expert Astrologer, who has the information in question at his fingers' ends. The commercial astrologer, however, who has half an eye on a horoscope chart and an eye and a half on his bank-book will find this volume very useful, and it will save him from many an egregious error. The compilation is extraordinarily well done, the format of the book is well conceived, and from start to finish there is evidence of sound astrological perception, and a wise and balanced judgment. We do not advise its purchase by beginners, but it will be very useful to students who are thoroughly grounded in the rudiments of the science.

The Pathway of Life — The Gardens

Communicated by Stella d'Or to S. D. P.

Arthur H. Stockwell, London - 31-

Herein is Beauty ! That should be enough for a book review. Yet there is more to be said. The chapters of this little book consist of Visions given to a woman flower-lover, many a year ago, and not understood at the time. Since then the recipient of the visions has passed to the Beyond, and there, the meaning of the Visions has been acquired. They have been communicated to a living friend. They tell of certain « Gardens » in the other world, and the scent of other-world flowers is in their lines.



PREDICTIONS

National and International Astrology

Solar Ingress - Sun enters Libra Sept. 24, 0.23 a.m. Greenwich
New Moon - October 11, 1.06 p.m. Greenwich, Solar Eclipse

GENERAL FEATURES OF THE SOLAR INGRESS. — Undoubtely the most striking feature of the Solar Ingress is the square from Saturn to Uranus retrograde, at the time that the Sun enters the sign of Libra, and, for Western Europe, this will indicate a good deal of illness and hardship, especially among the working classes. This is especially likely to fall on England and Germany, for Uranus is in the sign of Aries, which is traditionally held to govern these two countries. In the United States, by reason of the shift of position of Houses, there will be less actual illness, but the standard of living will drop — by reason of the importance of Capricorn in the map, with an afflicted Saturn. There seems reason to expect that very efficient help will be given to the unemployed by the U. S. Government, but this will greatly imperil the Budget. Both France and Italy will remain strong, as shown by the position of Jupiter in Leo, trine to Uranus, but the lending of money internationally will be suddenly stopped again near the end of the year. There are few indications either for war or disarmament questions, and little is likely to be done during the quarter along this line.

GENERAL FEATURES OF THE LUNATION. — The lunation is in an extremely bad position for England and Germany, worse even, for England than for Germany, especially so far as political and governmental matters are concerned. If the Government does not actually fall, its power will be brought to nothing. The lunation is in almost exact opposition to Uranus, a very rare and dangerous position, fomenting strikes, unemployment, discontent of the workers, revolutions, and a general class hatred all over the world. For Western Europe this is aggravated by the fact that the Lunation falls in the 9th House, the House of Philosophy and Sociology, and when this subject is wrongly taken up by the mob, many evils may result. The financial question, during the month, will give place to the problems of unemployment, hunger, disease and state aid.

England. — The characteristic feature of the month will be the exposé of the utter failure of the Labour Government, and efforts on its own part to support itself at the cost of the workers will cause a party split, and probably its fall.

Ireland. — Martial law will be proclaimed in some parts of Ireland, and there will be diplomatic questions raised concerning the powers of the Free State.

France. — In spite of the generally favourable nature of the lunation, there will be serious floods and crop damage in the south, and there is also evidence of loss of life in fire.

Spain. — There is likely to be an outbreak of the monarchist movement, though it will be quickly suppressed. Religious problems are likely to intervene, and property rights will engage special arbitration courts.

Germany. — The financial situation seems to be a little appeased during the month, but Germany is also involved in the serious affliction of the lunation by Uranus from Aries, and, despite rigorous measures, there may be an outbreak of revolutionary or communistic rioting which will call for severe handling.

Eastern Europe. — The chart of the lunation seems to indicate a season of slander, and the spreading of false reports concerning the situation in the Petite Entente even as far as the Near East. Anti-royalist attacks in Roumania and Jugo-Slavia are highly probable and there will be a dangerous attempt at assassination along this line of longitude, with, probably, a serious injury to a person of royal blood.

Persia. — The menace of epidemic disease which was set forth in the Solar Ingress seems to be repeated in the Lunation for this country, and foreign aid may have to be given.

United States. — In spite of much hardship, and the inability to settle the employment question, there will be a strengthening of business interests and the crisis will show signs of ending. The element of epidemic disease is also hanging over this country. The intervention of the government in some Central or South American affairs, or perhaps in the West Indies, is likely to bring out an appeal for arbitration.

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HERMETIC NUMEROLOGY VII

The Number Seven. — Since the very earliest times this has been regarded as « the Sacred Number ». There are the 7 « Elohim » or in Christian phrase, 7 Spirits around the Throne of God, the 7 « sacred » planets, the 7 colours, the 7 notes of the scale, the 7 Major Aspects of the Law of Manifestation, etc. It is very curious to note that the physical body of Man is divided into 7 parts : head, thorax, abdomen and four limbs, and that he has seven bodies. There are 7 organs which are vital, 7 divisions of the eye, 7 sections to the ear, 7 parts to the heart, 7 divisions of the brain, and 7 sense functions. It is in considering such matters as these that we find how close is this relation in the traditional statement that Man is the microcosm of the Macrocosm. The matter might easily be continued, thus, for example, infancy begins at birth; childhood at 7 years; adolescence at 14; youth at 21; prime at 28; maturity at 35; middle age at 42; pause at 49, which is 7 times 7 and is marked by the cessation of child-bearing; decline at 56; old age at 63; ending with the traditional threescore years and ten or 7×10 , which may be considered the beginning of senility.

The Occult Geometry of Seven. — This may be represented in two different ways. The clearer of the two methods indicates the triangle or pyramid, symbol of this spiritual and the divine, superposed upon and protecting the square or cube, the symbol of the human, the apex of the triangle receiving the force and transferring it to the square. Pythagoras declared that the number 7 was twobodied, heavenly and earthly. The second form of presentation is that of the Seal of Solomon, as in the Number Six, but with a point in the centre, which is, in effect, the manifestation and the control of the power which is expressed not only in the two triangles, but also in the central hexagon. The seven pointed star is hermetic, and the five-pointed star, attached to a wand and centred, is magical.

Symbolic Concordances of the Number Seven. — There are numerous evidences of the importance of the number 7 numerically; The digits, 1, 2, 3, 4, 5, 6, and 7 added together make 28, which added

makes 10, or return to I by theosophical addition, as did the number 4. The numbers 21-22 contain the mysteries of Cabbalism, and 7 is the exact diameter of a circle based on this Mystery. The cube is the material symbol of the Cross, but when the cube is numbered (as in dice, which had a sacred meaning in old times) every opposite number on the die sums up to 7. The seven Life-Principles of Man have been well treated by Homer Curtiss in his «i Key to the Universe ».

Kabbalistically, the number 7 is related to the Arcana, THE CHARIOT, and is sometimes known as « The Thread of Seven », for the thread of Fate, spun by the Three Gray Sisters, is sevenfold. To those who have studied Pythagorean formulae, it may be stated that the discovery of irrational magnitudes enables an understanding of the relation between the Absolute and the Relative. It is in the Arcana of the Septenary that «God geometrizes». It is also the «Seven Levers of the Will» set forth by Iamblichus, and has a powerful meaning in self-victory.

Alphabetically, the number 7 corresponds with the Hebrew letter Zain, a sword or a sceptre. Though the hieroglyph refers to an arrow, it is associated with the Flaming Sword which barred Adam and Eve from Eden — in other words which began the cycle of Spirit manifesting through matter.

Astrologically, the number 7 is associated with the seventh sign, Libra, and this is very apt, for Libra is the sign of Balance, and of judgment, and also, being at the turn of the zodiacal circle, begins the upward curve of the return of Matter to Spirit. In Esoteric Astrology its reference is to speech — to the Army of the Voice in the Higher Gemini.

Masonically (Dequer) the number 7 typifies the Royal Arch Degree. The rope is wound 7 times around the body to signify the 7 states of consciousness which the Initiate is supposed to attain on three planes of being. The colour is ultramarine and the musical tone is ha.

The Number Seven in Human Physiology. — Traditionally this has to do with the legs and feet and the psycho-motor system of nerves. But it has always been used to symbolise the body in its entirety and very few of the occult healing rites are based on any number other than 7; even when other numbers are used, for special cures, this key number is used also.

THE DIRECTOR OF THE INSTITUTE.

(To be continued)

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