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

Associate Director : C. VORSTELMAN.

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As a wide hospitality is herein extended to all branches of psychic and occult thought, it is deemed preferable to leave to all contributors the privilege of responsibility for the ideals expressed in their articles.

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Reflections



ORIENTAL PHILOSOPHY, however much in vogue at the moment, should not be permitted to lead us into a forgetfulness of classic philosophy, especially that of the Greeks, and, for the same reason, modern science should hesitate in too freely boasting of its discoveries. It is useful, from time to time, to refresh the memory with the teachings of the Greek philosophers, whose works are the basis of all our Twentieth Century philosophy and of all our modern science.

The first Ionic school was that of the Hylozoists who declared that Life and Matter were inseparable. Thales of Miletus (640 B.C.), set forth this theory with detail, and hence it cannot exactly be claimed as a discovery of the Twentieth Century. Anaximander of Miletus (611 B.C.) declared that all Matter was dual, of opposite polarities, and that Matter and Life had their origin in pure motion. Nothing could be more modern in statement. Anaximenes of Miletus (601 B.C.) taught that an aëriform or etheric soul was the basis of the Cosmos, in the same way that the soul of a man was the fundamental of his physical body. Heraclitus of Ephesus (circa 540 B.C.) went even further and set forth that spiritual fire was the origin of everything, and he explained how this fire descended through water to

earth, and from earth, through air, back to fire, thus teaching the eternal cyclic movement of Nature.

Though the leader of a great independent movement which has never died out from that day to this, Pythagoras of Samos (579 B. C.) was of the Cosmological School. He had studied in Egypt and had visited India, and his grasp of knowledge was extraordinary. He knew that some of the Fixed Stars were binary (a supposedly recent discovery of Astronomy), he taught that the Earth rotated on its axis, that the Earth revolved around the Sun, and that the Sun itself was in slow motion around some invisible body — the Central Sun. He was a mathematician and geometrician of the first water, and much of the mathematics of the present day is but a development of the Greek geometers. He was also the Father of Symbolism to the Western World. Xenophanes of Colophon (569 B.C.) had already grasped the principles of biological evolution, and explained the presence of marine fossils on the tops of mountains by alternations of elevation and subsidence, as does a geological professor, today. Parmenides of Elea (510 B.C.) insisted that the interstellar space was not a vacuum, that Space was an unlimited sphere, and that apparently empty Space was filled by an imponderable ether, possessing inherent existence. Moreover he taught that there could be no absolute changes, every change bringing about but another aspect of the True. Zeno of Elea (485 B.C.) had grasped the relation between macrocosm and microcosm and thought that the balance between the infinitely grand and the infinitely small should always be maintained. Melissus of Samos (479 B.C.) established the fact that the substance of all things was but an aspect of their essence, both being eternal but in constant flux. Empedocles of Agrigentum (500 B. C.) advanced the Heraclitean doctrine of the Cosmic cycle, showing that love or attraction and hate or disaggregation were the principal contributing causes. Anaxagoras of Clazomenae (c. 500 B. C.) argued further that Cosmic Love and Cosmic Hate indicated a Cosmic goal, but not personal and arbitrary as with the Homeric gods.

Carrying forward the Heraclitean philosophy, the Greeks reached an understanding of the Atomic Theory, trumpeted on every side as a discovery of the Nineteenth Century. Leucippus of Abdera (480 B.C.) first outlined the Atomic Theory, saying that all matter, even the most apparently solid, was composed of infinitely small particles differing only in their position and arrangement. This is more strictly molecular than Atomic. Democritus of Abdera (460 B.C.), with astonishing prevision, taught that atoms were the same in essence

but different in magnitude — which is exactly true if the differing number of ions and anions in an atom be taken as differing « magnitude ». Democritus explained sensation, and even idea, by atomic movement.

The second great period of Greek Philosophy was marked by the emphasis on psychology rather than cosmology. Protagoras of Abdera (490 B. C.) taught the Theory of Relativity more than 2,000 years before Einstein, stating that Man could only know what was true to him, not what was true in itself, and denying absolute Motion. Socrates of Athens (471 B. C.) went further than the Sophists, in teaching that Man should analyse his conscience and his acts in order to find morality and virtue, in which case he would be guided by Divine Wisdom, from God, the gods, or wisdom in itself. Antisthenes of Athens (452 B. C.) followed Socrates in the quest for virtue, and found it in the principle of self-control. Aristippus of Cyrene (432 B. C.) sought to diminish the aridity of this teaching by declaring that the goal of life is pleasure, but his Hedonism called for an ever-increasing subtlety in the appreciation of intellectual pleasure.

Plato of Aegina (427 B. C.), under the influence of Socrates and Euclid of Megara (not the geometrician) developed his philosophy on the Theory of Ideas, holding that the Idea is the true archetype of all that exists. What seems to be material is but the materialisation of an Idea, and the three prime ideas are the Good, the True and the Beautiful.

Aristotle of Stagira (384 B. C.) insisted rather upon the study of the real and the material, teaching that the Idea could not exist without the power to take form and the necessity of taking it, and that the material would reveal the ideal, thus being in a measure opposed to Plato and becoming the Father of Experimental Science. But he was nowise so materialistic as his disciples. Zeno the Stoic (350 B. C.) combined the Platonic and Aristotelian concepts, teaching that it was not the material which was real, but the real which was material. Epicurus of Samos (341 B. C.) reverted to the teachings of Heraclitus, but declared that the criteria of all judgments could not be other than human perceptions.

Thus, without touching at all on the Alexandrian School, or on Neo-Platonism, which had an Oriental background, we find that in Cosmology the Greeks were far advanced, that the Atomic Theory and Relativity were familiar to them, that they understood cosmic

cycles, and both spiritual and biological evolution, and that their psychology and ethics would not suffer in comparison with the teaching of today. This superb structure of human thought is a part of our Western heritage, and should never be forgotten.

* *

Two very important studies on Haunted Houses considered from the scientific viewpoint have appeared recently : in La Revue Spirite from the pen of the eminent Ernesto Bozzano, and in Zeitschrift fur metapsychische Forschung, by Dr. Emil Mattiesen, also an authority of high note. It is noteworthy that both these scientists, after an intensive and detailed study of the subject, have found themselves compelled to set aside nearly all the factors of telepathy, and even of the « cryptesthesia of location » — which, of late, has been generally accepted as a prime cause in hauntings — and have come out openly in the declarations that « it is always a Spirit of a living person, or of discarnate being ». Sig. Bozzano, in his study, points out that a leading element in all these phenomena is the intensity of the vibrations in the spirit-body.

* *

The Society of Bio-physical studies at Milan reports a case which it has had under investigation for some time, that of a young peasant girl of Lombardy, able to recall at least three previous lives. In her most recent life she was a girl suffering with tuberculosis, but of good family, and she describes this life in a pure Italian unknown to her save while in trance, for the girl speaks only a mountain patois in her waking moments. In the life preceding, she was a servant in the house of a physician in the Middle Ages, and her precise knowledge of ancient customs has been of value to historians. In the life preceding that, she describes herself as a dancer, and — most curiously — though a heavy-footed and clumsy girl in natural life, she can dance with lightness and grace when partly aroused from trance, but kept in the suggestion of this former life. The girl, herself, is more frightened than pleased by these experiences, and, released from her experiments in Milan, has gone back to her mountain village to marry a young shepherd.

Fulfilled Predictions

The lunation of October proved fruitful in the fulfilment of predictions. On page 45 we stated 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 perhaps its fall. This is

exactly what happened. The Labour Party could not secure the support of the Labour Unions, and the Liberals — divided into several factions by the tactics of Lloyd George — would not support the government, which fell.

STOP-PRESS NOTICE. — At the moment of going to press the first results of the elections in England are announced. Though incomplete, they are a crushing « exposé of the utter failure of the Labour Government », and, in the exact terms used in our French edition of last month, it is « a Conservative landslide ». Our predictions in this question are important, for, until this very election, the Labour Party had seemed to be gaining strength in all countries.

On the same page we stated : Ireland — Martial law will be proclaimed in some parts of Ireland. Under date line of Oct. 14 at the end of the first week of the lunation, it was announced that several large dépôts of munitions had been discovered, and that the garrisons of Ulster had all been reenforced.

On the same page : Eastern Europe — Anti-royalist attacks in Roumania and Jugo-Slavia are highly probable, and there will be a dangerous attempt at assassination with, probably, a serious injury to a person of royal blood. No one was injured, but, with curious exactness, two attempts at assassination of royalty were made, one just at the beginning of the lunation, and one just after. The first was a bomb attempt to blow up the royal train, and occurred a few miles out of Belgrade, and the other was the destruction of a railroad bridge over which the royal train was to pass, not far from Bucharest. The first failed entirely, but the authors of the outrage were arrested; the second was discovered by the driver of the pilot engine.

On the same page we said : United States — The intervention of the Government ... in the West Indies is likely to bring out an appeal for arbitration — A very serious revolt which threatened in Cuba was brought to a sudden ending by an unofficial notification from Washington that disturbance would not be tolerated. This strengthened the hand of the Cuban government, and the revolt was stopped within three days.

In our French edition, covering the first part of this lunation, we announced for Germany : Threat of suicide or resignation of a leading figure in the world of finance. The head of the Board of Directors of the Darmstadder Bank committed suicide the day that the great bank closed its doors, and a few days later Dr. Curtius, the German Minister of Foreign Affairs, resigned by reason of dissatisfaction with his financial efforts abroad.

Suns Of God

SIBYL BRISTOWE (1)

(According to the Babylonians, the Stars were the Heavenly Flock; the Sun the Old Sheep; Sibzianna (probably the Northern Star) the Star of the Shepherds, the Shepherds being the Seven Planets. The conjunction of Saturn and Jupiter in the zodiacal sign Pisces is supposed to have formed the Star which led the Magi to the manger where lay the infant Christ.)

The Old Sheep sank to rest and dreamed on pillows grey and gold,
And the Seven Planets ruled the skies and watched the heavenly fold
Of lambs that roamed the spacious fields, far flung yet desolate
With Sibzianna as their guide, the Ram to keep the gate.

Happily played the myriad lambs in that celestial herd;
They followed down the velved roads where rushing movement stirred
The soft sheets of the universe; they felt the windways croon;
They trespassed through the veils of dawn and tracked the silver moon.

One night a little lamb strayed forth; no Shepherd saw him go
Out of the darkness strewn with flocks which glimmered pale as snow;
He wandered out beyond the reach of all serenely gay,
Intent on slipping down the streams that mark the Milky Way.

On, on he sped past world on world; o'er rippling floods of white,
Leaving behind a thousand years, a thousand points of light;
The hours swung measureless. On, on, past tracts of massing time
In nebulous immensity, unlimited, sublime.

He watched the seething ages whirl, the aeons' breathless race;
The shaping of Eternity; the abysmal rifts in space;
The days' triumphant entry to the centuries in mold —
He saw one dim great Figure wielding forces manifold.

Fearful he stayed his feet, for monstrous cycles came and went
Converging to one purpose, moved the mighty firmament
Toward one ending. One. And down futurity afar
He saw creation bend to One — led by a shining Star.

« Where have you been », the Old Sheep said, as the tired Lamb crept to bed
« And what have you seen ? » the Old Sheep said, — « The living and the dead;
The woof of life, the weft of death, the stigmaed hands of Him
Who holds the threads that bind the moon and Keep the solstice trim ».

I heard a voice that cried, Oh Lamb; the old things pass away
And Sibzianna's light grows dim as Pisces gathers sway;
The myths of Babylon recede, the wail of Ichabod —
No longer Sheep — henceforward ye — are Chosen Suns of God ».

(1) President, Poetry Circle, Lyceum Club, London. Reprinted from
« The Lyceum Book of Verse », edited by Mollie Stanley-Wrench, (Methuen
and Co., London).



Favourable Elements for Nov.-Dec.

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 : Nov. 21st, noon; 24th, morn; 25th, afternoon; 26th morn; 30th morn; Dec. 1st all day; 3rd morn; 5th even; 6th after; 9th all day; 13th after; 15th morn; 20th after.

Unfavourable Days and Hours. — Nov. 21st even; 24th after; 25th morn; 27th night; 28th even; Dec. 2nd after; 3rd after; 4th morn; 5th morn, noon; 7th even; 8th even; 11th after and even; 16th even; 17th morn; 19th early morn.

ENGAGEMENT AND MARRIAGE. — Favourable Days and Hours for matters pertaining to Affairs of the Heart. — Best Day of the Month for a Man. — Nov. 25, after. Best Day of the Month for a woman. — Nov. 30, night and early morning. Other good days. — Nov. 21 Dec. 8 morn.

Unfavourable Days and Hours. — Worst Day of the Month for a Man. — Dec. 14. Worst Day of the Month for a Woman Dec. 19. Other bad days. Dec. 7.

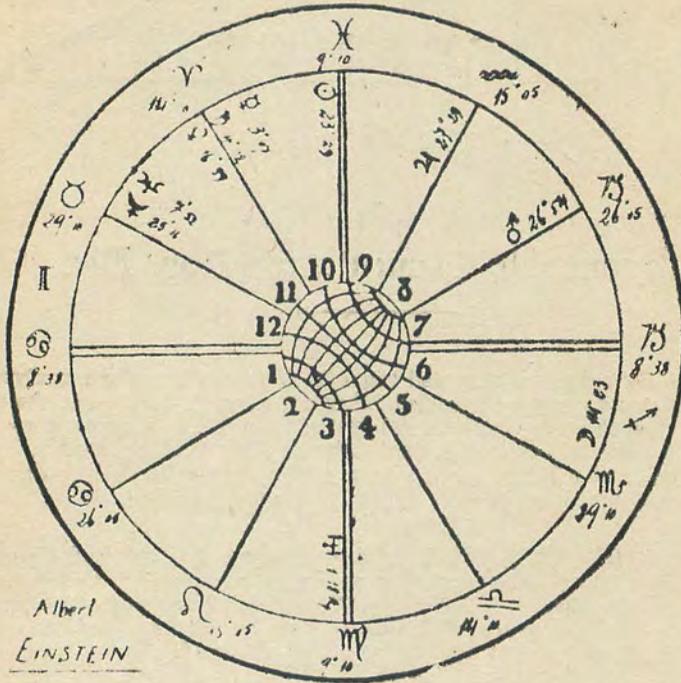
BUSINESS AND FINANCE. — Favourable Days and Hours. — Best Day for Finance — Nov. 25. Best Day for Steady Business. Dec. 19 after. Best Day for New Venture or Speculation — Dec. 8. Other good days. — Nov. 30, Dec. 13.

Unfavourable Days and Hours. — Worst Day for Finance. — Dec. 11 — Worst Day for Steady Business. — Nov. 28, even; Worst Day for New Venture or Speculation. — Nov. 24, after. Other bad days. — Dec. 14, Dec 19.

VOYAGES AND LONG TRAVEL — Favourable Days. — Best Day to Start. — Dec. 8, early morn. Other good days — Nov. 25.

Unfavourable Days — Worst Day to Start — Nov. 30 even. Other bad days — Nov. 24, after; Dec. 20, morn.

SURGICAL OPERATIONS. — Arrange if possible between Nov, 22-24, and Dec. 10-20. Most favourable Day and Hour — Dec. 15, noon.



		ASPECTS									
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Horoscope of the Month

ALBERT EINSTEIN

(World-famous mathematician and physicist, promulgator of the « Einstein Theory of Relativity », for which he received the Nobel Prize)

This horoscope has been chosen for its interest with regard to the newly discovered planet Pluto, concerning the signification of which astrologers are now carefully working. One of the theories which is coming to the front — especially in Germany — is that of considering Pluto as the octave of Mercury, even as Neptune is of the Moon and Uranus of the Sun. If this be so, it may be of special interest to see if the position of Pluto in Einstein's horoscope will help to determine if the « Einstein Theory » is correct, now that it has been contested and modified by higher mathematicians all the world over.

In this theme, Pluto plays a very prominent part. The planet is in sextile with the Sun and with the Mid-Heaven, both of which are indicative of renown, and the Sun is in Pisces, often associated with a desire for publicity and the knack of gaining the support of others. Pluto is also in trine with Mars, the planet of energy, in Capricorn, a sign of serious thought, and in House VIII, which deals sometimes with initiatory mathematics. Mars in Capricorn in VIII is a very self-centred and often cock-sure position, but that need not be emphasized; the close relationships with Pluto of Pluto to Sun, Mid-Heaven and Mars must be given their full weight.

But not all the aspects of Pluto are favorable ! It is sharply and most evilly aspected to planets in both the Houses of Intelligence, both that of Reason and that of Higher Thought. This is highly important. Pluto is in square with Uranus, planet of discovery, in House III, the House of the Lower Mind; and is also in an evil square with Jupiter, planet of religion and of just thinking, in the House of Philosophy. Whether we are justified or no in regarding Pluto as a determining factor in this horoscope, the fact remains that the planet is in vigorous affliction to the Houses of Thought and, as is known, serious afflictions of Mercury or Saturn to these Houses indicate erroneous thinking. Thus the horoscope shows fame, energy, desire for renown, and mathematical grasp, but also danger of elaboration of detail on a false basis (Pluto square Uranus in Virgo in House III), and without full understanding of the philosophical truths which lie higher than mere calculation (Pluto, square Jupiter in Aquarius in House IX).

The horoscope shows an agreeable personality, but this is cultivated rather than natural, Cancer is on the Ascendant and the Moon as Ruling planet is in Sagittarius — both favorable, Aries ruling the House of Profession, and the House of Friends shows the intention to achieve reputation through the help of friends; Venus and Neptune in this latter House, the one in Aries and the other in Taurus, show that advancement in life will be as carefully calculated as any problem in mathematics. It is most unquestionably an intellectual horoscope, but rather that of an able and shrewd thinker than that of a scientist, and, effectively, the Theory of Relativity was well known long before Einstein; the work of the latter having been to apply it and to make it popularly known. In this regard, the position of Pluto to the planets in the two Houses of Intelligence commands attention.

On Cycles

OVE TUVESON

II - The Tetrad or the Four Quarters

ALL THINGS in creation contain or consist of four principles or parts which are necessary for the manifestation and continuation of life. Ever since most ancient times, these four principles have been symbolised in different ways and systems among different people.

These four principles may be illustrated by a simple diagram — a Zodiacal circle within a square. The four cardinal signs Aquarius, Leo Taurus and Virgo are opposite each other and if we connect the two masculine signs : Aquarius and Leo by a straight line and similarly connect the two feminine signs : Taurus and Scorpio, the two lines cross each other at *right* angles, thus indicating the proper relation of the two opposites.

We should remember that the signs Taurus and Scorpio have each a double significance; Taurus is represented either as the Ox (=bondage) or as the Bull (=Vitality); Scorpio is represented as the deadly Scorpion, on the lower plane, but on the higher plane by the *Eagle*, thus indicating that the life-function may and eventually will raise man by transmutation.

Aquarius, as the *center* of the *first* quarter of the Tetrad, represents the « Divine Spark » in its direct relation or connection with the Cosmo-Spirit. Therefore, this first principle is unchanging or fixed; while the three Taurus, Leo and Scorpio are always in motion. *Motion* or friction makes *heat*; heat causes *expansion*; this is *growth* and growth is manifested *life*. All this were impossible without the « division of the *one* » Spirit; for the Cosmo-Life vibrates rays or sparks in *all* directions continually. We can do no mathematical work with only the unit; neither can the Cosmic Spirit manifest in all diversities without being diffused.

The second, the third and the fourth principle issue from the first; but all the innumerable billions of multiplied tetrads are within the great ONE, the Macrocosm.

One dividing into its two opposites causes action. The united activity of the *Two* opposites results in the *Third*; the third makes a balance and a link between its two originators and the three as a «three-unit» cannot remain static or inactive, but their incessant activities constitute the *Fourth* aspect of the tetrad, making a perpetual or eternal life-manifestation.

Moses symbolized the meaning of the tetrad by the *four* hebrew letters JHVH (the tetragrammaton). This is «the lost word» and the sacred name which the Jews forbade themselves to pronounce (because they could not). A few are beginning to learn what it means to properly express that name. Its meaning has been given as : *I am; I am that I am; I will be what I will to be; I am it; I will become*, — all of which are quite correct. For it means the source of the real

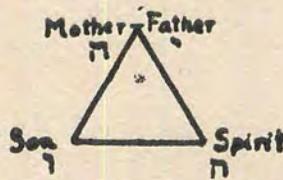


Fig. 1 The Holy Trinity both as Triad and Tetrad

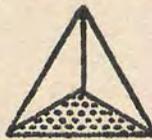


Fig 2. The Tetrahedron

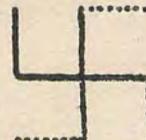


Fig 3 Cross and Swastika

or higher and complete *I*, the God-spark, the Spirit-entity or the Christ in man.

The reduced number value of the word « Christ » is *four*, thus :
 CH + R + I + S + T + O + S = 1480, 1 + 4 + = 13,
 600 100 10 200 300 70 200

1 + 3 = 4. The reduced number value of the tetragrammaton is TWICE *four*, thus : H + V + H + J = 26, 2 + 6 = 8. Eight
 5 6 5 10

is the first cube of whole numbers, and 888 is the number value of the name *Jesus*.

The « Holy Trinity » is also a tetrad; because there, the Father-

and-Mother principles are put together and considered as *one*, and the first of the Trinity (Fig. 1) Geometrically, the tetrad is represented by the square, which has *four* equal sides, *four* right angles and *four* corners. Also by the Tetrahedron (Fig. 2), for this solid has *four* equal surfaces, *four* corners and *four* times three equal angles. The cross and the swastica (Fig. 3) also represent the tetrad.

A circular serpent, biting its tail, is an old and significant symbol, which among other things, also refers to the Zodiac. The division between each round or cycle of development is then where the serpent's head and tail join, or where the sign Aries and Pisces meet. Moses indicated this when he wrote (Gen. 3 : 15, R. V.) : « The seed of the woman shall lie in wait for thy head and thou shalt bruise (sting) his heel » (tail). These words, which refer to the transition from one cycle to another, may be interpreted in two different ways, according to which zodiac we are considering; for, in the Cosmo zodiac we move through the signs in the opposite direction to that in which we move in the smaller zodiac. Therefore the circle — serpent represents two different zodiacs — an important symbol but often overlooked.

Our Earth carries us through the zodiac signs from Aries (head) to Pisces (feet, tail), which means that we are under an influence that moves down-ward; we swallow ourselves or are swallowed by the law of « the wheel of rebirths ». But our Sun carries us through the Cosmo-Zodiac, from *feet* (Pisces) to *head* (Aries); that is : to be under the influences from the greater spheres is to move upward, to expand, to be broadminded; then we learn to stand and to walk by ourselves instead of depending upon others, (compare with Revel. 3 : 16). The circular serpent with tail in mouth is a good symbol of these two opposite influences; either to be caught, swallowed and put into repeated bondage, or to be extricated and liberated.

The authors of the Old Testament knew very well that they were near the end of a great Cycle or Age; and the New Testament writers knew that the new great Cycle had then begun. This great Cosmo-Cycle is « The Age of the ages » mentioned in the Bible, (see Eph. 3 : 21, Heb. 13 : 21, R. Ver.), and contains about 25,920 years.

Ill-health is a discord. To live in good health, there must be character-harmony.

The Astrological Parts

A. VOLGUINE

I

IN SPITE OF SOME ERRORS, Astrology in the Middle Ages was often more profound than is the Astrology in common use today. Knowing only the Seven Sacred Planets, old-time astrologers were able to make more detailed predictions than we do, even with the Nine Celestial Bodies (ten, if Pluto be employed), with our Sensitive Points, our pre-natal horoscopes, our Symbolic Directions and all the other discoveries of our epoch.

It is not in the line of constant novelty that we should strive. Primarily we should be well acquainted with all the methods of the Middle Ages, even of those now ignored or forgotten, and we should study the works of the Masters, who have never been outclassed. The modern science of Astrology has brought exactitude and precision; that of the Middle Ages possessed a depth of insight which is utterly unknown to our day. Before driving too far ahead, it is essential that we should endeavor to link together the profundity of the ancient methods of interpretation and modern of calculation.

Of the forgotten factors once widely used in Astrology, the most important, undoubtedly, is the series of Astrological Parts. It is rare, nowadays, to find astrologers who use them, and I can affirm that there is not a single modern astrologer who uses all the Parts employed by the ancients. The Parts employed by the Institut Astrologique de Carthage, and those employed by Monsieur Gama, of Metz have only a relative relationship to the ancient Parts, properly so called. They are essentially modern, and established upon a different base than those of olden time.

In the Middle Ages, the Astrological Parts were associated with the Houses. Divided thus into 12 Groups they gave additional precision to the indications of the Houses of the horoscopes, whereas the

Parts as employed by modern astrologers are usually purely planetary, their relation to the Houses being accidental.

The Arabs seem to have been the first to establish these Parts or « Fortunes », as they are sometimes called, and, since many of them are not generally known and rarely found in any astrological text-book, it may be useful to the readers of THE SEER to have a complete list. According to Alcabitius, they are named as follows :

HOUSE I. — 1) *Part of Life.* In a diurnal (1) birth, apply to the Ascendant the arc between Jupiter and Saturn, in the order of signs; if nocturnal, the arc of Saturn to Jupiter. 2) *Part of Hyleg or Viability.* From Aries 0° to the New or Full Moon immediately preceding birth; apply to Ascendant. 3) *Part of Futures.* Diurnal from Moon to Sun; Nocturnal, from Sun to Moon; apply to Ascendant (which may correspond with the modern Part of Fortune). 4) *Part of Venus or Affection.* Sometimes called Stability. Diurnal, Part of Fortune to Part of Futures; Nocturnal, the reverse; apply to Ascendant. 5) *Part of Animosity.* Diurnal, from Mars to the Part of Fortune; Nocturnal, the reverse; apply to Ascendant.

HOUSE II. — 1) *Part of Goods.* From the Lord of the Second House to the cusp of the Second House, apply to Ascendant. 2) *Part of Poverty or Mercury.* Diurnal, Part of Futures to Part of Fortune; Nocturnal, the reverse; apply to Asc. 3) *Part of Happiness or Jupiter.* Diurnal, Part of Futures to Jupiter; Nocturnal, the reverse; apply to Asc. As the reader may observe, the Parts of Jupiter and of Venus, as set forth by Alcabitius, are nowise the same as the Parts bearing the same names occasionally used by modern astrologers.

HOUSE III. — 1) *Part of Brothers.* Diurnal, Saturn to Jupiter; Nocturnal, the reverse. Apply to Asc. The student will notice that the Part of Life and the Part of Brothers merely reverse the diurnal and nocturnal order. Such similarities occur frequently. 2) *Part of Aid from Brothers.* Diurnal Sun to Saturn; Nocturnal, the reverse; apply to Ascendant. The Third House has only these two Parts. Indeed, the House has altered its interpretative character with the changes of the times. Studies, literature, intelligence, and other meanings of this house (such as travels by land) have more importance in modern life than has the influence of brothers. Janduz has stated the cause for this change very clearly : « On reflection, this change in House meaning is less strange than it might seem. Until a century and a half ago, the right of primogeniture was absolute. The eldest brother succeeded to the title, the estates, to everything, and the younger brothers were dependents. It follows therefore that in many horoscopes, the health, fortunes and character of the eldest brother was of supreme importance. Now that the Laws of Succession provide a greater equality, the Third House is no longer to be interpreted as referring to the eldest brother mainly ».

(To be continued).

(1) A diurnal birth is reckoned from noon to midnight, therefore the afternoon and evening; a nocturnal birth is reckoned from midnight to noon, therefore the night and the morning.



PSYCHIC STUDY

Spirit Hands of Flame

ERNEST BOZZANO

III

THE NEXT CASE which I purpose to consider is drawn also from the special monograph on this subject by Sig. Zingaropoli (*Luce e Ombra*, 1910, p. 614-617) and is also well authenticated. It occurred in 1859, that is to say in the lifetime of many people now living, and therefore relatively recent. Sig. Zingaropoli quotes in detail the most important passages in the « narrative » of the occurrence, signed by the Mother Abbess and the Senior Professed Sisters of the Convent of the Franciscan Nuns (Third Order) of Saint Anne, at Foligno, in the Province of Perugia Italy, and which « narrative » is confirmed by other authorised witnesses, as will hereinafter be shown.

The deceased who manifested in the manner to be described was known as Sister Thérèse-Marguerite Gesta. She was born at Bastia, in Corsica, on Mars 15 1797, and was the daughter of a rich merchant. Being naturally of a contemplative nature, she renounced worldly ease and took the habit of a nun on the 24 th of October, 1826, in the convent mentioned, and there she died on the 4th of November, 1853.

These introductory details being given, we may now quote directly the narrative of Mother Marie-Victoire-Constante Vichi, the Mother Abbess of the Convent :

The 5th of November, the solemn rites were held, but on the 6th, the day that the Sister should be buried, instead of interring the body in a special place, as had been planned, it was decided to make for her a woden coffin (a thing which had never before been done in the convent) and to bury her in the common tomb of the Sisters. In the meantime, the Father Confessor of the Sister hood, Father Laurent, of Soléro, after having written some special private information concerning the deceased, placed the writing in a glass bottle which

he then laid beside the body, in the coffin. Following which, in the presence of all the Sisters, he pronounced the following words :

« I have not wished to speak to you of the special gifts possessed by her (the deceased nun), gifts with which God had favoured her, for the reason that, if she wishes, she can make herself heard ».

Three days after the sister's death, a plaintive and melancholy voice began to be heard in the cell where Sister Thérèse had died, or in the rooms on either side; at the beginning, little attention was paid to this, it being regarded as imagination on the part of timid and easily frightened Sisters.

But on the 16th day of November, at 10 o'clock in the morning, Sister Anne-Félicine Menghini, of Monte-falco, one of the Choir Sisters, more courageous than her comrades, went into the Linen Room to carry out some duties, there, which had been assigned to her. Even while she was climbing the stairs, she heard a stifled plaint, and thought that she recognized the voice of her deceased friend and partner in work — Sister Thérèse-Marguerite. This voice became clearer when she reached the Linen Room. Though alarmed, Sister Anne-Félicine took courage, and thinking to herself : « There must be a cat shut up in one of the linen cupboards ! », she went forward quickly and opened one of the doors,

There was nothing !

Again the sound was heard, but at another place. The Choir Sister opened that cupboard also, but nothing strange was there, and she closed it, at the same time hearing the wailing sound in a third cupboard, which again she opened, with like result.

« Jesus ! Maria ! » exclaimed the frightened Sister, « What can it be ? »

She had scarcely uttered the words, when she heard the hollow voice of the deceased, together with a painful sigh which accompanied the cry :

« Dio Mio, how I suffer ! »

Sister Anne Félicine, fully recognising the voice of the dead woman, trembled and grew pale — as she tells. None the less, taking courage, she put the question :

« And why ? »

To which the deceased answered :

« Because of poverty ».

« Why then ? » queried the living nun, astonished, « Where you then so poor ? »

« It is not for myself », the voice of the dead woman answered, « but for the Sisters. Take heed ! »

At these words the room became full of a dense smoke, and what seemed to be the shadow of the deceased passed forth from one of the cupboards in the direction of the staircase, speaking all the while, though Sister Anne-Félicine declares that she was too frightened to be able to understand the words.

Arrived at the door, the shadow said loudly :

« This is a mercy ! I shall return no more, but « in sign of this... »

And, so saying, the phantom struck the door a sharp blow; almost immediately the smoke disappeared and the atmosphere of the room became clear.

Here follows a description of the agitation which the news produced in the convent. The narrative then proceeds :

The Sisters all ran to the Abbess' room, where was Sister Menghini, in order to hear from her own lips the full account of what had happened. The Choir Sister repeated, again, exactly the events which had passed, and the Sisters, seizing upon the words « in sign of this... » and noting that the deceased had struck a blow on the door, cried :

« She must, then, have left some sign ! »

« I — I don't know », answered Sister Menghini, « I was too frightened to look ».

Then the Sisters, all together, went to the room and examined the door, and there they found graved in on it the imprint of the hand of Sister Thérèse Marguerite, in a manner more exact and perfect than could have been done by the most expert artist, by the means of an iron hand heated red-hot.

The report goes on to relate a dream which came to Sister Anne-Félicine Menghini the night following this occurrence. The deceased appeared in a vision, and asked the sleeper to convey to the other Sisters her thanks for their prayers. Then she added :

« You have thought of effacing the imprint of my hand from the door. You will never be able to do it, not even if you call in the help of other people. This is a sign of mercy, of warning, and but for this, I should not have been believed. »

The Archbishop of Foligno having learned what had passed, required that a full report, before attested witnesses, be prepared, and this was done on the 23rd day of the same month.

Thereafter, under orders of authority, the tomb was reopened, the body lifted from the coffin and the hand applied to the imprint which had been made on the door; eye-witnesses, specially invited to attend, all signed an attestation that the dead hand fitted the burned scorch-mark on the door. Thereupon the mark was covered with a veil, and sealed, the door was lifted from its hinges and put in a place specially reserved. Later, by the Archbishop's permission, the seals were raised and the veil lifted, in order that the Burned Hand might be shown to the faithful. Later, as a further precaution, a frame was nailed to the door to hold a piece of glass to cover the imprint, forming, as it were, a glass door which could be locked. Thus the Hand of Fire remains enclosed and preserved from injury... This report is signed by the Mother Abbess, by Five Professed Sisters and a Sister-Vicar.

Under date of July 2, 1870, further witness was given by Father Vincent Amoretti of the Preaching Friars and Father Joachim Prior Medori, the Pro-Vicar General. Finally, a special further investigation was conducted by Father Joseph Sensi, Warden of the Brothers Minor, called in by the ecclesiastical authorities as an expert. Under date of April 4, 1871 he affirmed : « The report of the Ab-

bess of Ste. Anne is in full agreement with the statements of the witnesses, the occurrences may be considered as beyond doubt, having taken into consideration all the antecedent, concomitant and succedent circumstances of time, place and persons involved, according to the rules of Catholic morals and of critical exactitude ».

It is evident that this case is also confirmed by impregnable witness; again, the report was written immediately after the events had happened, and gave rise to careful investigation, ordered by high ecclesiastical authority, in which investigation we must take note of the very unusual and remarkable detail of the opened coffin in order to establish the identity of the imprint with the hand of the dead nun. Again we desire to point out that this is not a matter of several centuries past, but relatively modern, and in our own lifetime.

Very clear and detailed photographs have been taken of this brand showing the hand clearly engraved into the wood, with the very characteristic feature that the tips of the fingers are more deeply scorched in, as a result of the application of the hand of the phantom. This point is exceedingly interesting as a further basis of proof, for such a result could not have been obtained by any such method as a metal hand heated redhot. In other words, to achieve this result, it would be necessary to suppose that such a supposed hand of iron be forged or moulded with the fingers in this partly bent position, and, even had this been so, it would not have been possible to press the palm inwards so as to obtain a complete imprint or scorchmark of the fingers and the hand. I mention this merely as a critical digression, for it is utterly unlikely that there could have been in the convent an iron hand sculptured or moulded with such delicacy and exactness, merely for the use of some Sister who desired to play a trick; nor can it be conceived how this hand should prove to be an exact reproduction of the hand of the deceased.

I desire to point out, further, that, in the case of this phenomenon, we must take account of the « Direct Voice », and this with a timbre and intonation which was immediately recognized. We must also not overlook the circumstance that — according to the report of the Sister who was the principal witness — the phantom manifested in the middle of a little cloud of ectoplasm, which she described as a thick smoke ». In modern experiments in mediumistic materialisation it is observed that a little cloud of ectoplasm always, or nearly always, precedes the actual manifestation of the objective phantom. Hence, the remark of the clairvoyant Sister who knew nothing of such procedure concerning the « cloud of smoke » which preceded the actual

appearance of the phantom, adds a strong testimony of proof of the truly super-normal character of the phenomenon.

In the following case, the imprint of the hand of a phantom — this time unseen — and which was left upon the cheek of the percipient, may be explained by the hypothesis of « stigmata produced by emotional auto-suggestion ». The case was investigated by the well-known psychic authority, Mr. Frank Podmore, and may be found in the *Proceedings of the Society for Psychical Research Vol X p. 204.*

Under date of February 10, 1890, Miss « M.P. » wrote to the Society for Psychical Research in the following terms :

My sister and I slept in the same room, on the top floor of our house, on two little beds not more than a yard apart from each other. Three years ago (I was then 20 years old, and my sister 18), I was awakened with a jump, with a horrible feeling that there was some one in the room. Almost paralyzed with terror, I lay still for several minutes, dumb with fright, but at last I managed to call my sister.

She, in a thin trembling voice of utter fear, asked :

« Who is in the room ? It seems a century since I woke up, but didn't dare speak »,

Just at that minute an icy hand pressed my cheek. I screamed, but could not get out an intelligible word to tell my sister what had happened.

A second later she cried out :

« There's a hand on my face ! »

Seized with panic, we hid our heads under the bed-clothes, screaming for help with all the force of our lungs.

My brother ran in, almost immediately, and we told him that there was someone in the room. He searched every corner, looked under all the furniture — all in vain.

During the search, my sister complained of a violent sensation of burn on her cheek. The gas having been turned up higher, we saw, on one side of her face, a very vivid red mark, which rapidly took the form of a hand, with the fingers open.

Twice, after that, at intervals of about a month apart, we were both awakened simultaneously, seized by the same horrible sensation of some Being in the room, a feeling which had the effect of paralysing speech for some time; and once we saw the Being in question in the little space between the two beds.

Mr. Podmore visited the two percipients in order to question them concerning their collective experience. From his report I quote the following passages :

...The manifestations happened four times, at intervals of two or three weeks apart. In the second, both sisters had a very lively impression of a Presence in the room, they were awakened with a start, prey to an active terror, but they saw nothing. The third time, Miss P. saw a vague form, a clouded shadow. The fourth time it was the younger sister who saw the Shadow.

...The imprints of the fingers on the face of Miss E.P. (the younger sister) were very clear. Since they were found on the side of the face on which she had not lain it is impossible to attribute this to any folds or impressions of the pillow-covers.

The members of the Committee for the Census of Hallucinations (from whose report I have taken this case) explained the imprint in question by comparing it to other imprints permanently or temporarily marked upon the human body as a result of auto-suggestion. Perhaps, in this case, the percipient being in a state of terror, we may admit this hypothesis tentatively, remembering that we must consider at the same time other imprints received on cloth, on wood and similar objects, as in the preceding cases which I have cited. But in these four former cases, none of the percipients were in an emotional state, and none thought of the possibility of any phenomena of this nature. It is in the consideration of this fact I am led to believe that — even in this present case — the hypothesis of « stigmata » does not give the real cause of the phenomenon.

Yet, if we set aside the hypothesis of auto-suggestion, we must draw attention to a very embarrassing circumstance. This is that the elder sister, or the first percipient, who had been touched upon the cheek by the same phantom hand, did not receive any sensation of burning, and there was no sign or mark of the hand upon her face. How can we explain that, a moment after, the same hand when placed on the face of her sister, gave the pain of a burn and left the mark of it ? It is to be noted that the elder sister spoke of an « icy hand », which might explain why the phantom hand did not burn and left no mark, but then how came it about that burn and scorch-mark should have happened a minute later, to the other sister ? It must be admitted that the hypothesis of « stigmata by auto-suggestion » apparently takes the lead in the present case.

Although we have set this forth as clearly as possible in order to give full scientific justice in the research for causes, I repeat that I do not consider that the real cause for this phenomenon is to be found in the « stigmata » hypothesis. It is possible that the opposed sensations felt by the two percipients may be explained by a rapid change in the ectoplasmic condensation of the phantom hand, resulting from a sudden modification of the vibratory tonality of the ectoplasm during the time that the hand was placed on the faces of the two percipients. This vibratory tonality, under certain circumstances, seems to be very much more intense either than living or inanimate matter, and as a result — like fire — it should destroy living animal

or vegetable tissue; which would give rise to the phenomena of the Spirit Hands of Flame. I take this occasion to remark that the hypothesis which I propose to develop at the close of this brief study will be founded on the undoubted vibratory intensity of ectoplasmic fluidic substance; and that it is by this means that we shall be able to explain the phenomena of « supra-normal brands of Hands of Fire ».

It may be well to summarize, in this report, a well known case in England, although it contains many perplexing details, by reason of the conditions under which these occurred, but who shall undertake to define the limits of supranormal manifestations ?

The case was first published in 1823 by T. M. Jarvis, in his book « *Accredited Ghost Stories* », the percipient having then but recently died. It is of importance in this case to note that the matter has been recently authenticated, Mrs. Crow, in her book « *The Nightside of Nature* » (of which a new edition has just been published) speaking thus of the matter :

Concerning the case of Lady Beresford, I am in a position to affirm that the members of the family confirm the authenticity of the facts as given. One may say the same of the family of Lady Netty Cobb, who, at the death of Lady Beresford, removed from her wrist the ribbon which she had always worn since the day that the phantom of Lord Tyrone had appeared to her, always with the intention of hiding the indelible imprint or scorch-mark placed upon her wrist by the hand of the dead.

I will set forth the earlier happenings which led up to the strange event, mentioning that the account of the facts, as at first published, had been dictated by Lady Beresford herself.

Lord Tyrone and Lady Beresford had been friends in earliest childhood, and had been brought up together under rigid orthodox rules. Later in life, both came under the influence of different — and even hostile — religious teachings, which, naturally, gave rise to mutual discussion, and they entered upon a solemn compact; whichever of the two should die first promised and vowed that, if God would permit, he or she would appear to the living to declare which was the religious faith most agreeable to God.

Some years later, Lady Beresford married, and had no further opportunity to meet her childhood friend. But one night, waking suddenly with a start, she saw Lord Tyrone standing beside the bed. He told her that he had died the day before, at 4 o'clock, and then rapidly sketched out the principal events which would come to pass in Lady Beresford's life (every one of which predictions came true). Lady Beresford then continues her account in the following words :

I said to him :

« Tomorrow morning, when I get up, how can I convince myself that I have not dreamed all this ? »

« You will receive the news of my death tomorrow. Is not that sufficient proof ? »

« No, » I answered, « There are prophetic dreams, and I shall end by believing that I have had a dream of that character. Give me a material proof of your presence »

« You shall have it ! »

He lifted his arm, and the very heavy curtains of the bed, of red velvet, were thrown violently on the further side of a hoop of iron which formed part of the canopy.

« There, » he said, « you will be convinced by that, tomorrow; no human hand could do such a feat »,

« Yes — waking I could not do it, but sometimes in sleep one gets unusual powers. I might still doubt, »

« Here is a note-book, then, I will write in it; you know my signature ». And he seized the pencil and wrote his name in the book.

Again I answered :

« Waking, I could not imitate your signature, but in somnambulism, such things are possible, Tomorrow I might think it had happened thus ».

« You are not easy to convince ! » he cried, « What proof, then, can I give you ? I might touch you, but a spirit cannot touch a living person without leaving an indelible brand on the flesh ».

« If the mark is limited in its scope, I will stand the trial ».

« You are a brave woman », said he, « Hold out your hand ».

I did it, and he seized me by the wrist. The hand was icy, and yet the skin shrivelled instantly, the veins dried up and the nerves became insensible.

From that time on, Lady Beresford was always seen with a wide black ribbon around her right wrist, for the spirit of Lord Tyrone had told her that a sign thus given in the keeping of a promise, should remain hidden from the living. When Lady Beresford died, Lady Netty Cobb, her intimate friend, took off the ribbon from the wrist and found there the mark of the Burning, exactly as the deceased had stated in her narration.

This is the very remarkable case of Lady Beresford, exactly as it happened. As I have said, it seems sufficiently authentic. One is perhaps a little puzzled by the episode of the long conversation between the spirit of the dead and the percipient, and this tends to raise a doubt as to the authenticity of the case as dictated by Lady Beresford, for, in the general run of manifestations of phantoms who speak, it is to be observed that generally they only pronounce a few phrases, rarely more.

Yet we must admit that there are a few rare cases, well authenticated, in which long conversations between phantoms and percipients have been recorded, and this bids us reflect before circumscribing too hastily the limit of supranormal possibilities. I may mention that, by a happy coincidence, the next case on which I shall report also contains a detailed conversation between phantom and percipient; and this is an entirely modern case, confirmed in a Court of Justice.

(To be continued)

Evolution in the Archaic Eastern Records

BASIL CRUMP (1)

AN APPRECIATION

SINCE THE TIME of Mme Blavatsky, it has become increasingly evident that *The Secret Doctrine*, as outlined by that great pioneer, and which enshrines a most amazing amount of occult knowledge, is a work immeasurably greater and better adapted to Occidental minds than anything which has come from the Orient. It has been great enough to live in spite of its supposed interpreters, and to shake off its parasites.

With the possible exception of Sinnett and Crump, there has not been one single writer since the days of Mme Blavatsky whose influence has not been hurtful to *The Secret Doctrine*; and few indeed have been the modern writers who have been able to interpret Buddhism in a synthesis of Oriental philosophy and Occidental Science.

Basil Crump has proved himself able to do so. He has sought to summarize the Oriental system of Evolution — especially the evolution of the Human Races — as it was set forth by Mme Blavatsky. He has most loyally striven to make clear a subject of the most intense complexity. He has succeeded in rendering intelligible many of the Stanzas of Dzyan, which, as the author most aptly says, is : « the history of Cosmic Evolution in an abstract algebraical formula ». Working together with Mrs. Alice Cleather, one of the few living pupils of H. P. B. and Mr. Gordon Cleather, a Chinese and Tibetan scholar of note, Mr. Crump has thrown light on many a dark place. It may be said confidently that the central point of the teachings of the higher Oriental cosmology may be found summarized in this book. It would be unjust to say that the book is good « Theosophy », since

(1) Published under this name and to be procured from the « H.P.B. Library », Victoria, British Columbia.

the latter word no longer connotes what once it did, but it is a fine and noble presentation of Spiritual and Cosmic Evolution, as set forth in the Records of the East, Sanskrit, Tibetan and Chinese.

We present this as an Appreciation, not as a Criticism, and hence will make no comment on Mr. Crump's rather naive references to Henry Fairfield Osborn, or other anthropological matters. Yet, lest the reader should not at once grasp some of the references to « pre-mammalian Man », we may refer him to Mr. Crump's own foot-note on page 137 in which he says « the Fourth Race, only, was the first completely human species », so that Pre-Mammalian « Man » was not true « Man », which enables all to be made clear.

The book is of such importance, and should be read with such care that we feel that Mr. Crump's own presentation should be given, and, as restatement is a most perilous venture in such a case, we will quote only the chapter headings to the Stanzas. The striking scope and importance of the book will thus be grasped at once.

STANZA I. — *The Night of the Universe.* — This Stanza describes the state of the ONE ALL during *Pralaya*, before the first flutter of re-awakening manifestation. Such a state can only be symbolised in negatives; for, since it is the state of Absoluteness *per se*, it can possess none of those specific attributes which serve us to describe objects in positive terms, Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.

STANZA II. — *The Idea of Differentiation.* — The stage described in this Stanza is, to a Western mind, so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed, it must be remembered that all these Stanzas appeal to the *inner faculties*, rather than to the ordinary comprehension of the physical brain.

STANZA III. — *The Awakening of Kosmos.* — This Stanza describes the Re-Awakening of the Universe to life after *Pralaya*. It depicts the emergence of the « Monads » from their state of absorption within the ONE; the earliest and highest stage in the formation of « Worlds », the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom.

STANZA IV. — *The Septenary Hierarchies.* — This Stanza shows the differentiation of the « Germ » of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestation of the One Supreme Energy. They are the framers, shapers and ultimately the creators of all the manifested Universe, in the only sense in which the name « Creator » is intelligible; they inform and guide it; they are the intelligent Beings who adjust and

control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as « The Laws of Nature », Generically, they are known as the Dhyan Chohans, though each of the various groups has its own designation in the Secret Doctrine. This stage of evolution is spoken of in Hindu mythology as the « Creation » of the Gods.

STANZA V. How a World is Formed. In this Stanza the process of world-formation is described : — First, diffused Cosmic Matter, then as the « Fiery Whirlwind », the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a Solar Universe, a Planetary Chain or a single planet, as the case may be.

STANZA VI. Kwan-Yin, Mother of Mercy. The subsequent stages in the formation of a « World » are indicated in this Stanza, which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.

STANZA VII. The Parents of Man on Earth. This Stanza continues the history, tracing the descent of life down to the appearance of Man; and thus closes the first Part of the Secret Doctrine.

Part II, STANZA I, Beginnings of Sentient Life. The LHA, or Spirit of the Earth. Invocation of the Earth to the Sun. What the Sun answers. Transformation of the Earth.

Part II, STANZA II. Nature, unaided, fails. After enormous periods the Earth creates monsters. The « Creators » are displeased. They dry the Earth. The forms are destroyed by them. The first great tides. The beginnings of incrustation.

Part II, STANZA III. Attempts to create Man. The Descent of the Demiurge. The lunar gods ordered to create. The higher gods refuse.

Part II, STANZA IV. Creation of the First Races. Creation of Men. They are empty shadows. The Creators are perplexed how to create a *Thinking* Man. What is needed for the formation of a perfect Man.

Part II, STANZA V. The Evolution of the Second Race. The Sons of Yoga. The Sexless Second Race. The Sons of the Sons of Twilight. The « Shadow », or the Astral Man, retires within and man develops a physical body.

Part II, STANZA VI. The Evolution of the « Sweat-born ». The evolution of the three Races, continued. The Second Race creates the Third and perishes.

Part II, STANZA VII. From the Semi-Divine down to the first Human Races. The higher creators reject in their pride the forms evolved by the « Sons of Yoga ». They will not incarnate in the early « Egg-born ». They select the later androgynes. The first man endowed with mind.

Part II, STANZA VIII. Evolution of the Animal Mammalians. — The First Fall. How the first mammals were produced. A quasi-Darwinian Evolution. The animals get solid bodies. Their separation into sexes. The first sin of the mindless men.

Part II, STANZA IX. The Final Evolution of Man. The Creators

repent. They atone for their neglect. Men become endowed with minds, The Fourth Race develops perfect speech. Every androgynous unit is separated and become bisexual.

Part II, STANZA X. The History of the Fourth Race. The Birth of the Fourth (Atlantean) Race. The sub-races of the Fourth Humanity begin to divide and interblend, They form the first mixed races of various colors. The superiority of the Atlanteans over other races. They fall into sin and beget children and monsters. The first germs of Anthropomorphism and sexual religion. They lose their « Third Eye ».

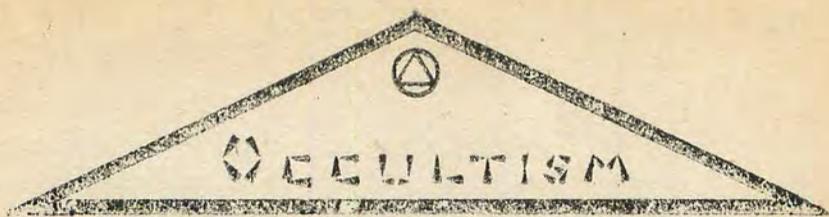
Part II, STANZA XI. Civilization and Destruction. The Lemuro-Atlanteans build cities and spread civilization. The incipient stage of Anthropomorphism. Their statues, witnesses to the size of the Lemuro-Atlanteans. Lemuria destroyed by fire, Atlantis by water. The Flood. The destruction of the Fourth Race and of the last ante-diluvian monster-mammals.

Part II, STANZA XII. The Fifth Race and its Divine Instructors. The remnants of the first two Races disappear for ever. Groups of the various Atlantean Races saved from the Deluge with the Forefathers of the Fifth. The origins of our present Race, the Fifth. The first Divine Dynasties. The earliest glimmerings in History, now pinned to the allegorical chronology of the Bible, « Universal » History slavishly following it, The nature of the first instructors and civilisers of mankind.

It is entirely likely that readers of the book may disagree with some of Mr. Crump's interpretations. They may think that the size of a statue is not a safe clue to the stature of a Race, since, by this test, the bas-relief on Look-Out Mountain would prove all Americans of the Civil War to have been 20 feet high, and, by the same test, every Pharaoh must have been just five times as tall as any of his subjects. A reader may raise his eyebrows at some of the figures in the Hindu chronology, as given, wondering how a race that has never been able to keep any recorded dates even of recent history correctly, can be so glibly sure of hundreds of thousands, yes, millions and billions of years ago. And « aeroplanes » is surely too modern as translation for « *Viwân* », used in a passage which deals with different forms of antediluvian magic.

But these are details. Mr. Crump presents his thesis with power and discretion. He brings a vast amount of new material to light, He has the gift of intensifying the value of what he has touched, and the book is packed full of suggestion and enlightenment. Its publication is a question of importance, and as such we have set it forward, to help it further to gain a full hearing.

F. R.-W.



The Methods of Hermetism

JOLLIVET CASTELOT

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II

LET US NOW EXAMINE in detail the successive points of the Hermetic Method. — The Theological Method, which is the most ancient of all, and which still endures (although attacked to the very marrow), advances by affirmations and by dogmas. It is essentially deductive in character.

The Philosophical Method, of almost equal antiquity, sets forward by processes of reasoning, and also by affirmations, which then are taken up and discussed by processes of reason. It is generally deductive in character although, more recently, this has given place to the inductive process.

The Scientific Method (which in its true sense first saw light in Europe in the Nineteenth Century) proceeds by experiment, aided by reason and by induction. It is constituted by a succession of hypotheses and holds itself to a rigid positivism, although, in principle, it admits an indefinite evolution.

The Hermetic Method goes back to the far distant past and appeared — without doubt — at the same time as the Theological Method, but its use was confined to a limited number of thinkers, by reason of the Mysteries with which it surrounded itself and the obstacles which it encountered. This method proceeds by experiment, by reason and by intuition, thus uniting the three faculties and appealing both to the Deductive and Inductive processes, to Objectivism as well as to Subjectivism; in other words, it forms a tri-unity of Religion, Philosophy and Science, thus constituting a vast synthetic positivism. This method, alone, is in rhythmic step with Evolution, without limit

to consciousness, intelligence or organism. It is spiritualist and materialist at the same time, since, according to Hermetic Method, Force and Matter are indissoluble, and their action brings Universal Dynamism into being.

Intuition — which is the link between the spiritual and the material — belongs essentially in the Hermetic frame, and it is by means of Intuition that Hermetism is able to penetrate into the Fourth Dimension of Space or even into the realms of Space of the «Nth » Dimension.

Intuition is the axis, the pivot, the centre, around which revolve Reason, Meditation, and Experience, which together go to constitute a real fact, conceived in thought or as number (order, or classification), susceptible of being employed in mathematical (and orderly) processes. It is by means of Intuition that a fact may be perceived in a direct and immediate manner. Thus is it a process which is at the same time subtle and naive, which enables the absolute to be understood in the relative, and which establishes the relationship between the subject and the object. It is for this reason that, in certain aspects, it is not always well adapted to demonstration to minds accustomed to think and to reason exclusively in the classical mode. This method requires a certain liberty of spirit and a boldness of intellectual grasp only to be acquired by a culture and initiation of a special character, able to throw off all intellectual prejudices and scholastic antinomies.

This Method, both speculative and intuitive, has permitted the establishment of the Metaphysics of Number. This is the rhythm which has its origin in the Eternal One, itself Changeless yet Ever-Changing and from Whom movement in Unity gives birth to Multiplicity, since the One is the point where Finitude and Infinity converge. Contraries fuse in a harmony which is the Harmony of the Cosmos, and attain that Equilibrium which is the Beautiful and the True.

This was the metaphysics to which Pythagoras gave definition, after his studies under the masters and adepts of the Egyptian Institutes, and his initiation in the Ancient Mysteries.

The Schools of Initiation of old had for their chief goal the instruction of those who showed themselves to be of superior minds (usually of the higher class), with the intention of developing in them not only their rational faculties but also their sub-conscious powers. Thus the brain, the soul and the spirit were all put under discipline, in such wise as to give elasticity and liberty to the intelligence and the affective faculties, explaining in what wise God was the source of all order

and of all love, so that mental speculation of the profoundest character and aspirations of the most enthusiastic type might be able to unite in a lofty faith and in a sum of knowledge as great as might be achieved at the time.

The history of Hermetism has been so often treated and repeated that there is no need to begin it anew. Let it suffice to mention that the Egyptian Mysteries, transplanted to Greece, gave birth to the Orphic Mysteries among the Ionians, though these latter could also claim descent from the Phrygian and Mithraic Mysteries.

Nearly all the great thinkers and the great philosophers, as well as the leaders in religious reform, were students of these Schools of Initiation. One of the most celebrated of them all was Pythagoras of Samos, who was born in 579 B. C. He built up a complete religious, philosophical and scientific system based upon Numbers, deriving therefrom a living mathematics of the Cosmos conceived as the objective manifestation of God. The Pythagorean doctrine was that of the Egyptian Initiation, and it would be impossible to conceive any other which can so fully satisfy the heart and the mind. The Pythagorean School endured for many long centuries, it was still a power during the first centuries of the Christian Era and gave birth to the Alexandrian philosophy, thereafter to true alchemy and to the Rose-Cross.

The books and writings attributed to Hermetic philosophy belong to very different dates and widely spaced ages. According to Vachérot, the best critical and historical authority on the Alexandrian school, the *Divine Pymander* and the *Sermon on the Mount* contain ideas and expressions unquestionably borrowed from Neo-Platonism and which seem to be of later date than Iamblichus, but it is impossible to speak with certitude on this point since it must ever be remembered that these writings do but reflect a very ancient tradition. This tradition is far earlier than the beginnings of the Alexandrian School, it can be traced to the 5th or 6th Century B. C. and this was the teaching which Pythagoras received. As for Plotinus and the Neo-Platonists in general, they borrowed right and left from the Hermetic doctrines, modifying them on many points according to the teachings received from many different Centres of Initiation, Egyptian or Pythagorean, but probably through oral tradition, only.

St. Clement of Alexandria enumerates 46 Hermetic works of importance which were in existence prior to the Alexandrian school; these may have been destroyed in the first destruction of the library

by fire, shortly before the beginning of the Christian Era, and they probably contained the complete teaching of the ancient secrets handed down by the Egyptian hierarchy.

The definition we have given of the Method of Hermetism leads us to define more exactly what is « Hermetism » itself. We may say that : *« Hermetism constitutes a general philosophy of Nature, viewed from an aspect which is simultaneously religious and rational ».*

As has been said before, Hermetism is therefore the Religion of Nature and of Science, and also the Science of Nature and of Religion. It is an idealistic positivism, a transcendent immanentism, and a unitarism in pluralism, for the simple reason that it is the essence of the contraries which it is able to conciliate.

In the Cosmos in its entirety it embraces Intelligence, Thought, Reason etc. and unites them to the intuitive faculties. These exceed the normal faculties of Man, yet, by them, certain thinkers may reach the threshold of a full comprehension of Nature, or of all that exists at any given present moment, through knowledge of the different characters of Space-Time.

It is important to remember that our present conception of Space, volumetric in character, or measured in three dimensions, is begotten by Space in Four or more. Dimensions, and this the reason why our apparent world is only the exterior development of an interior world, and why our understanding of it increases so intensively the more we plunge ourselves into a consideration of its inner structure.

Having thus given certain definitions of the Method of Hermetism, and of Hermetism itself, in the following article we may show some of the applications of Hermetism to Numbers, Alchemy, Astrology, Cosmology and other branches of philosophical and natural science.

(To be continued).

Satan and Standardisation

There is not much doubt that the modern movement to eliminate the individual, to kill the soul, to banish the spirit and to reduce a human being to a machine, is a definite process of evil. So ably conducted is this Taylorisation of humanity that it is difficult to avoid the belief that the Spirit of Evil leads the dance. It used to be thought that the theatre was the gate to Hell; it has now become evident that this gate is the factory.

The Land of the Shadow

CHARLOTTE GUYE⁽¹⁾

ONCE UPON A TIME there was a Kingdom entirely surrounded by high mountains and bounded by the Four Rivers. The mountains were so high that the Sun, in the course of his journey through Space, only cast a momentary glance at this Kingdom.

This realm was known to dwellers in other countries as « The Land of the Shadow ».

The inhabitants heard this name, sometimes, but did not understand it. They hardly realised the Shadow, for, since many generations back, they had forgotten that above them, far above them, the sky was blue. They had lost the power of raising their glance higher than their own level. How could they see the sky, when the mountains were so high ?

The first of the Four Rivers which bounded this land was known as the River Mirror; so calm and unbroken was its flow that all the sky was reflected in it. When the Sun passed overhead, the River Mirror itself glowed like the Sun, and the men of the Land of Shadow were glad to have the Sun with them. Yet it was but a mirrored Sun.

And when the stars came out, living their own marvellous life in the firmament of Heaven, and, they, too, were reflected in the River Mirror, the men of the Land of Shadow believed that they could capture this wonder of the stars. They named them, placed them in constellations and took a real pleasure in seeing them glitter in the water. They believed — these poor dwellers in the Land of the Shadow — that the starlight came from the water of the river, and they made adoration to the River Mirror.

When a man looked at his reflection upon the pellucid surface of the stream, the river mirrored dazzlingly the Divine Spark which is in the heart of every one, and it said to the gazer :

(1) Translated from « Cinq Petits Contes ».

« You are beautiful, you are marvellous ! »

And the men of the Land of Shadow adored the River Mirror which said to them that they were beautiful and that they were marvellous. All the dwellers of that country came to drink at the River Mirror, It was their God, for they could no longer see Him who dwells in the heavens, beyond the enclosing mountains, in light and in love.

The second of the Rivers was the River Strength, because, no sooner did one approach its banks, than all the forces of the body were revived and strengthened. Sometimes it was the blood which flowed more ardently in the veins; sometimes a faint heart which took courage. Many of the inhabitants of the Land of the Shadow — the men, especially, — went to drink at the very source of the river, and returned as with new life.

The third of the Rivers was the River Swift-water or the Winged River, so called for the reason that all those who approached it felt suddenly that their soul had wings. But not so many visited that stream, and fewer still were those who drank of its waters — only those who sought the flower of the Ideal.

Sometimes these adventurers tasted of infinite happiness when their wings carried them to lands which one can never see from within the confines of the Land of the Shadow. — But what despair to return, and to live far from the Light !

Those who slept quietly on the banks of the tranquil River Mirror looked at these daring ones with an eye of mockery, and said among themselves :

« It is better to feel one's feet than one's wings. »

Let us not say that they had reason for this statement, but it is not to be denied that wings are a luring peril to those who have no compass.

The fourth of the Rivers bore four names. It was called the River Unknown, for those who slept; the River Profound for those who approached its banks in terror; and the River Fecund for those who had the courage to drink its waters.

Of these latter, there were few.

From time to time, some man, having seen all that the Land of the Shadow had to offer him, came to the very edge of those deep waters and asked their secret.

Thereafter he became dumb, for the strange flood as it rolled onward murmured unceasingly :

« Keep silence ! Keep silence ! »

Thereafter one saw him pacing upon the banks of that strange river, grave and silent, his glance forever tinged with sadness. For he had come to know so many things !

But the others said :

« He is mad ! »

It happened so that once, in the Land of Shadow, there was born a child who seemed to come from a strange country. In his eyes, the Heavens were mirrored, and in his voice was the freshness of the higher air.

Some People looked at him — but the greater part did not notice him at all.

When he was with Nature, he seemed as a Prince in his own Kingdom. He loved the stones, the plants, the beasts and talked with them. His soul flew from flower to flower, from the daisy to the rose, and returned to him to whisper what the flowers had said. The soul went, too, to the sombre pine-tree, or listened to the rippling of the brook, and then returned again, gay or grave, according to what it had heard. For, in Nature, everything tells the truth.

One day the child looked at the mountains, his eyes full of homesickness for the country whence he had come, and asked himself :

« Oh ! What can there be on the further side of those mountains ? »

The bell which tolls for the dead heard these words and set itself to swing and to toll, slowly, slowly, always with the deep and grave tone which lifts upward and disappears in Infinity. And the soul of the strange child flew forth on the wings of these sounds towards the Unknown Country whither go all souls after their death. But it was not permitted to remain there, for it had left the still living body of the child in the Land of the Shadow; so it returned, and sang of all the marvels in the Land of the Beyond.

That evening, just after sunset, the strange child went to the very edge of the River Profound, and, taking some water in the hollow of his hand, he drank of it. His soul, frightened and despairing, shrank into the further corner of his heart.

But he spoke calmly :

« Be not afraid, O my Soul; I know, now, what is truly the Land

of the Shadow and I know where I am. But, O my Soul, do you not see, on the water, the three Angels which constantly give it its Light, its Force and its Hope ? Courage, then ! Fly forth to the Land of Light, and I will follow ! »

The soul obeyed, and carried the child to the Mysterious Land. Marvellous was the voyage !

First, he met the souls of those with whom he had lived in the Land of Shadow, and who had gone before. Further on, those whom he had loved, the sister-souls. Then, flying still further in the World of Light, the saints and great ones whom he had admired.

At last he reached the Kingdom of the Living Sun, where souls are nought but Love, and there, in the harmony of souls, he gave adoration.

But, at last, the time came when he must return to the Land of the Shadow.

From that day, he was no longer the same. No longer was he the strange child, stranger to other men. Now, he spoke with the souls of men even as he used to speak with the flowers. And, since he had brought back with him a Soul of Light and a Heart of Love, the ground grew lighter where he walked; and, when he talked to men, their souls illumined and their hearts grew warmer.

For, sometimes, the Heavens permit that a Ray of Living Sunshine shall come to Earth to aid those who live in the Land of the Shadow.

The Danger of Wireless

Recent studies of the human body, based upon modern discoveries of bio-chemical vibration, indicate that high potency currents, such as are used in wireless, are extremely injurious to bodily balance and to harmony, creating a hysterical recklessness, and a desire for noise and for speed, all of which are but factitious means to raise the normal vibration of the nervous system. Save for the use of ships at sea, all wireless and radio stations should be dismantled.

Long life is a matter which lies largely in our own decision. Just as we can train ourself to sleep or to waken at a given hour, so can we cause ourselves to die in a certain year. A profound conviction that we shall live to a green old age becomes a command which the will transmits to the body.

Invisible Beings in this and Other Worlds

FRANCIS ROLT-WHEELER

VIII — The Left-Hand Path

WITH MAN'S APPEARANCE upon the great circle of spiritual evolution on this Earth, an important change came. This was not the direct result of a divine and strictly arbitrary Creation, nor yet of a purely biological evolution, but was rather the outcome of these two forces, inevitable by the very conditions of existence.

Let us suppose a circle of which the arc of the left-hand semi-circle is the involutory arc, and the semi-circle to the right is the evolutionary arc, and that a spiritual force impinges upon the circle at the top, where the semi-circles or arcs join. It will be clear, then, that the point opposite, at the south pole, nadir, or lowermost point of the circle, will also be of special importance, since not only is it the point where the movement changes from the involutory arc to the evolutionary arc, where the form of motion changes from the descent to the ascent, but, at this point, it touches the line of current passing directly and diametrically through the circle, from Pole to Pole.

Still considering this circle, let us suppose that its circumference is divided into seven parts. Then, at the lowermost point of the circle, half-way through sector Four, appears Man, primitive and savage Man. It makes very little difference, for the moment, if this be taken biologically as the physical frame of Man rising upward from a lower point on the mammalian stem, or in the more occult sense of the point where early proto-human scarce-formed Races became Man; what is essential is that Man appears on the circle of evolution just at the point when the transverse current of the Poles may reach him, where he may receive an infusion of spiritual force, to be added to the vital energy constantly pulsating on the involutory and evolutionary arcs. Thus, receiving a new spiritual force, unknown to any creature less developed than Man, Man begins to spiritualise matter and to

ascend the evolutionary arc, thus advancing toward a conscious development of his soul and his spirit.

To put the matter tersely — in the onward movement of biological evolution it comes necessarily that a point arrives where the powers of progression become conscious, and this biological and psychological moment synchronises with the jointure of the arcs and the downpouring of a new spiritual force. Man is at this point; the new current — spiritual force, revelation, childhood in God, sublimated self-consciousness, call it what you will — awakens in him conscious soul.

It is not our intention to enter into this question any more fully for the moment, we have simply given this very brief exposé in order to be able to make clear what is the Right-Hand and what is the Left-Hand path. The Right-Hand Path, then, is that of spiritual ascent, the normal movement for a creature possessing a conscious soul, whereas for a creature with a conscious soul to return either to bestial conditions, or chaotic sub-normality, is the Left-Hand path.

Though a digression, it may be useful to consider for a moment the position of domestic animals (taking these as the most advanced) which are still on the descending arc of spiritual involution, though in biological ascent. They are approaching the lowermost point, of which we have spoken. Since a ray of force is not a solid bar but more like a slightly diffused ray of light, it is possible that the more advanced types of animals may come within the outer luminosity and may receive preparatory stirrings of soul-consciousness, which would explain many strange occurrences in animal psychology and behavior. For the purposes of this article, however, it is sufficient to state that Man receives this spiritual outpouring in the most direct manner; that his body and his brain are better adapted than that of any other terrestrial creature to make use of this new power; that the sense of higher consciousness is clearer in him than in any animal; that he understands better the difference between physical, mental and spiritual; and that it is his special privilege to realise his opportunities and to develop himself toward the Higher Planes by the aid of his own Free-Will.

We have no reason to believe that any species of animals has ever developed an organised worship; we have no reason to believe that any race of men or any country inhabited by men has ever been without worship. We may go even further and declare that wherever Man may be found, there will be found theology and demonology, sacred and impure rites, white magic and black. This is the preroga-

tive of Man. If — to return to the illustration of the circle for a moment — Man is at the turning at the pivot of the balance, ready to begin the slow climb of spirituality, then is his power of choice at the same time his greatest burden and his proudest reward.

In our preceding article we stated that « The Witch's Familiars » are the outlaws of Pride, and that « The Incubi » and the « Succubi » are the outlaws of lust. But it is highly important to take note that neither Pride nor Lust — especially when carried to extremes — are unconscious states. On the contrary, the former is a mental concentration, and the latter is a concentration of emotions in the sensual use of the word. Indeed, the Familiars and the Demons of Lust are more directly forms of conscious creations than are Thought-Forms or Artificial Elementals, since, in both the former cases, a human will has not been content simply to create a Thought-Form and to nourish it with his own vital force but it has desired, also, that this Thought-Form become the definite place of abode of an evil entity, conjured up for this very purpose.

Let us consider « the Demons of Lust ». Normally and frequently — especially in youth — the meeting with some person of the opposite sex will evoke natural desires, but if these desires act too strongly upon a physical body held too tightly under restraint, they may give rise to obsessing thoughts, visions and dreams. This is quite normal and natural, and many a saint, even, has suffered thus.

The second stage is more dangerous. Herein the enamored person — of either sex — exerts the powers of memory and of imagination to bring forward more and more vividly the remembrance of the person loved or to create a mental vision thereof, in order that this again may re-excite the sensual desires. This, sometimes, may become excessive, and the Thought-Form may become an obsession, one of the Black Watchers.

The third stage is graver still. This arrives when the person caught in the clutches of desire, either for some other person or for some morbid or monstrous satisfaction, deliberately invokes a true Entity of Evil to incorporate itself in the Thought-Form or Artificial Elemental already created, in order thus to build up a Living Shadow of the person loved, or a monstrous personification of the obscenity which his distorted erotism has provoked. This Living Shadow thus has two sources of life, the demoniacal life of the evil entity in itself, and the parasitic life taken from the Creator of the Thought-Form which it inhabits, and, being living, it can function in life.

With certain rites — by no means difficult in themselves, but peculiarly repugnant to any normal person — it is quite easy thus to create an Entity of Lust, and in some cases this may be entirely materialised. In traditional writings and by the Romans the name « Incubus » was given to a male Thought-Form inhabited by a demon, and which had been invoked by a woman; and « Succubus » was a female demon-form of this character. The process was well-known in Ancient Rome, and the Etruscan witches were commonly called upon to aid in the production of such forms. It does not seem necessary to pursue this subject further; it will be sufficient to state that there are numerous well authenticated cases in which several people at a time have seen these Demons of Lust, some of which were graceful forms of a supple and haunting beauty, while others were of a vile and clinging horror.

It may well be asked why these forms were more common in other countries than our own, and in times past. The reply is exceedingly simple. Since the basis of the « Incubus » or « Succubus » is a Thought-Form inhabited by a demon, it follows that a deep and firm belief in the existence of such demons is a prime necessity, for it is impossible to concentrate the thought and the will to obtain something in which one does not believe. A psychological state, then, is fundamental. Moreover, in order to give oneself over to diabolic rites, it is necessary not only to believe in the Devil, but also in the power of the rites, and, to be able to do so, the maker of black magic must put himself into a state which is especially receptive to that which is morbid and abnormal. Neither of these lines of belief is common in modern times, and since the psychological conditions are no longer present, it is difficult to find, nowadays, any well-authenticated cases of actual personal submission to the Demons of Lust. None the less, in certain monographs on teratology there may be found some curious references, but this goes beyond the limits of our subject.

It is not quite the same with « The Witch's Familiars ». Instead of remaining an echo of the past, of which we have only some more or less exact documents, the « Familiars » brings up a question of the most immediate importance, especially for Spiritists and Spiritualists. Already the danger has begun to make itself evident. To analyse this problem in all its details would exceed the limits of this article, but a few words are imperative, especially as this serves to illustrate the Left-Hand Path.

Always and everywhere the basis of sorcery lies in Imitation. De-

monolatry, or the worship of demons, is a reversed reflection of the worship of the god or God; the Black Mass is the true Mass said in mockery or foully paraphrased, an actual human body was substituted for the Symbolic Body; it was even required to have a wafer consecrated by the Church in order that it might be desecrated afterwards. The diabolic prayer is often the Lord's Prayer said backwards, the Sign of the Cross beginning from below and touching other parts of the body and so on; in short, the rites of sorcery are parasitic on some true worship, sacred, dignified and powerful. Thus, the greater the power of the true rite for good, the greater the power of the evil rite for evil.

Furthermore, Sorcery has always boasted of being « scientific »; it has always declared itself the keeper of the mysteries of the material and the sub-material worlds. Here again, the spirit of Imitation ruled, and in the same sense that the sorcerers imitated the priests, the wizards and jugglers tried to imitate the scientists and true magicians. As always, the only means whereby the False could live was by imitating the True. Having, as well, some knowledge of the laws and rites of the Black World of Goëtia, sorcerers did arrive at the production of phenomena; they could produce their « familiars », either by Black Magic or by smattering of science not understood by for it is very clearly an evidence of ignorance to prefer the false to the real, the glittering to the genuine.

Nowadays, prideful people, vain and anxious for riches, develop their mediumnistic gifts, fall into trances and welcome the arrival of entities of the lower grades, even though base. An uncontrolled trance-state, in an ignorant person or one of doubtful character, is but a door of entry for degrading or harmful forces. It is of the utmost importance to be able to distinguish the priest from the sorcerer, the scientist from the charlatan, and the medium who can attract the higher spirits from the one who is possessed by forces which are evil or simply stupid.

How, then, do such mediums act ? Exactly like the witches or sorcerers of olden times — by imitating the True. It is much easier to get into communication with lower spirits than with higher ones. It is quite possible to materialise an entity of the Lower Astral, and almost impossible to do so with one of the Higher Astral. Spiritualists perform a most important service to humanity if they exercise a rigid control on mediums, preventing stupidity and sham, and developing the field of human knowledge in this direction along lines which are either rigorously scientific or sincerely religious. To «seek for a sign»,

to hunt only for materialisations or other tangible phenomena is merely to give an opportunity to necromancy and to enable the sorcerer to take his place again in the social structure, but under another guise.

It is possible, moreover, for more primitive types of human beings to take the Left-Hand Path at an earlier stage of development. Bestiality or animality and Cruelty had their devotees, even as Lust and Pride. Nothing is easier than to smile indulgently at a « were-wolf » story, and to relegate it to the realm of the fabulous or out-moded. But it must not be forgotten that the belief is still vigorous and widely spread, taking many forms. Instead of the wolf, as in Europe, it is found with the polar bear, among the Eskimo; with the tiger, in Burma; with the seal, in the Hebrides; and with the wolverine or Indian Devil, among the Indians of Canada. A universal belief is never without foundation.

Were-wolf possession, or « lycanthropy », is only too terribly true. Not only has it been determined that there is an identification between man and beast, but it has been scientifically proved that a huntsman may send a bullet through the leg of an animal in the forest, and, at the same moment, in a near-by village, a man or woman will be wounded, also in the leg. Until recently this was thought to be a fable, but it is now known that a wound in the Astral Body will be felt instantaneously by the physical body — irrespective of distance — a medical condition known to doctors as « psychic repercussion ». It is not to be supposed that the man is transformed into a wolf or a tiger, it is far more probable that a man or woman, in psychic nearness to the animal world, may detach the astral self, which then becomes the obsessing entity of the beast. In fact, it is known that this can be done, experimentally.

Vampires constitute a still more troubling problem, since there is some evidence that this horror is beginning to return. In spite of censorship, it is known that both « were-wolves » and « vampires » are growing common in Soviet Russia, probably as a reaction against the mad political effort to educate human beings to have neither mind, heart or soul. The phenomenon is appearing almost exclusively in children and adolescents.

Let us consider in what « vampirism » consists. Like many evil things, it is an exaggeration, in this case, an exaggeration of vital receptivity. In life, the vampire draws away the vitality of the people whom he meets — consciously or unconsciously. If the vampire is strong enough, the sucking out of the vitality of another may bring

about the early death of the person victimised, husband, wife or child. In some cases, the vampire has exhausted the lives of several people, to his own benefit.

When death comes at last, partly by reason of this excess of vitlity and partly by the obsession of cruelty which has been engendered, the spirit is terribly « earth-bound »; it cannot leave the body. By reason of the vitality, moreover, the body putrifies slowly and under horrible torments, all of which the spirit must suffer, since, being earth-bound it cannot leave the body. To prevent this intolerable agony, the spirit of the vampire endeavors to prevent the decay of the body by giving it life through the Astral, and since the body of the vampire is evil, this nourishment must be by evil means, usually by blood. Some vampires draw up the breath of sleeping babies and sap their vitality thus, so that the babies die; others materialize sufficiently to make a body, or a head, or sometimes even a mouth without a head, needle-sharp teeth and sucking lips, alone, for drawing the blood of their victims. There are other forms, of which we need not speak.

In earlier ages, all this was known and believed, but somewhat blindly. In the last two centuries of materialism and sceptism, all was disbelieved. But careful modern study shows that the phenomena were real, though the causes were not understood. Vampires and werewolves, then, belong to abnormal psychic states, frequently epidemic in character and belonging to collective pathological psychology, wherein those who have taken the Left-Hand Path are more to be pitied than their victims.

In our next article, we shall deal with the Projections of the Astral Body, the Invisible Beings which dwell within us, and the strange discoveries which have been made in modern times concerning the different bodies of Man. In the concluding article of the series we shall take up the problems of the discarnate, and the conscientious work which is being done by the present generation to give a clear understanding of the Mystery of that Change which is called Death, and to provide definite evidence of Survival and the Life Beyond.

(To be continued)

The soul of man, in the body, is but as a light in a lantern, shining but dimly, and that according to the transparency or coloring of the glass.

Notable Books

Primitive Man

(Volume I of "A History of Experimental Spiritualism")

CAESAR DE VESME

(Rider and Co. London - 1916)

THERE IS A PECULIAR SATISFACTION in reading a first-class French author writing scientifically about magic and the super-normal. One may be sure that it will really be scientific in the best sense of the word — that is logical, reasoned and in concordance with the facts, and that it will also be « spiritualistic » in the best sense of the word — that is in admitting spirit and its coordinated activities without intrusion of this or that religious creed. It is unquestionably true that, thanks to a somewhat superficial folk-lore characteristic of the Nineteenth Century — by long odds the most superficial century of the Christian Era — a belief has been prevalent that religion was an outgrowth of Primitive Man's misinterpretation of natural phenomena. This belief was easy — and cheap ! Monsieur de Vesme demonstrates that the origin of religions is to be found in true « supernormal » facts, whose origin has not yet entirely been made clear, and that the study of these facts is of primal importance in all sociological investigation. The book is most emphatically an important contribution to modern knowledge, and English-speaking readers owe a debt of gratitude to Mr S. de Brath, the translator.

Myths and Legends of Flowers, Trees, Fruits and Plants

CHARLES M. SKINNER

J. B. Lippincott Co, Adelphi, London - 1918

Delightful in every way is this book, to be read by everyone who loves the People of Nature, and by all who find pleasure in allegory, legend and fairy tale. There is a mass of valuable inform-

ation in the book and it is presented in readable form and with a fluid and fluent style. There is scarce a tree, plant or flower which has not its legend here, culled from all corners of the Earth, and these will be of high delight to every garden-lover, or friend of the woods. But, alas ! Its value for easy reference is seriously crippled by lack of an Index containing all the vulgar and true names of the flowers and Trees, to be remedied, surely, in a second Edition.

Talks with Spirit Friends, Bench and Bar

John M. Watkins, London - 716

More and more do important books come out, showing communications with the discarnate, and these of sterling worth. This volume is a record of sittings in which over 200 discarnates manifested, of whom 87 were lawyers, while the greater part of the remainder were either public officials or Army and Navy officers. Many of the communications are of deep interest; Lord Brampton, Mr. Justice Kennedy, Lord St. Helier, Mr. Justice Bray, Dr. Blake Odgers, K. C., and other very well known legal figures in England have dictated — from the Other World — forewords to this series of sittings, stating what were the conditions that they passed through in the process of death, and what kind of a world it is in which they now find themselves. The book is evidential in the fullest sense of the word, and the evidence, being prepared by lawyers who know what constitutes legal evidence, is peculiarly clear and convincing.

Jimgrim — The Hundred Days

TALBOT MUNDY

The Century Co. New York - Dollars 2.00 and Dollars 2.50

In these two books of Talbot Mundy's, the occult element is not as strongly marked as in « Om » and « Black Light », but they are fully as adventurous and of really thrilling interest. The word « thrilling » is here used with precision — the books thrill. The work of Jimgrim in leading a lone hand against the Occult but Evil Master of the World holds a dramatic interest to the very last page. Jimgrim, himself, passes from the scene in a blaze of glory, but there is a tempting suggestion that Ramsden can get the clue to the Buried Cities in the Gobi, and we — personally — hope that Chullunder Ghose will

help him in the quest. Of course, if you don't read the books, you won't know anything about it. In which case, Dear Reader, so much the worse for you !

Lemuria

WISHAR S. CERVE

Rosierucian Press, San Jose, Cal - Dollars 2.50

The subjects of Lemuria and Atlantis, (of which continents the real meanings are not yet ready to be given to the world), will ever hold the charm of mystery, and any book along these lines is sure to claim attention. This work is clearly for the general reader and not designed for the student or the scholar, very many matters which are still under dispute are stated as confirmed facts, and the careful reader will use his own judgment on them. Yet, if the book increases popular interest in early « Races », and leads to a more profound study, it will have served its purpose.

In Defence of Magic

CATHARINE COOK SMITH

Rider and Co, London - 3/-

Let us not higgie about names ! The deeper side of magic is not touched on in this book, which is, in brief, a plea for the recognition of symbolism and ritual in modern education. But there is really original thought therein, the material has been worked over with judgment and even with sensitive perception. It is astonishingly scattered, and is nowise wrought into a complete whole, but passages, here and there are illuminative. The author should use these as notes for the preparation of a larger and more carefully thought out book in the subject, suggesting usable rituals, their applications to modern conditions, and their psychological value in the sensitising of the present rather dull-minded generation. There is a real piece of work to be done, here.

The whole teaching of what will happen to you personally, in the Life After Death can be summed up in six short words : You Will Go Where You Belong.



PREDICTIONS

National and International Astrology

New Moon, December 9, 10. 16 a. m., Greenwich
(For predictions prior to this date, see the October
Issue of THE SEER)

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GENERAL FEATURES OF THE LUNATION. —

For the world at large, this lunation is surprisingly favourable. Writing this in Oct., with three countries in the throes of forced elections, with war brewing in the Orient, and with a widespread unemployment problem rendered all the more bitter by unscrupulous demagogues, it is nothing less than amazing to see this peaceful and progressive position in the heaven. The conclusion which must be drawn is that the threatening conditions of the October lunation, and the riotous outbreaks of the November lunation will simmer down. This suggests that the World Financial crisis will have reached bottom, and that without anything very sensational, December will see a restoration of confidence. We desire to emphasize this, for it is a striking example of astrological forecast which is in direct opposition to the general forebodings for the coming winter. There is not a single affliction of any kind to the lunation. It is true that the New Moon falls within a degree of the second magnitude star Sabik, in the constellation of Ophiucus, but, while this star has none too good an influence, and frequently falls at a time when the difficulties are great, it has the character of giving moral courage. If, for example, its influence should act in such wise as to favorise simplicity of living, the elimination of useless luxuries and imitations in commerce, then the conjunction with Sabik must be accounted for good. Both for Western Europe and for the United States the outlook is peaceful with a definite movement on the part of European nations to establish friendliness, and a recovery of the slightly shaken financial prestige of the United States.

England. — The most striking feature, here, seems to be the rallying of the working classes, and the success of the government plan for the relief of the unemployed and the distressed. The winter will fall more rudely on the professional classes. The extremely

powerful trine of the lunation to Uranus in Aries in the House of Finance cannot well be judged otherwise.

France. — Not less striking is the favourable trine of the lunation to Jupiter in the third decanate of Leo in the House of Foreign Affairs. This might have been expected earlier, especially as the visits of the French premier to Germany and to America occurred in the October lunation. This trine will indicate a treaty or a final agreement which will establish a temporary settlement of international conditions.

Spain. — This lunation is emphatically favourable to Spain, falling in Sagittarius and close to one of the typically Spanish degrees. There is likely to be some change, for the situation is not yet stable, and there may be some serious currency problem — such as a bi-metallic standard — but the movement is for the better. The month is adverse to the royalist party.

Italy. — International relations will also occupy the attention of this country, and the religious question may be renewed. There is a menace of an accident in a tunnel, such as a cave-in, or a serious avalanche disaster.

Denmark. — There is menace of affliction to the royal family, sickness or death. The event is indicated as sudden and may be due to accident.

Germany. — Financial scandal of international character is probable, and this seems to be connected with spy system and propaganda; financed by an industrial party, not by the government.

Eastern Europe. — Renewed friction between Roumania and the nations on the frontier. Effort to awaken a Balkan conflict and to set the blame on Roumania.

Afghanistan. — Raids on the Indian frontier, necessitating a punitive expedition.

India. — Continued dissatisfaction with the result of the Round Table conference. Rise of a new Nationalist leader.

French Indo-China. — Rebellious spirit incited by Chinese agitators and masked under a religious guise. Imprisonment of the leaders.

Australia. — Severe drought, with renewal of financial difficulties due to inflation. Action leading to breaking contact with the British Empire.

United States. — Rather sudden restoration of confidence. Settlement of Oriental troubles. Boom on the Pacific Coast. Establishment of favourable relations with South America and noted improvement in Latin-American commerce. Death of a noted politician under suspicious circumstances.

A Practical Course
in the Oracular Sciences

The Tarot
Kabbalism

Astrology
Chirolgy

Hermetic Numerology IX

The Number Nine. — As Seven was the « Sacred Number » in manifested things, so Nine was the « Sacred Number » in spiritual things. It is essentially the Number of Initiation, and completes the Three Trinities. The Rose-Cross knows well the Mystery of Nine, and the three-ranged Rose is in multiples of 3, 6 and 9. As Dante shows, there is an infernal as well as a celestial initiation and there are 9 Circles of Dis and 9 Rings of Light. Curtiss most admirably points out the 9 which is formed in Greek mythological allegory by the 3 Graces, the 3 Furies, and the 3 Fates. This is the number of Solitude, of Silence, of Suffering and of Inner Victory, for it was at the 9th Hour that the Sublime Agony of the Crucifixion ended in the Glory of the Perfect Sacrifice Attained. It is the end of the cycle of inner development, and prepares for service, even as the child is 9 months in the womb of the mother and so prepares for life. Pages could be written to show the importance of 9 in all symbolism and in all the Initiate Mysteries.

The Occult Geometry of Nine. — There are several presentations. Two triangles, apex to apex, forming a figure like an hour-glass, with a third triangle above, apex upwards gives a figure susceptible of being interpreted with much detail. But a lesser known figure (from the Phrygian Mysteries) was in the form of a « W » crossed by a line at top and bottom. This could be interpreted in two ways, either as the central triangle receiving inspiration which thence passed to the two polarities, male and female; or the forces of the two polarities uniting and thus being able to send a mutual aspiration upward. The Octagon, which holds perfect manifestation in two worlds, reaches spiritual control when all is directed from a point in the centre, thus forcing a Point and Eight Radii, Nine in all.

Symbolic Concordances of the Number Nine. — It is next to impossible to enumerate all these. Note that the sum of all the digits, 1 plus 2 plus 3 and so on, makes 45 or 9. If any number whatsoever

be divided by 9 and there is no remainder, it will be found that the number itself counts to 9, if there is a remainder, the digits of the sum and the remainder will agree. Every multiple of 9 remains 9. The mathematical relation of the spiral is 9. And if anyone cares to multiply the number 12345679 by 9 and the multiples of 9 (18, 27, 36, etc) the result may surprise him. He will understand why 8 was eliminated and noting that there are 8 numbers employed, he may multiply these to 64 to return to 10 and 1.

Kabbalistically, the number 9 is related to the HERMIT, or the VEILED LAMP, the definite Arcana of Initiation, and which carries the special meaning of enabling Man to aid in the Divine Work. It indicates the reception of Truth, and also the need to bear light to others, remembering always that disclosure must be made with reserve.

Alphabetically, the number 9 corresponds with the 9th letter of the Hebrew alphabet, known as « Teth ». It has the hieroglyphic meaning of « roof » or Divine Protection, and in Chinese ideogram it indicates the soul or « the bird which sings within us ».

Astrologically, the number 9 is in relationship with the 9th Sign of the zodiac, Sagittarius, the sign of the prophet and the Mage, often the religious teacher, and is ruled by Jupiter. In Esoteric Astrology, the relationship is to the sign Leo and the Sun, and, in all esoterism, the Sun is the distributor of divine energy.

Masonically (Dequer) the number 9 represents the « Select Master Degree », and has reference to the 9th. arch of the Secret vault of Solomon's Temple, and the Three Three-Sided Tables. Its Masonic inner symbolism is that of Purification, quite in keeping with the old Hermetic teaching.

The Number Nine in Human Physiology. — This is peculiarly applicable to the utilisation of energy in the body. Sagittarius rules the thighs, and Leo the heart. It shows in many ways the relation of the body to the nerves and it is always of the greatest importance in nervous ailments. It is the higher fire, as both the zodiacal signs involved and the interpretation of Arcana with its Veiled Lamp go to show.

The colour associated with the Number Nine is the deeper over-tone of rich blue; the musical tone in the scale is Sol, (G Natural in the scale of C Natural) and the Dominant in Harmony.

(to be continued)

THE DIRECTOR OF THE INSTITUTE.

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