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

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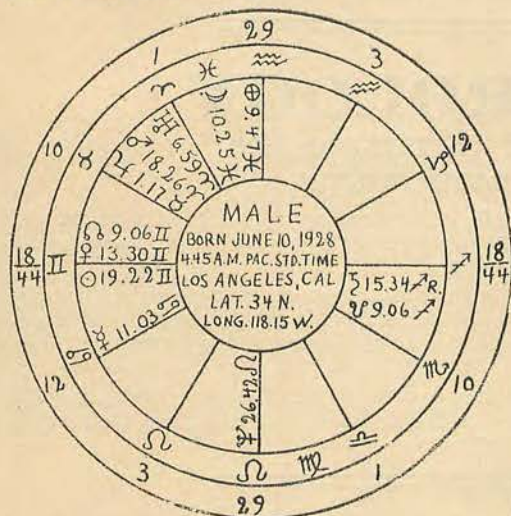
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*Editor-in-Chief Francis Rolt-Wheeler, Ph. D.*  
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As a wide hospitality is herein extended to all branches of psychic and occult thought, it is deemed preferable to leave to all contributors the privilege of responsibility for the ideals expressed in their articles.

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The Direction of THE SEER takes special pleasure in making known to its readers that a working alliance and a close cooperation has been established between the INSTITUT ASTROLOGIQUE de CARTHAGE and the INTERNATIONAL ASTROLOGICAL ARCHIVES ASSOCIATION (Director of both Associations : Dr. Francis Rolt-Wheeler) publishers of this review; and the world-wide FRATERNITY OF THE HOLY PENTAGRAM, an Order of High Esoteric and Mystical Teaching, leading to certain degrees of Adeptship (Director-General : Dr. Charles Edward Niles) with the International Headquarters, the Grand Orient, in the United States of America. European headquarters will be established during the coming year. Those desiring information concerning membership and wishing to take any of the Courses offered by the Fraternity of the Holy Pentagram may write directly to THE SEER, Carthage, Tunisie, N. Africa.

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## Reflections



ALL TOO OFTEN, the man or woman who seeks to gain the knowledge of the higher truths sets out in such wise as to lead to a sure self-deception. Largely due to the error beloved of the unthinking which talks of « universal equality », the seeker believes that the higher realms of the spirit can easily be reached by everybody. He forgets that the true « mystic » is just as surely born as the true poet or the true painter (we are not speaking here of amateurs or mediocrities) and that mysticism requires a much more arduous



training than the severest of the arts. What is even more regrettable is that nowadays, lured by the will-o'-the-wisp of the omniscience of educational instruction, many a man hopes to reach emotional power by purely mental processes. He does but deceive himself : mysticism is not acquired by reading, nor holiness by Correspondence Courses.

Such courses may be — and often are — of the highest value and may be essential to a grasp of theory; their value is heightened if there be a link to an Order, a Fraternity or a Brotherhood, where the Neophyte may have counsel and guidance; but the teaching and the counsel should have three definite aims : to deepen knowledge, to sensitise perception, and to enable the soul to pursue its quest independently.

At the present time there is a tendency to require a shorter road, a quicker way, a hurry-up success in everything. Innumerable societies, cults and sects offer their followers a key to all the mysteries, a quick initiation, or a control of psychic powers in quick order, and without any necessity to follow the time-worn ways of suffering and solitude. The spirit of speed is in the veins of this generation and men would fain take an aeroplane to Heaven. The herd spirit reigns, and men desire to invade the Plains of Silence in joyous and laughing band. All useless ! All a vain quest ! Spiritual rhythms govern the growth of the soul, and telling the soul that it is developed does not make it so, any more than telling a three-year-old child that he is a grown man will jump him ahead biologically a matter of eighteen years.

In most modern writing concerning « mysticism », two great errors may be noted. The first of these is a baseless optimism, and the second is a thoughtless superficiality. Certain New Thought writers who have not grasped the real meaning of their leaders and who seek to « popularize » an easy philosophy at all hasards, affirm that there is no need to climb if the road is rough, that we must no longer admit the existence of sin and evil, that a criminal is a gentleman whose health is a trifle disturbed, that a ruffian should be stroked on the head, that gangsters can be persuaded by pretty speeches, that adultery and immorality are « modern », that everyone must be spoken to sweetly, everything must be tolerated, everything must be permitted. There is a tendency to varnish evil with a forgiving phrase and « relativity » has been brought forward as an excuse for the pardoning of foul conduct, irreverent speech, and surface thought. Many people really believe that Peace — or anything else — will come merely if we talk about it enough, and that if you smile long enough at a munitions factory the walls will tumble down.



All this is a false hope based upon a misunderstanding of the use of words, which serves, at the present time, to hide a world-uneasiness. To sing on the slope of a volcano may cheer the spirits, but it will not delay the moment when the crater erupts with bomb-stones and rivers of lava. It is no sign of wisdom to shut the eyes to danger.

The superficiality with which Mysticism is spoken of is still worse. Everything must be « relative ». The conception of the Absolute is taboo. Truth frightens, the sword of Plain Statement must remain in its sheath. The Real is so embroidered that the original tissue can no more be seen, Vice is to be another aspect of virtue; Evil is only a negation of good; nothing is to be taken too seriously; responsibility is to be avoided whenever possible. « The motor-car, the cinema, the radio — the dancing, that's the life ! » And the saddest part of it all is that this frothy attitude builds up a belief that because our ideas have changed, the eternal judgments have changed likewise.

If we look for a moment at true Mysticism, we shall see how far it lies from this indulgent literature. The Mystic must love Silence, not only because Noise is in itself a Satanic thing, appealing to low minds, and which shakes the balance of the soul, but also because it prevents the hearing of higher harmonies. The Mystic loves solitude, for there may a man read his own soul — a terrible test to those who are not ready. The Mystic requires sincerity, for in nothing is deception easier than in believing oneself true to an ideal when in reality we do but follow a preference. The Mystic must be in constant touch with Beauty, for it is an essential to him to see the Vision Supreme in all things, and he is, in a certain measure, the artist of the spiritual life; and he may go even further. The material man sees only the outer and material body; the artist sees the soul within; but the Mystic has received the gift to behold the Spirit of the Universe, and to be in touch therewith. High Poesy gives illumination, High Mysticism gives Inspiration.

Nor should we think that the Mystic should content himself with emotion, only, and that he may do away with science and with knowledge. Far from setting a premium on ignorance, the doctrine of the Divine Immanence is an essential in Mysticism, for the more fully the Mystic understands the Sublime Force which is in all things, the nearer can he feel the Divine in him. It has been said that the simple-minded may feel after God, but it has never been said that the simple-witted have any advantage in the quest.

The Mystic must endeavor to arrive at an emotional perception of



*Cosmic Consciousness, and that by means of the profoundest study and the deepest mental and emotional concentration. He must rigidly practice an abstraction from all things which are alien to the illumination of the soul, he must forever keep an extreme sensitivity of perception to everything that is beautiful and true; he must flee everything that is superficial, petty, distracting and vain; he must deepen life at every point he touches it; he must realize the dark forces and oppose them by the Light he has painfully won for himself; he must strive to bring body, mind, soul and spirit to the highest harmony and that by constant prayer and incessant study; he must acquire the power of meditation so fully that his thoughts cannot wander nor his will-force be disturbed, and so he may reach Illumination. If, thereafter, by years — or a whole life-time — of unswerving purpose, he has remained true to his ideal, there may come to him the supreme bliss of a few moments in ecstatic union with the Divine.*

*Such is the way of the true Mystic. How far removed is the true from the imitation !*

### **Fulfilled Predictions**

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*In our November number we were able to insert a stop-press notice concerning the first results of the English general elections. Readers will be interested to compare the results with our Prediction on page 93 where we said : England — General elections. Unexpected strength on the Conservative side, much trouble at the polling. The Conservative victory was greater even than indicated, and the troubles at the polls were few; all England was eager to sweep the Labour Party into oblivion.*

*In the predictions of our November number (dealing with December) we mentioned : Germany — Financial scandal of international character... financed by an industrial party, not the government, Though a few days before the actual lunation, this may well refer to the collapse of the « Berliner Bank » with 23 branches in Berlin alone and more than 100 branches in Germany. Its clients were almost exclusively owners of big buildings, and the Federation of Associations of Property-Owners operates a good deal with foreign capital.*

*A very strikingly fulfilled prediction was made on page 94, as follows : Spain — Overthrow of the Ministry, but by another constitutional party, not by a royalist coup d'état. One of the most striking features of the month was the overthrow of the Alcala Ministry,*



*President Alcala having been the true hero of the revolution. Under date of 20 November, the new ministry, after long debate, declared King Alphonso III an outlaw, prescribed perpetual exile, and approved that all his wealth and properties in Spain should be confiscated by the State and should become the property of the new Republic.*

*On page 142 we announced : French Indo-China — Rebellious spirit incited by Chinese agitators and masked under a religious guise. Imprisonment of the leaders. A very large (and very interesting) religious movement known as Caodaism, which, in a few years, has attained several million adherents, and which has a strong spiritualistic basis, has allowed itself to intervene in politics. The French Government, during this lunation, suspended the organ of the society, « La Revue Caodaïste », and three members of its council were arrested.*

*The Japanese-Chinese skirmishes in Manchuria have been so fully predicted and reported in l'ASTROSOPHIE and THE SEER, that, in view of the conditions continuing, it is not necessary to analyse them here. But the prediction may be repeated that this is not likely to turn into a world-war.*

*On page 93 we announced. France. — Dissatisfaction with the Premier's visits abroad. Formation of a new party. Disastrous storms in the West. The visits of Monsieur Laval to Berlin and America turned out better than the predictions seemed to show, but the first « vote of confidence » asked on his return from Washington gave a very narrow majority... The resignation of Paul-Boncour from the Socialist Party — a very important defection, announced Nov, 22 — actually gives a leader to a new « Independent » party... On the very day of the lunation, a tempest broke on the English Channel and the Atlantic, with 9 shipwrecks in 48 hours, and a week later the Atlantic Coast of the Bay of Biscay was ravaged by a cyclone which whirled inland and caused extensive destruction.*

*On page 141 and again on 142 the general conditions for the United States were declared favourable in the following terms : For the United States the outlook is peaceful, with a definite movement on the part of the European nations to establish friendliness. And again : Rather sudden restoration of confidence. Right at the beginning of the lunation following the sudden boom in wheat, there was a strong (and perhaps excessive) confidence boom, reënforced by the steel market towards the end of the lunation, exactly in keeping with prediction for renewed business activities in the December-January lunation.*



## The Metempsychosis

THOMAS BAILEY ALDRICH

**I** KNOW my own creation was divine.  
Strewn on the breezy continents I see  
The veined shells and burnished scales which once  
Enclosed my being — husks that had their use;

I brood on all the shapes I must attain  
Before I reach the perfect, which is God,  
And dream my dream; and let the rabble go;  
For I am of the mountains and the sea,  
The deserts and the caverns in the earth,  
The catacombs and fragments of old worlds.

I was a spirit on the mountain-top,  
A perfume in the valleys, a simoon  
On arid deserts, a nomadic wind  
Roaming the universe; a tireless Voice.  
I was ere Romulus and Remus were;  
I was ere Nineveh and Babylon;  
I was and am and evermore shall be,  
Progressing, never reaching to the end.

A hundred years I trembled in the grass,  
The delicate trefoil that muffled warm  
A slope on Ida; for an hundred years  
Moved in the purple gyre of those dark flowers  
The Grecian women strew upon the dead.  
Under the earth, in fragment glooms, I dwelt;  
Then in the veins and sinews of a pine  
On a lone island till the hand of God  
Let down the lightning from a sultry sky,  
Splintered the pine, and split the iron rock;  
And from my odorous prison-house, a bird,  
I in its bosom, darted...

A century was as a single day.  
What is a day to an immortal soul ?  
A breath, no more....  
So was it destined; and thus came I here  
To walk the earth and wear the form of Man,  
To suffer bravely as becomes my state,  
One step, one grade, one cycle nearer God.

Reprinted from « The Ring of Return », compiled by Eva Martin (Hefter and Sons; Cambridge).





## Favourable Elements for Dec.-Janv.

**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)

**F**OR GENERAL PURPOSES. — Favourable Days and Hours — According to Solar, Lunar and planetary aspects the most favourable days will be : Dec. 21st, even; 23rd, after; 25th, morn; 28th, all day; 31st, morn; Jan 1st, after and even; 3rd, all day; 5th after; 6th, morn; 10th, morn; 13th, morn, 16th, after; 18th morn and even; 21st, morn.

Unfavourable Days and Hours. — 24th, all day; 25th, after and even; 26th, noon; 29th, all day; 30th, after; Jan 1st, morn; 4th, after and even; 8th, after; 10th, after; 11th, after; 13th, even; 14th, all day; 15th, after and even; 16th, morn; 19th, all day.

**ENGAGEMENT AND MARRIAGE.** — Favourable Days and Hours for Matters pertaining to affairs of the Heart Best Day of the Month for a Man. — 13th morn. Best Day of the Month for a Woman — Jan. 5th. Other Good days — The month is not favourable for marriage, on the whole, even the two days mentioned being only tolerably good.

Unfavourable Days and Hours. — Worst Day of the Month for a Man — Jan. 11th. Worst Day of the Month for a Woman — Jan 11th — several bad aspects on this day. Other bad days — Dec. 30th, Jan. 14th.

**BUSINESS AND FINANCE.** — Favourable Days and Hours — Best Day for Finance — Jan. 5th. Best Day for Steady Business — Dec. 26 morn. Best Day for New Venture or Speculation — None very brilliant. In general, this month is not one to branch out financially, at all. This fact is quite striking when taken in accord with the lunation.

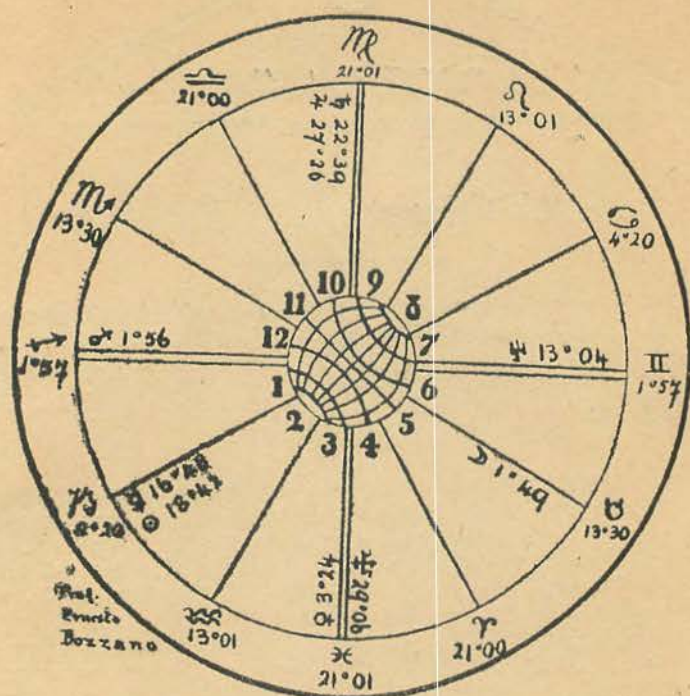
Unfavourable Days and Hours — Worst Day for Finance — Dec. 29th. Worst Day for Steady Business — Jan. 16th. Worst Day for New Venture or Speculation — Dec. 30th (unless overseas) Jan 7th (either very good or very bad).

**VOYAGES AND TRAVEL.** — Favourable Days — Best Day to Start — Jan. 20th. Other Good Days — Dec. 30th.

Unfavourable Days. — Worst Day to Start — Jan 8th. Other Bad Days — Dec. 24th.

**SURGICAL OPERATIONS** — Arrange, if possible, between, Dec. 21 and 24, and between Jan. 8 and 21. Most Favourable Day and Hour — Jan. 20th 9.45 a.m.





ASPECTS.									
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Born at Genoa, Italy, Jan 9th, 1862, at 4 h. 08 m. 22 s. a.m.

(rectified)



## Horoscope of the Month

Prof. ERNESTO BOZZANO

President of the Italian National Spiritualist Association, and a  
world-authority on psychic matters

At first sight, this horoscope is disconcerting. One does not expect to find five planets in Earthy signs in the nativity of a scientist who specialises in such subtle matters as the etheric vibrations from the Other-World. But, in Astrology, every fact is of importance and it is peculiarly necessary not to fall into the error of accepting only those indications which fit in easily. There are, then, five planets in Earthy signs but six are in Mutable signs and this gives flexibility and the ability to view several sides of a question; then, still more striking, seven planets are in negative or receptive signs, which indicates a very high receptivity. The five planets « in Earth » therefore, fall into line, and this sets forth the chief characteristic of Prof. Bozzano's work — his high receptivity to inspirational ideas of lofty reach, and his intensive desire to give a stable and scientific explanation to « psychic » and « spiritistic » phenomena without lessening their truth or tarnishing their beauty.

This interpretation is justified by the fact that the horoscope in question is one of « high vibrations ». How may this be determined ? Very simply. For example, the emotions are carried to a high degree of perception : Venus and the Moon are in exaltation, and Neptune is in dignity. Again, the two great planets of the mind — Jupiter, reverent thought with its characteristic of broad-mindedness, and Saturn, the planet of strict reason and logic — are in conjunction in the intellectual and scientific sign of Virgo, and, moreover, in House X, the House of Occupation and Honours, both admirably aspected. Again, the Sun, being in conjunction with Mercury (intensifying the latter planet) is in trine with Jupiter and Saturn and this trine is from Capricorn, the zodiacal sign which rules a calm and steady judgment.

So far, then, the horoscope very definitely indicates the thinker; we may now ask if it shows forth to which line of thought this mental power may be directed. The chart replies without hesitation — the interest is concentrated on Neptune, the planet which rules mediumship, and on the Moon, mistress of the Astral World. And if we combine these factors with the exaltations already mentioned, it becomes evident that the Moon and Neptune are strongly reenforced in their influence, but that they will still remain subject to the scientific and intellectual element.

The attention of astrological students may also be drawn to the quintiles and bi-quintiles in the chart, for, according to the special studies of pentagonal aspects which have been made by this Institute, this group of Aspects indicates a relation to occult or psychic powers, or, as in this case, a special interest therein. It may be noted that, in the strict sense of the word, this horoscope is not « occult » at all, and it is curious to see how, none the less, there is a definite concentration on the psychic problem. This nativity is a good example of the justness with which celestial influences hover over a birth to give a special turning to the life.



## On Cycles

OVE TUVESON

### III. - The Cosmo Cycle; The Age of the Ages

**C**OMPARING THE ZODIAC in which our earth and the other planets move, with the greater zodiac in which the Sun with its system moves, we note certain differences as well as similarities. Although stellar bodies move in opposite directions through the signs in the two zodiacs, yet the sign Aquarius remains as the *central* sign or period of the *first* quarter of the cycle in either zodiac; this is because Aquarius (Jod) represents the direct link between the unmanifested and the manifested. We should also note that the position of the letters of the tetragrammaton remains unchanged. The serpent's head and tail (Caput and Cauda) are at the division between Aries and Pisces, in both zodiacs. But in the Cosmo zodiac the cycle begins at the serpent's tail, while in the smaller zodiac the year begins at the division between Sagittarius and Capricorn or at our winter solstice when days begin to lengthen. And in the Cosmo zodiac the sign « Scorpio » is changed to « Aquila » or Eagle. Compare with Ezek. 1 : 10 and Revel. 4 : 7.

Nations, organizations, races, etc., have their cycles, from start to finish. The Caucasian or White race seems to have originated toward the close of the third quarter of the past great Cycle or in the *maternal* sign Cancer, about 9,000 years ago. That sign or period represents « zeal » or eagerness, and during the next period Gemini (the Twins), the race began to develop the quality of knowledge and will-power (Taurus), which finally led to a division of the race into two parts, now known as the Orientals and the Occidentals. And at the beginning of the last period (Aries) of the past great Cycle, special preparations for the new great Cycle were started.

With Abraham began the separation of the « two opposites » of the race, the East and the West branch (see Gen. 12 : 1); and the teaching of Moses made a link between the past and the present great Cycles. Abraham and Moses lived during Aries of the past great Cycle, if, according to Ussher, Abraham was born 1996 and Moses died 1451 B. C. The patriarch's name was first A B R A M =

1 2 100 1 40



144 = 9, (Hebr M R B A = 243 = 9); number 9 signifies the  
40 200 2 1

end of a round or age. He was selected from the land of Ur  
(R U A = 207 = 9), which name also terminates on 9. Ur or  
200 6 1

Aur means « light » or enlightenment. But his later name  
A B R A H A M = 145 = 10 indicates him as the first link (10)  
1 2 200 1 40

in the chain that connects the old and the new great Ages.

Abraham was to be the « Father of a multitude of nations »  
(Gen. 17 : 4); this we find is quite true, for his descendants now  
constitute the occidental nations. Abraham's first son Ishmael, had  
twelve sons whose descendants were absorbed into other tribes and  
became the Slavonic nations. Ishmael's half-brother Isaac had two  
sons, Esau and Jacob who were twins. Esau or Edom (both names  
mean « red » or « hairy », E S A U = 609 = 15, E D O M  
= 852 = 15; compare with the 15th arcanum of the Tarot—the  
Devil,) had five sons and their descendants intermarried with tribes  
living along the Mediterranean coast and finally incarnated into the  
« Latin » nations. The descendants of Jacob (surnamed  
I S R A E L = 349 = 16 = 7, Victory,) were intended not  
to mix with other people (compare Gen. 24 : 3) and they held to-  
gether as « the 12 tribes » until King Solomon died; then they were  
divided into the « kingdom of Judah » — with the *two* tribes of  
Judah and Benjamin — and the « kingdom of Israel », the *ten*  
tribes. The descendants of the kingdom of Judah — the Jews —  
have been and still are, able to keep themselves as a distinct nation,  
although deprived of a country of their own. But the descendants of  
« the tribes » emigrated westward from Assyria, at the close of the  
last and the beginning of the present great Age, and were absorbed  
by or incarnated among the people of central and northern Europe,  
the Saxons and Teutons.

In the New Testament, the descendants of Abraham are spoken of  
as three different branches of people : 1) — the *Jews*; 2) — the  
*lost sheep of the house of Israel*; 3) — the *Gentiles*. These nations  
make up the western or occidental branch — the positive or mascu-  
line part — of the Caucasian race of which its eastern or oriental  
branch is the negative or feminine part. But whether all the occidental  
nations really are the *historical* descendants of Abraham, or not, the  
fact remains that the Caucasian or White race is now divided into its  
two opposites — the east and the west — with distinct and very dif-



ferent characteristics. When the orientals and the occidentals have learned to understand each other's true nature, and know their relation to each other, and act in harmony with each other, then new conditions of great importance will be created. For all new things are created by the harmonious cooperation of two opposites. New and advanced conditions of peace will result when the western mind perceives and values the beneficial inward and meditative mentality of the orientals; and when the eastern mind can use properly the good and practical methods of the west.

About 4,300 years ago, our Sun and solar system entered the last period *Aries* or *Ram*, of the past great Cycle or Age. During that period the important religious symbols were the Lamb and the Ram. Previously during about 2,160 years — the period of *Taurus* — the most significant symbols had been the Ox, or the Bull, especially in Egypt. But when the new great Age began, about 2,160 years ago, the « *Lamb* that stood in the midst of the throne and of the *four living ones*, was *slain* », (Rev. 5 : 6), and the symbol was changed to *Pisces* (Fishes, feet — a new foundation); we entered the « *tail* » of the Serpent, and through the « *new covenant* » we received new and additional teaching, given by the Master of the new great Age. So, according to both ancient and modern mystics we are now entering *Aquarius*, the Water — man, or the second period of the great Cycle.

The Aquarian sign is often pictured as a man pouring out the « *water of life* » over the earth. As this sign represents the *first* principle of the tetrad or quaternary (Jod, Father, White, etc.) it means the outpouring of a greater manifestation of the Cosmic Spirit on our globe during the coming 2,160 years. It will be the inspiration of special knowledge that will guide the race all through this Age or until the next great Cycle begins after 24,000 years. The Universal Spirit, Christ, will now be more fully and correctly understood and also begin its true manifestation, which could not be during the past Piscean period, although some more or less successful attempts were made by the ancient Essenes and other societies to bring the new Christ teaching into operation. But this Aquarian Spirit-outpouring was often preached and talked about as « *the second coming of Christ* » — a quite correct statement when properly understood. And the new teaching which was given in the form of the symbolic « *Story of Jesus the Christ* » has been carefully preserved, although poorly or little understood and sometimes distorted in its interpretation.

(To be continued)



## The Astrological Parts

A. VOLGUINE

### II

**W**E CONTINUE, here, the listing of the Parts, or Fortunes, as principally used by the Arabs, the present list being according to Alcabitius, the first three Houses having been set forth in the November *SEER* :

HOUSE IV. — 1) *Part of the Father*. Diurnal, Sun to Saturn; Nocturnal, Saturn to Sun; apply to Ascendant. (This is the same as *Aid from Brothers*); 2) *Part of Death of Father*. The same as *Part of Brothers*; 3) *Part of Years to come*. Diurnal, from the Lord of the House wherein is the Sun to Saturn; Nocturnal, the reverse; apply to Ascendant; 4) *Part of Inheritances*. From Saturn to the Moon, apply to Ascendant.

HOUSE V. — 1) *Part of Children*. Diurnal, Jupiter to Saturn; Nocturnal, the reverse; apply to Ascendant. (The same as the *Part of Life*, to be used as the latter in connection with the 1st House, but as the *Part of Children* when in connection with the 5th House); 2) *Part of the Period for Having Children*. From Mars to Jupiter, apply to Ascendant. (Use both 1st and 5th Houses); 3) *Part of sex of children*. From Moon to Jupiter, apply to Ascendant; 4) *Part of sex of native*. Diurnal, from the lord of the sign where is the Moon, to the Moon; Nocturnal, the reverse; apply to Ascendant; 5) *Part of Jupiter as to children*. From Mars to Jupiter; apply to Ascendant, interpret as for the 2nd House; 6) *Part of love for children*. From Venus to Saturn, apply to Ascendant; 7) *Part of Future of Children*. From Moon to Venus, apply to Ascendant.

HOUSE VI. — 1) *Part Azemana, or Part of Weakness of the Body*. Diurnal, Saturn to Mars, Nocturnal, the reverse; apply to Ascendant; 2) *Part of Servants*. Diurnal From Mercury to Part of Fortune, Nocturnal, the reverse, apply to Ascendant. Also calculated from Mercury to Moon in the same way. (This deals with vassals rather than servants and is not much used in modern times).

HOUSE VII. — 1) *Part of the Marriage of a Man*. Diurnal, Sun to Venus; Nocturnal, the reverse; apply to Ascendant; 2) *Part of the Marriage of a Woman*. Diurnal, Venus to Saturn; Nocturnal, the reverse; apply to Ascendant. Also : from Venus to the Descendant, apply to Ascendant; 3) *Part of time of Marriage*. From Saturn to Venus, apply to Ascendant.

HOUSE VIII. — 1) *Part of Death, of the Planet of Death* Diurnal,



from the Ascendant to the Moon; Nocturnal, the reverse; apply to Ascendant; otherwise stated, in a diurnal nativity, the place of the Moon; 2) *Part of the Planet of the Year of Death*. From Saturn to the Lord of the sign ruling the last New Moon prior to birth, apply to Ascendant. (This is difficult of application in modern times, since the planetary rulers of years as used today in onomantic astrology are not definitely known to be the same as in tradition);

3) *Part of Prisons*. Diurnal, from Saturn to the Part of Fortune; nocturnal, the reverse; apply to Ascendant. (This should more rightly be considered in connection with the 12th House).

HOUSE IX. — 1) *Part of travel by land*. From Lord of the 9th House to the cusp of the 9th House, apply to Ascendant; 2) *Part of travel by water*. Diurnal from Saturn to 15° of Cancer; nocturnal, the reverse; apply to Ascendant; 3) *Part of Religion* Diurnal, from Moon to Mercury; nocturnal, the reverse; apply to Ascendant.

HOUSE X. — 1) *Part of Actions of Native*. Same as *Part of Inheritances* in the 4th House; 2) *Part of Kings*. From the Sun to the Mid-Heaven, apply to Ascendant; 3) *Part of Possibilities of Kingship*. From the Sun to the Mid-Heaven, count from Jupiter; 4) *Part of the Mother*, Diurnal, from Venus to the Moon, Nocturnal, the reverse, apply to Ascendant. In a nocturnal birth this is the same as the *Part of the Future of Children* in the 5th House.

HOUSE XI. — 1) *Part of Friends*. From the Moon to Mercury, apply to the Ascendant, Refer to *Part of Servants and Part of Religion*; 2) *Part of results derived from friendship* Diurnal, from the Part of Fortune to the Part of Futures; Nocturnal, the reverse; apply to Ascendant, Refer to *Part of Affection or Venus*, and *Part of Poverty*.

HOUSE XII. — 1) *Part of Enemies* From the Lord of the 12th House to the cusp of the 12th House, apply to Ascendant; 2) *Part of Mounts or Riding Animals*, same as *Part of Enemies*. Possibly this latter may prove to be applicable to mechanical means of transportation.


This list of Alchabitius gives 46 Parts, of which several are identical, which diminishes their number. The list of Oger-Ferrier mentions 47, and that of Cadbury, 27, but neither of the three is complete. In my final example as showing the influence of the Astrological Parts I use all the three lists, and their relationship is especially interesting. In the next instalment, I will give the lists of Oger Ferrier and Cadbury.

(To be continued)

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To be sure that men shall mock at you, it is but necessary to claim powers that you do not possess.





## PSYCHIC STUDY

### Spirit Hands of Shame

Prof. ERNESTO BOZZANO

#### IV

**C**ARRYING FORWARD the purpose set forth in my last article of giving another case wherein the phantom spoke at length to the percipient, I quote the example reported by Prof. Vincent Collis of Chrudim, Czechoslovakia, an announ of which appeared in *La Revue Spirite* (1926, page 320).

Quite recently an old number (August 25, 1891) of the Czech newspaper *Chradimski Kvaj*, a daily paper of a political and economic character, came into my hands, and, under the heading « Courts of Justice », an article subtitled « The Soul which Cannot Rest » attracted my attention. Taking into consideration the importance which the facts given may have as bearing upon Psychic science, noting their undeniable authenticity, their documentary value and their convincing character — so great as perhaps to settle the eternal controversy as to the reality of survival after death — I take pleasure in sending you a translation of the article, since it does not seem yet to have appeared in any of the leading psychical journals.

The article was entitled : « The Soul Which Cannot Rest », and was a strict journalistic report of a court hearing before the Circuit Court at Chrudim. The report reads as follows :

Our readers may remember the mysterious murder of Anne Mracek, the wife of Jean Mracek, owner of a small hut and a track worker on the North-west Railway Line at Vojtechov, in the sub-prefecture of Illinako.

On the 11th of September, 1890, towards evening, Anne Mracek left her hut to try and gather some bedding for the cows — and she never returned. The next day her body was found in some bushes besides a small stream which flowed near by, and it was seen that she had been shot in the back.

Who fired the shot? And for what motive? At first these questions seemed impossible of answer. A certain suspicion fell upon the husband, who, after having been detailed for three months, was set at liberty, since no definite evidence could be obtained against him. Suspicion next fell upon the Game Lessees



of the district, Joseph Zavrel and Michel Vesely, farmers of the region. They, too, were set free a little later their families and servants having borne witness that, during the night in question, neither farmer had left his house. Since there were no further clues, investigation subsided, and the whole matter was rapidly sinking into oblivion when, suddenly, five months later, new evidence of a most striking and unexpected character was produced.

On the 21st of February, then, Joseph Kreil, a farmer, presented himself at the office of the Prosecutor-General, and, still trembling with fright, made the following extraordinary declaration :

« A few days ago, near midnight, I felt myself to be awakened by some strange and irresistible force, and, opening my eyes, I saw Anne Mracek beside by bed, all in white. I hadn't any trouble in recognising her. Thoroughly frightened, I got ready to run. But the ghost said to me :

« Don't be afraid. It was Lastuvka (a nickname given to Joseph Zavrel) who killed me with a shot, and the other, Vesely, dragged me into the stable on Lastuvk's farm. Go to the village priest and tell him just what I have told you. He will look after the rest'.

« Three times the ghost repeated this, and then it disappeared. I was quite awake, by that time, and in any case, it wasn't a dream. I looked at the clock and saw that it was just half an hour past midnight.

« I hadn't been in any drinking place the preceding evening, I hadn't taken a glass of spirits, not even a glass of beer. No one had been speaking to me specially about the affair, or otherwise I might have thought the vision to be due to what I had heard. I am quite a stranger to the village of Voitjevchov, and still more so to the Anne Mracek affair — it never had any interest to me. »

It was in this simple and direct fashion that Kreil told the story of his strange nocturnal visitor. But this was not the only occasion. A second, a third, a fourth time the phantom appeared, always at the same hour and always under the same circumstances as those of the first night, only that on the fourth visit the dead woman threatened to haunt Kreil until he followed her instructions.

The poor fellow could not tell what was going to happen, Nobody believed his stories while, he, night after night, was similarly disturbed. This continued. Again the phantom, standing beside Kreil's bed, began the story again in exactly the same words :

« Don't be afraid. It was Lastuvka who killed me with a shot and Vesely. »

His teeth chattering with fright and a cold sweat on his forehead, yet the aggravated victim blurted out :

« Well, then, give me some proof of what you say, or, any way, some sign that I can show so that folks will believe me. »

The phantom answered :

« As for proofs, I am not yet able to give them; but if you want a sign, come closer. »

Kreil, almost without any will of his own, obeyed, got out of bed and lighted a candle. The ghost remained in the same spot, close beside the bed, upright.

« Come closer », said the dead woman, and when Kreil came forward, she raised her right arm and laid her hand firmly on the man's shoulder. Kreil, panic-stricken, his kness giving way beneath him, kept his eyes fixed on Annie Mracek for several minutes, taking in every detail of her appearance and her



dress. Finally he saw the form fade little by little, dissolve and disappear.

The next morning he went to the village priest and told the story, and it was upon the advice of the priest that he set out for Chrudim to tell the whole affair to the Prosecutor-General. The latter took the matter seriously and established a deposition. This was duly written down, signed and witnessed. Then, to the magistrate's amazement, Kreil unbuttoned the neck band of his shirt, and revealed on the left shoulder the « sign » of the phantom, the black marks of a hand with the fingers outspread. All the five fingers, and especially the thumb, were clearly visible.

Following upon this deposition and this strange « proof », the husband of the dead woman furnished further clues which led to new charges against Zavrel and Vesely. The investigation was reopened, and the results were surprising. Together with the two men accused, all the members of their families and all their servants were arrested for complicity and false witness. Strangers also brought new testimony. Under a further trial the facts of the death of Anne Mracek were found to be as follows :

The 11th of September, in the evening, the two Game Lessees went to the forest to get some game. Luck was against them and they came back empty-handed. It was nearly dark and had begun to rain. Nevertheless Zavrel, returning and when near his beet-root field, saw something in the middle of the field which moved up and down. He could not tell whether it was a human being or a deer. As he approached, the dim figure started to run. Zavrel followed.

« Stop! Or I fire! » he cried.

Just at that minute — so his own story ran — he stumbled, the finger pressed the trigger as he fell, and the cartridge exploded. The fleeing form ran on.

Zavrel, picking himself up, resumed the pursuit, but a few strides further on, the figure collapsed beneath the willows on the edge of the little stream, at the end of the field. Zavrel, coming up, was stupefied to find that his victim was Anne Mracek, who for 16 years prior to her marriage had been a domestic in the house, and who, from time to time, helped when the work was heavy.

Zavrel was willing to give himself up to justice, but Vesely urged him not to do so, as there were no witnesses. The latter dragged the body into a stable, but early the following morning, having thought over the best thing to be done, the two men deposited the body under the willows. Thus it was that when the husband found the body, next morning, he remarked that though it had been raining all night, and the corpse was stiff, yet the clothing of the dead woman was quite dry... The report then gives the names of magistrates, lawyers and witnesses in the case.

Not a single one of the « naturalistic » hypotheses is effective in this case : neither hallucination, telepathy, cryptaesthesia, cryptomnesia, clairvoyance of the past and present, nor even the « cosmic reservoir of individual memories » suffices to explain the sum total of these facts, to say nothing of the incidence of a scorch-mark of a Hand of Flame which, in itself, is sufficient to invalidate all these hy-



potheses. Furthermore, the case is authenticated by a judicial inquiry by the depositions and confessions of the accused, by numerous witnesses and especially by that of the Prosecutor-General of the province of Chrudim who saw with his own eyes the marks of the Hand of Fire on the shoulder of the percipient. All these circumstances taken together form a striking and decisive proof.

It remains now for us to take into consideration the possibility of an imprint of a Hand of Flame in the terms of the hypothesis of « stigmata by emotional auto-suggestion ». In the present case, we have to deal with the imprint of a Hand of Fire scorched upon the skin of the percipient during an emotional crisis. Theoretically, therefore, we cannot set aside this possibility.

At the same time, I desire to point out that to admit this hypothesis, in this case, would be to pretend to analyse one of the cases presented without paying any attention to the others, a most unscientific proceeding. Furthermore, this would tend to divide the phenomena into two categories, of which one would contain the cases which were marked on human flesh, and which would be classed as subjective and auto-suggestive phenomena; while the other would contain the cases where scorch-marks were produced upon woven materials and on objects, and these would be classed as phenomena of super-normal or mediumnistic origin. This, again, would be in direct opposition to scientific method, which requires that a hypothesis which explains the whole of the facts may be admitted; that which explains only a portion of the facts may be excluded.

It follows that if, in our study of these cases, scorch-marks should be simultaneously obtained upon the human body and upon cloth and other objects, those who do not wish to depart from scientific method (which is also the method of logic and good sense) must adopt the hypothesis which explains the whole of the facts in determining them to be of a super-normal or mediumnistic character. We need only admit that there may be possible exceptions to the rule, in which the emotional state of a percipient very amenable to suggestion had rendered possible a rudimentary phenomenon of « stigmata ». Briefly, we may say that this possibility is to be admitted in theory in exceptional circumstances — so exceptional, in actual fact, that we do not know a single case which would justify this explanation.

*(To be continued)*

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Every man has two Creators : God and himself.



## The Ox and the Ass

### A Christmas Legend

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AIMÉL BLECH

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**T**HE LITTLE STABLE at Bethlehem shelters a Divine Guest. Child Jesus sleeps in the manger, and the straw keeps him warm. He sleeps, the little fists tight closed, and the baby head is surrounded with a faint aureole of gold.

On the ground, on a heap of straw, the Mother sleeps, her pale face showing the traces of suffering. Joseph, seated, his elbows on his knees and his head in his hands, has fallen asleep also, in spite of his intention to keep watch and ward.

The faint luminosity which comes from the manger keeps the stable from being entirely dark, and this light enables the other dwellers in the stable to see each other.

There are two of them — the Ox and the Ass.

The Ox and the Ass are not asleep; the happenings of the evening have stirred their brains. Animals know how to live — their own lives, that is to say — and, in order not to awaken their guests, the Ox and the Ass exchange ideas in a murmur.

Everyone knows that on Christmas night, all beasts have permission to talk with human speech. The Ox and the Ass take this occasion to talk together. What is it that they are saying ?

« You saw them come, Comrade », remarks the Ass, wagging his long ears, « I was late coming back with that load of sacks. Tell me what happened ».

« I was coming back from the watering-trough with the mistress », came the more stolid tone of the Ox. « Those two were there, on the threshold; the door was open. The poor woman trembled, she looked tired. The man — he with the long beard who has dropped asleep, there — came to the mistress, and spoke to her. I could not hear



what he said, but he seemed to be asking something. You know, the mistress is not an unkind woman, and she nodded.

« Go in there ! I heard her say. It was she who gave them straw.

« It was getting to be dark. The woman moaned a little in a low voice, and the mistress seemed to be busy making her comfortable. They did not make much noise, but, while chewing the cud, I could hear most of what she said. Then, quite suddenly, the moaning stopped and I heard a little cry. A child — that one there in the food-box — was born.

« But that is not what was surprising, Comrade — » and even the stolid tone of the Ox took on a warmer tone. « The door was closed and I had seen no one come in, but hardly had the baby come than the stable was full of folk. They were in white, with turbans round their heads, and their burnouses gleamed as if there were a light inside. Their faces were darker than those of the folk in our village. They seemed pleased, and talked quite excitedly in little groups. No, I couldn't understand all they said. Then they went, one after the other, to the manger; and seemed to bow to the new-born baby. It was quite nice to watch. The last one was so bright that when he went to the manger I had to turn my head away; it dazzled my eyes. But I saw the baby smile at him.

« One thing puzzled me. I couldn't make out why neither the mistress, nor the mother and the father, paid any attention to all the people. They acted just as though they didn't see them. »

« That was not polite ! » declared the Ass, disapprovingly.

« There was more than that », the Ox went on. « When the ceremony was going on — because I should call that a ceremony — I heard voices singing, like those of the young men who go through the streets of Bethlehem on the Sabbath — the day that we rest and don't work ».

« The good Sabbath ! » commented the Ass.

« It was singing like that, only better. I couldn't tell where it came from. But I remember some of the words. »

« Tell me them », said the Ass.

The Ox thought for a while, for his thoughts were slow, like his measured speech, and then he said :

« Thou art the temple of the Divine Spirit. Blessed ! Thou art the messenger of the Living God. Blessed ! Peace on Earth and Good-will towards Men. Blessed ! »



« It is very fine, no doubt, though I don't know what it all means », said the Ass. « But certainly this baby must be an extraordinary person. »

« I like him », said the Ox. « I should like to breathe on him and warm him with my breath. »

« And I », said the Ass, who was not easily moved to tenderness. « I should be quite willing to stroke his little hand with my tongue. »

Suddenly, the Ox and the Ass looked at each other, bewildered. What was happening ?

A slight noise was heard in the manger. The new-born rose, as though held on his feet. One hand grasped the edge of the manger, the other was raised in a gesture of commandment.

As though by enchantment, the walls of the stable disappeared. Under the starlit sky, the countryside around Bethlehem appeared, but all in the profoundest sleep.

An angel of vast proportions, with white out-sweeping wings, cleft the sky in rapid flight. In his arms was a large cross, black and sombre against the whiteness of his form; on his head was a Crown of Thorns. Sweeping downward, he halted his flight and remained poised a few yards above the ground where the stable had stood.

There, upon the background of the starry sky and the dim distances of the dark mountains, vision after vision passed, luminous, rapid, having no other spectators than Child Jesus, upright in the manger — and the Ox and the Ass.

The banks of the Jordan appeared. In the shallow waters of the river stood a young man, a linen girdle about his loins; his attitude was full of nobility, his eyes sweet and pure. In front of him stood a hermit, with a rough beast's hide around him; he sprinkled the young man with water and blessed him. Suddenly, rapid as lightning, a tiny dazzling form sped from the heavens and poised itself for a moment on the young man's head. Then it disappeared, but left a circle of living gold upon his forehead.

And again a choir of voices sang.

But the Ox and the Ass could not understand all the words.

The shores of the Jordan faded. Under a fig-tree on the top of a little hill, Jesus spoke to a crowd of people. The golden aureole was about his head; all hearts were moved... But the sunset was red as of blood.



Again; a street. To this young man came those in pain; the blind saw and the walked. From the outstretched hand of the Healer sparks seemed to pass, and a strange luminosity glowed from his fingers.

And the Ox thought of the pale light he had seen in the manger.

The next vision showed Jerusalem, its minarets and towers, glowing in a golden sunrise, Jesus, riding on an ass, entered the city, the people throwing palm-branches and strewing flowers in the way.

And a strange pride stirred in the heart of the Ass that one of his kind should have shared the triumphal entry.

Then the sky grew dark, heavy with brooding storm, Painfully climbing a steep hill, the same figure of Jesus was seen, pale and weary, his robes torn and stained, the wrists bleeding from the cord that bound them. Again a delirious crowd followed, but this time clamoring for death...

All disappeared.

« What do you think of it all ? » queried the Ass.

« It seems to me that this baby must have something to do with it » answered the Ox, after due reflection.

Then followed other scenes: persecutions, riches and poverty, wars of religion, crusades, inquisitors, and instances of mutual hatreds from which no church or sect is free. Many of these were terrible to see.

The Ox and the Ass were stricken with horror, though understanding nothing of the reason of what they saw. But on the forehead of the new-born babe were drops of sweat and coming anguish overshadowed him.

The hovering angel came to earth.

« Behold thy real Cross, Son of Man and Messenger of God ! Thy Cross shall be to be misunderstood, misrepresented, to see thy teachings travestied and disfigured, to become a banner for hypocrites of every kind, to see thy doctrine of love and mercy presented by the mailed hand of dogma. And thy Crown of Thorns, O Master, shall be the wars waged in thy name, the tortures inflicted, the burnings at the stake... »

The stars had disappeared; day broke; the rose-flush of an Eastern dawn showed on the horizon.

« Dawn ! » cried the archangel. « After a long night of ignorance



and fanaticism, dawn will also come, and in the light of Wisdom men will understand thy doctrine of peace, love and brotherhood. Then shall the Cross fall to dust, and the Crown of Thorns be on thy brow no more. Master ! To thy task ! »

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The first gleam of sunshine slipped through the chink of the stable door — the stable of Bethlehem. It lighted the wall directly in front of the Ox and Ass, marking the end of their night of permitted speech, and was reflected into the manger where moved a tiny new-born baby.

Joseph, seated on a bundle of hay, busied himself knotting the cords of his sandals.

Mary, to whose fair hair some straws still clung, holding to the manger for support in her weak state, bent over the baby, singing a little country song.

But what terrible fear would have seized the heart of the mother if the new-born had revealed his awful secret, or if the Ox and Ass had found speech anew, and had retold the strange and terrible visions of the night.

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### ***The Fulness of Space***

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The Lama speaks :

« Listen, My Son, the gods envy us. Give up all ceremonies and rites. Pity, divine Pity will enable you to abolish all sense of difference between yourself and others, and the notion of Space gives birth to Pity.

« Listen, My Son, it is the Great Mystery of all the Buddhas in succession — Space, Emptiness; Meditate on Space.

« Listen, My Son, if you meditate on Form, you will never realise the IT. It is impossible; your thought will rear upwards like a horse on the brink of an abyss. Leave form aside as you would throw a cloak aside. By deep meditation you will enter into Space, into Emptiness, as a fish goes through the water... And you will find that Emptiness is full.

J. MARQUES-RIVIERE.

In passing to the Land Beyond, we shall find ourselves dowered with what we have given; impoverished by that which we have retained.



## Invisible Beings in this and Other Worlds

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FRANCIS ROLT-WHEELER

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### IX - The Phantoms of the Living

**L**YCANTHROPY, we have shown in a previous article, really exists, and the tales and narratives concerning « were-wolves » have received scientific approval, the modern psychological and psychic explanation differing but slightly from that of the legend. In order to understand more easily the scientific nature of that group of Invisible Beings which is classed as « Phantoms of the Living », it will be helpful to examine a little more closely the psychic mechanism of the phenomenon of the « were-wolf », for this phenomenon gives us a good and striking example of the « projection of the astral body ».

The essential of the « were-wolf » is an extremely close astral connection between a living human and a living animal, so close that when the animal is wounded in the forest, the man receives the wound in his physical body several miles away. If, then, the astral body of a man, temporarily obsessing the physical body of an animal, can transfer to its own physical body a wound, it follows that the Astral Body and the Physical Body are two different things, since the Physical Body cannot obsess an animal, and is lying asleep or in trance in a village while his Astral Body — not only in the animal's skin, but in the animal's soul — is hunting in the forest a dozen miles away. But, while they are two, they are extremely closely allied, since the physical body of the man will receive instantly the shock or the wound received by the animal, the Astral Body of the Man being the transmitter. This is the everyday « handkerchief » experiment of nearly every psychic circle, but on a somewhat larger scale, and, once understood, it makes many a matter clear.

In order to avoid a long analysis, let it suffice to state that a human being is a much more complex entity than his mere material exterior



suggests. Nearly all advanced metaphysical and metapsychical schools are in agreement as to the *seven* bodies of man. We shall not trouble to enter into such detail, here. It will be sufficient to show that there is a very clear distinction between Thought and Matter, and between the Spirit and the Body. In order to establish relationship between these two planes of the Human Being, a means of communication must exist. This means is the Astral Body, and it is the Astral Body (and sometimes the Etheric Double) which is the prime factor in the greater part of those apparitions which are known as « the phantoms of the living ».

The Astral Body, then, is closely allied to the physical body, on the one hand, and to the Spirit, on the other. (It is not quite the same as the Soul, but we will not enter upon subtleties). Although almost unknown to Science, fifty years ago, the study of the Astral Body has become an essential in psychiatry. Numberless experiences, repeated many times and under control, show clearly that our material and physical self — which we usually call simply « our body » — is only an instrument in the service of the Astral Body. The physical body without the Astral Body is only an inert thing, a corpse; the Astral Body without a physical body is only a phantom in the material sphere. It is the incorporation of the one with the other that constitutes a living being.

The coincidence of the two creates a healthy and harmonious life; a slight discoincidence gives rise to distress or disease; a temporary discoincidence which displaces the contacts of the vital centres is the cause of sleep; their entire discoincidence — so long as the « silver cord » be not broken — is the state of trance; their total discoincidence with the breaking of the silver cord, is death. The difference between the living and the dead is that the living is guided and helped by his Astral Body, while the dead no longer has this guidance.

The force of life does not inhere in the physical body. The principal reason why neither biologist nor chemist has ever succeeded in creating a « Homunculus » in the laboratory is the impossibility of creating an Astral Body, and that for the very simple reason that this body does not belong to the plane of Earth. The Astral Body is the master, the physical body is the servant; the Astral Body is the worker, the physical body is the tool; and it is truer to regard the physical body as a material shadow of the Astral Body, than to regard the Phantom as an ephemeral part of the physical body.

It is also truer to state that the Astral Body is the physical body



under another aspect, than to say that it *resembles* the physical body. If the Astral Body of a man appears at the bedside of a sick mother, half-way across the world, the mother will immediately recognize the phantom as being her own son. And the phantom will actually be her own son, much more strictly so than his physical body, since it is his real « Self » unencumbered with gross matter.

Supposing that the son was entirely unconscious of this projection of the Astral Body — and which probably took place during sleep — what has happened ? It is due simply to the fact that the son's desire to see his mother became so intense that the Astral Body has been able to free itself from the physical body, and with a swiftness only a trifle less than that of light rays, has sped to the sick-room of the mother. Such cases may be found reported by thousands in the archives of different Societies for Psychical Research, and, in any group of a dozen persons, it is rare not to find someone able to speak of similar experiences.

There are two points of much importance to be considered, here. Firstly : Why does the Astral Body or the « phantom » separate itself more easily from the physical body during sleep ? and secondly, Why is it that such apparitions are not more common ? In the answers to these two questions will be found the essential explanations of the detachment or the projection of the Astral Body.

The first question may be answered very simply by the fact that the Astral Body is the « living element » of the body. The wakened state, even if it be merely to stand upright, requires a constant muscular interplay of much complexity; thought and will are in almost unceasing mental activity, and it is by the powers of the Astral Body that all the functions of the physical body and all the emotions, thoughts, and aspirations, are maintained. It seems certain that some very highly advanced adepts are able to project their Astral Body in a state of semi-trance or even in wakefulness, but, in such cases, the physical body is under special control, and the exceptional case does not bear upon the present consideration of the unconscious liberation of the Astral. Under all normal conditions, it is necessary that the physical body be in sleep or in trance, with the physical requirements correspondingly diminished and the vital powers otherwise occupied, to permit the Astral Self to relinquish — even for a few moments — its perpetual guardianship and control.

Our second question had to deal with the percipient. Why is it that everyone does not see similar apparitions ? There are two reasons. In the first place, projection of the astral requires an intensity



of emotion of which not everyone is capable, and in the second place, not every one is sensitive enough to see the phantom, even if it be there. To use an illustration from the Wireless, there must first be a station sufficiently powerful to emit the signals and a weak post cannot do it; and secondly there must be a receiving station sufficiently sensitive to receive the signals — and, what is more, attuned to them. One may bombard a house with the most powerful Wireless waves, but if there is no receiver in the house, occupants will hear nothing. In the case that we have given, if the mother had not been a « sensitive » she would have seen nothing; if she had been thinking of her son at the time, then she would have « tuned in » to his Astral Projection and thus facilitated clearness of vision.

In the bulky volumes entitled « *Phantoms of the Living* », issued by the London Society for Psychical Research, only controlled cases were accepted — but hundreds were collected within a very short space of time. People who were not sensitive saw nothing, it was found, but « sensitives » had visions constantly. The proportion of sensitives in the population was small, fifty years ago, but it is growing constantly. That the non-sensitive sees nothing has very little to do with the matter; because a dull or primitive person has never noticed a sunset does not prove that, in his country, the sky is always grey.

Since the projection of the Astral Body occurs unconsciously in sleep, in half-sleep and in trance, there should be every reason to suppose that one may learn to project it consciously. In a recently published book, and one of great importance — « *The Projection of the Astral Body* », by Muldoon and Carrington (Rider and Co., London) — the different methods to be employed in projection are described in all simplicity and with much detail. Strictly speaking it is not so much a « projection » as a disengagement, a setting free, and the author indicates the importance of desire as an originating factor, and of repetition in method. Muldoon, a young American farmer, had this gift naturally, and spent many years in examining the mechanism of it; on many occasions he projected his Astral Body consciously to a place where it might be seen and recognised by others.

A striking case of this character is that of a young teacher in Switzerland. Several times the children in her class saw her seated at her desk, but, looking out of the window, they saw her also gathering flowers in the garden. The desire to be out of the stuffy school-room had caused the projection. Quite often in Brittany, a fisherman



away on a six months Newfoundland fishing trip appears to his family, giving rise to the fear that he is dead, but the boat returns at the end of the season with all hands safe and well; his loneliness, continuing into sleep, had sent his Astral Body home across two thousand miles of sea. In the Orient, many a guru or adept can reveal himself to his disciples in the same manner.

These apparitions at a distance are possible for the reason that the Astral Body (in spite of the fact that the physical body is modelled upon it) possesses a vibratory force much more intense than that of the material world. Distance, in the Astral, is not at all the same thing as distance in the physical realm.

It is well known that a large proportion of the phantoms of the living are phantoms of the dying, and that the projection of the Astral Body occurs more readily shortly before death. As we have already explained, this is quite natural, and as might be expected. The link between Astral Body and physical body loses vigour, as death approaches, the desire more readily frees itself from the material envelope, and the phantom appears to friends or relatives. It is for this reason that the apparition of a friend is so often taken as an evidence of his approaching death. But, aside from these, the principal causes of projections have been emotional crises : homesickness, romance, fear or despair.

In our consideration of « Invisible Beings », then, it is clear that we must not regard them all as belonging to other worlds. The majority, truly, belong to kingdoms other than the truly human, and there are many more « apparitions » than most people believe, but some are simply living people under another aspect. As for such « phantoms » their number would surely increase if everyone were ready to welcome an astral visitant instead of being stricken with an unreasoning fear.

*(To be continued)*

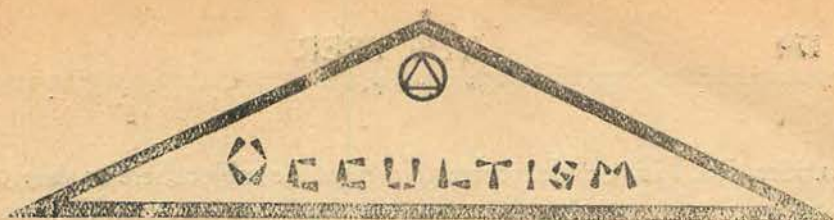
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The child believes in everything, for him the world is wonderful; the man suspects belief, and desires to analyse the wonder; the sage recovers the powers of childhood and beholds anew the wonder of the world.

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When those who have lost the sense of faith come to the next life, their most difficult task will be to learn again how to believe.





## Mexican Astrology

LEWIS SPENCE (1)

### AN APPRECIATION

(It is often of value to draw the special attention of readers to books of the highest importance, and which should not be absent from the shelves of any reader of occult or allied subjects. « The Magic and Mysteries of Mexico » by Lewis Spence (pub. by Rider and Co, London) is such a book. The intensely interesting and highly accurate chapters on Mexican Magic are invaluable, the question of magical associations is treated by one who knows of what he writes, the demonology of Aztec times receives full consideration. The second part of the book, dealing with Maya lore and magic, including mysticism and philosophy, calls for the highest praise for a sympathetic understanding of a difficult subject and an erudition which flows freely and is never pedantic. The excerpt which follows is only a part of a short chapter in a long and well-illustrated volume.

(The Editor)

**T**HE Mexican system of Astrology, although it has considerable resemblances with those of Europe and Asia, is really a system of native growth and origin, and must be studied separately from all others. It is based on what is known as the *tonalamatl*, or so-called « calendar » of the Aztecs. But I will deal with it here very practically, in order that students of other astrologies may compare it with the system they study, and because it is certainly time that this particular American system should be presented to students of the occult in a plain and understandable manner.

A thorough knowledge of the *tonalamatl* is essential in order to grasp the fundamentals of Mexican religion, but its significance has perhaps been heightened by the difficulties which certainly attend its

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« The Magic and Mysteries of Mexico », by Lewis Spence, Rider and Co, London, 15/- net.



consideration. I have endeavoured to present the subject here as simply as possible and to keep all distracting side-issues for later consideration and away from the main proof. Most of these, indeed, have been created by writers who have too closely identified the *tonalamatl* with the solar calendar, and have added to the obscurity of the subject by the introduction of abstruse astronomical hypotheses which have only a problematical connection with it.

The word *tonalamatl* means « Book of the Good and Bad Days » and it is primarily a « Book of Fate », from which the destiny of children born on such and such a day, or the result of any course to be taken or any venture made on any given day, was forecasted by divinatory methods, similar to those which have been employed by astrologers in many parts of the world in all epochs. The *tonalamatl*, was, therefore, in no sense a time-count or calendar proper, to which purpose it was not well suited, but it was capable of being adapted to the solar calendar. It is equally incorrect, to speak of the *tonalamatl* as a « ritual calendar ». It has nothing to do directly with ritual or religious ceremonial, and although certain representations on some *tonalamatls* depict ritual acts, no details or directions for their operation are supplied.

The original *tonalamatl* was probably a day-count based on a lunar reckoning. The symbols appear to have been those of the gods or other mythological figures. Thus *cipactli* was merely the earth-monster, *quauhtli* the eagle, a surrogate for the Sun-god, and so on. Later the *tonalamatl* lost its significance as a time-count when it was superseded as such by the solar calendar. It then took on the complexion of a book of augury, so that the temporal connection it had with the gods was altered to a purely augural one. The various days thus became significant for good or evil according to the nature of the gods who presided over them or over the precise hour in which a subject as born or any act done. As in astrology, a kind of balance was held between good and evil, so that if the god presiding over the day was inauspicious, his influence might, in some measure, be counteracted by that of the deity who presided over the hour in which a child first was the light or an event occurred.

The *tonalamatl* was composed of 20 day-signs or hieroglyphs repeated 13 times, or 260 day-signs all. These 260 days were usually divided into 20 groups of 13 days each, sometimes called « weeks ».



To effect this division the numbers I to 13 were added to the 20 day-signs in continuous series as follow :

Nº	Name	Sign	Nº	Name	Sign
1	Cipactli	crocodile (good)	11	ozomatli	monkey (uncertain)
2	oacatl	wind (uncertain)	12	malinalli	grass (unlucky)
3	calli	house (uncertain)	13	acatl	reed (uncertain)
4	cuetzpallin	lizard (good)	1 b	ocelotl	ocelot (bad)
5	coatl	serpent (bad)	2 b	quauhtli	eagle (lucky)
6	miquiztli	death's-head (unlucky)	3 b	cozcaquauhtli	vulture (bad)
7	mazatl	deer (unlucky)	4 b	ollin	motion (uncertain)
8	tochtli	rabbit (good)	5 b	teepatl	flint knife (bad)
9	atl	water (bad)	6 b	quiauitl	rain (unlucky)
10	itzcuintli	dog (lucky)	7 b	xochitl	flower (good)

and so on. It will be seen from this list that the fourteenth day-sign takes the number I again. Each of the day-signs under this arrangement has a number that does not recur in connection with that sign for a space of 260 days, as is proved by the circumstance that the numbers of the day-signs and figures (20 and 13), if multiplied together, give as a product 260, the exact number of days in the *tonalamatl*.

The combination of signs and figures thus provided each day in the *tonalamatl* with an entirely distinct description. For example; the first day, *cipactli*, was in its first occurrence 1 *cipactli*, in its second 8 *cipactli*, in its third 2 *cipactli*; in its fourth 9 *cipactli*, and so on.

No day in the *tonalamatl* was simply described as *cipactli*, *coatl*, or *calli*, and before its name was complete it was necessary to prefix to it one of the numbers I to 13 as its incidence chanced to fall. Thus it was designated as *ce cipactli* (one crocodile) or *ome coatl* (two snake) as the case might be. Each of the 20 groups of 13 days (which are sometimes called « weeks ») was known as a division by the name of the first day of the group, as *ce cipactli* (one crocodile) *ce ocelotl* (one ocelot), *ce mazatl* (one deer), and so on.



Each of the day-signs of the *tonalamatl* was presided over by a god who was supposed to exercise a special influence over it. (The reader is referred to the book itself for the list). There are slight divergencies from the standard list in some of the codices, but such are usually accounted for by the interpolation of variant phases of the deities given.

Each of the 20 *tonalamatl* divisions or « weeks » of 13 days each, as they are sometimes erroneously but usefully designated, had also a patron god of its own which ruled over its fortunes. The initial days of these « weeks » gave the name to the entire « week » therefore the designation of the 20 weeks was the same as that of the 20 day signs, but the « weeks », or rather the week-names, did not follow each other in the same incidence as the days (for the list of the gods of the « weeks » the reader is referred the book itself.)

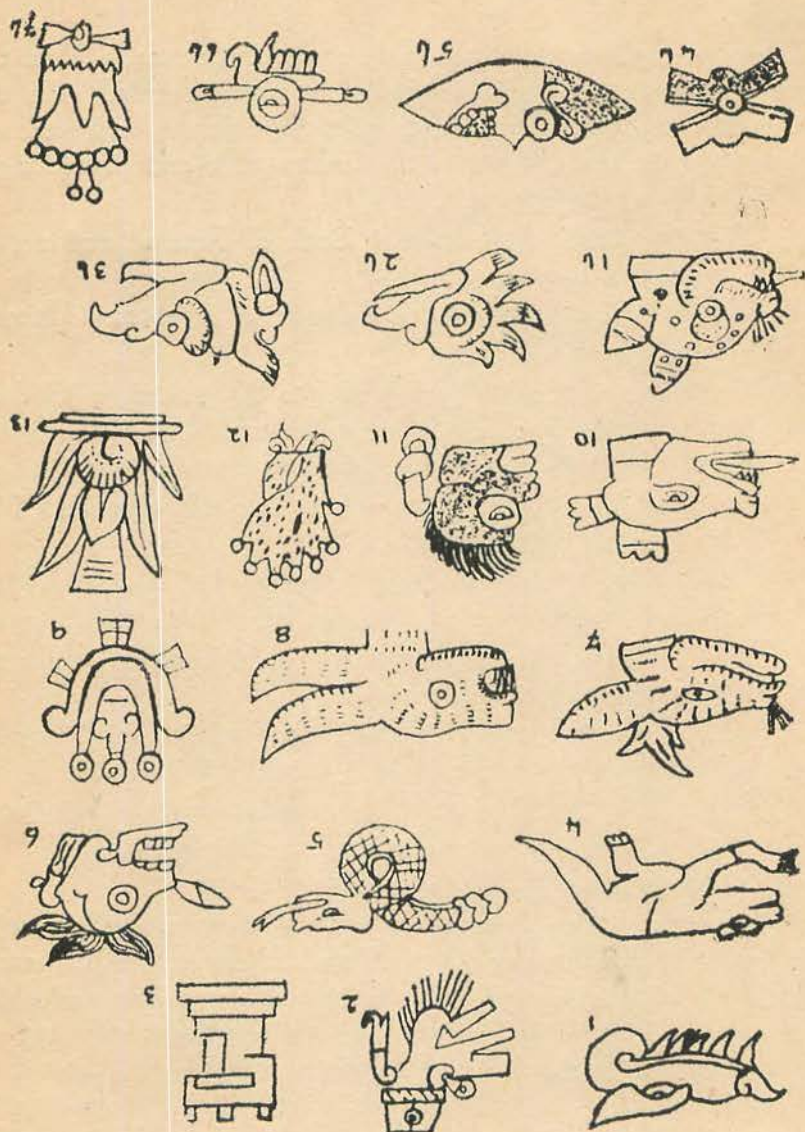
Apart from the signs of the days themselves, the presiding deities of the « weeks » the readers is referred to the book itself.) also possessed a lucky or unlucky significance. Three and four were lucky numbers; five and six were generally ominous; seven was invariably good; eight and nine bad; ten, eleven, twelve, and thirteen were good. The diviner took into account all these possible influences in considering the fortune attached to a particular day.

Besides the patron gods of the days and the weeks there were nine « Lords of the Night » which, I am inclined to think with Seler, were not « lords » or governors of nine consecutive nights, but of the nine hours of each night, in the following order : Good, Bad, Good, Indifferent, Bad, Indifferent, Bad, Good, Indifferent.

Gama describes these nine gods as *Acompañados* (Companions) and as *Senores de la Noche* (Lords of the Night) and from his obscure rendering of Cristoval de Castillo, as well as from the « Manual de Ministros de Indios » of Jacinto de la Serna, we gather that they held sway over the night hours from sunset to sunrise. The Mexicans divided the night into nine hours, and it is obvious from the astrological point of view that the Mexican soothsayers who used the *tonalamatl* must have found it necessary to estimate not only the « fate » of the several days, but also that of the several hours and times of the day and night.

This of course applies with equal force to the thirteen so-called « Lords of the Day », who almost certainly acted as gods of the thirteen hours of the day. (Lists of these two groups of gods, and





Aztec Day-Signs bearing a magical and Astrological meaning.

Reproduced from « The Magic and Mysteries of Mexico, by Lewis Spence,  
pub. by Rider and C<sup>o</sup>, London, with many illustrations.



the order of augury are given in the book to which the reader is referred).

This casts light on the method of augury of the priests. Thus the hour of noon was auspicious because it was connected with the mystic number 7, and 9 was a number of good augury with sorcerers because it gave the number of the underworlds and of the night hours. Recapitulating we find :

1. That the *tonalamatl* was a « Book of Fate », and not in itself a calendar or time-count.

2. That it was composed of 20 day-signs, repeated 13 times, or 260 day-signs in all.

3. That these were usually divided into 20 groups of 13 days each, erroneously but usefully called « weeks ». The initial day of these « weeks » gave the name to the entire « week ».

4. To effect this division the numbers I to 13 were added to the 20 day-signs in continuous series.

5. That by this arrangement each day-sign had a number that did not recur in connection with that sign for a space of 260 days.

6. That the name of a day-sign in the *tonalamatl* was not complete without its accompanying number.

7. Each of the day-signs of the *tonalamatl* was presided over by a god who was supposed to exercise a special influence over it.

. Besides the patron gods of the days and « weeks » there were.

a) Nine « lords » or patron gods of the night-hours.

b) Thirteen « lords » of the day-hours.

Now we have seen that the day-gods each possessed a special sign, and that some wielded a good and others an evil influence. The like holds true of the gods of the weeks, the day and night hours. In the balance and repercussion of their signs with and on one another lay the whole art of Mexican « astrology », just as in the consideration of the evil and good influence of the planets at a certain time the astrologers of Europe and Asia were able to predict certain occurrences and issues.

(To be concluded)

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Earnestness will win instruction, but it must have the aid of reverence to win knowledge, and of activity for the good to win wisdom.



## The House of Evil Tendencies

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PIERRETTE D.,... (1)

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One of the most absorbing problems of the present day is the determination of the extent to which « inert » objects such as the walls of a house, may retain impressions, and, not only that, may emanate these impressions with such force as to influence human beings. The matter is allied to psychometry, and the following case is one of especial interest.

**I**F OR MANY YEARS I have taken my holidays in a little town in the department of Nièvre (France). It had been my custom to stop at the hotel, and every year I found myself rested and refreshed by my stay. The country suited me admirably. An opportunity having presented itself, four years ago, I bought from my brothers the house in which my parents had lived for many long years. The work of repairs dragged out, and it was not until this year and last year that I was able to occupy the house.

It is necessary to say that my father was of an extremely jealous nature, possessed of a jealousy which was unreasonable, morbid and ferocious, and this without the slightest cause. He drank, too, more than he should, and after having been treated with brutality on several occasions, my mother left him. This was in 1904, that is to say, 27 years ago.

Could the old stones of that house still hold an echo of what had passed there ? We shall see !

The house had been repaired — almost rebuilt — according to the plans which I had drawn up myself; when finished it pleased me well, and I promised myself a happy and a restful holiday.

So, last year, when vacation-time came, I went there with my husband.

But I had not been there long, not more than a few days, when my

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(1) The writer is known to the editor of « Psychica » (Paris), and the case may be taken as authentic.



personality changed completely. I became violent, I had no longer any control over myself, I felt as though a cloak of lead hung on my shoulders and were crushing me. All the sensitiveness, all the special gift which I possessed as a clairvoyant left me at once, in spite of my passionate interest in it. I became coarse, vulgar, from every point of view, and after violent daily quarrels — for no reason — I left the town angrily, and did not find my own true personality until reaching Paris the next day.

Such was my experience last year.

This year, I vowed to myself that I would watch over myself, that I would avoid all discussion or quarrel. But, no sooner had I arrived in the house than there was an absolute overturn of all my ideas and my character — I was as though I were in another person's skin. Every day I found new causes for quarrel, acting almost like an enraged beast, though my husband did his utmost to avoid annoying me. As for myself, it was only when I was outside the house that I could even bear myself. Finally, after repeated insults on my part, my husband packed his bag and left.

I did the same. I had not gone a dozen miles from the locality when the whole state of violence and depression passed away, and I returned to my normal self.

What am I to think of all this ? If it were merely a nervous condition, brought on by bad weather, why should I be relieved the instant I left the house, and restored the instant I left the village ? Or, in the very walls of the house, is there an influence to which I am immediately sensible ? Other houses are known to be of ill-fortune, but few of which I have heard have the power to change an entire personality. What is the mechanism of it all ?

*Translated (by permission) from « Psychica » (Paris). Issue of October 15, 1931.*

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The evil which has been done you is like unthreshed wheat. Beat it, pass it through the winnowing fans of forgetfulness, and the wind of indifference will carry away the chaff. You will find that some good grain remains.

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SCARABEE.

If the cognizable vibrations of the Universe, as set forth by Science, be represented as a line a mile long, that part of it which is to be perceived by our senses is a fraction less than one inch.



## The Methods of Hermetism

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JOLLIVET CASTELOT

President of the Alchemical Society of France

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### III

**T**HE LAW OF ANALOGY, or the study of the relations, the similarities and the homonymies of objects and things with each other, plays a prominent part in Hermetism, since it is partly through this study that Universal Correspondence is established, that Correspondence which establishes Harmony and which provides for the linkages of relationships between contraries. From this Correspondence is derived the mechanism of elective affinities between all beings in Nature and all things in Nature. The great Doctrine of Signatures (« *Signatura Rerum* ») is the outcome of the principle just mentioned.

This Doctrine deals with the study of the signs which are characteristic of a universal dynamism, of the kinetic forces in a momentarily static condition, and does so by revealing Unity in plurality, since one may find in many places the imprint of the same law and the same forms. Moreover, this is intensified by the use of a striking line of geometrical study whereby one may arrive at the decipherment of the Universal Plan, that is to say the isomerisms of Unity, taking isomerism in its wider sense to include polymerisms, metamerisms, etc.; thus indicating different arrangements of the component parts of a being or object, the differences of arrangement creating variety and the similarities of the substance in the parts revealing the link to unity. To give an illustration from Chemistry, both cyanic acid and fulminic acid have the same chemical formula, 28 % of carbon, 33 % of nitrogen, 37 % of oxygen and 2 % of hydrogen, and should be, therefore, exactly the same thing. But they are not; and the difference is due to the different arrangement or different linkages of the atoms in these two compounds.

Numeration carries the same connected teaching. The One gives



rise to the Binary, thence the Ternary, so to the Quaternary or the Real, the 1, 2, 3, and 4 (added together) constituting the Decade or 10, which includes all even and uneven numbers, since the number 10 returns of itself to primordial unity and the series recommences. The series which follow are derived also from the Decade for it is impossible to form other numbers than by the first 10, either added or multiplied.

According to Hermetic Method, it is possible to see — or more exactly, to examine — what we must call the Plan of Nature, that is to say the whole in all its manifestations, and in this the Hermetic Method possesses a certain superiority in that it is both analytic and synthetic. In thus translating the language of Nature, we can determine that Harmony governs all things by the two forces of equilibrium and proportion, and that Evolution is inherent in the All, even as plurality inheres in Unity; hence come births and deaths, which are themselves the beginnings and the ends of partials which do not reach the point of the One which envelops all the part.

These movements are the inevitable conditions of the Organism of the Universe, but Man, a simple cell in this great body, only knows that limited portion of it which constitutes his own environment. None the less, belonging in a measure to the All, by his intuitions he may attain a higher knowledge, and perceive his filiation to a less material or celestial world, but not less natural than our own. Truly speaking, it is a divine life which animates everything and interpenetrates everything, taking form in an object according to the size and weight, in a being according to his mentality and intelligence.

These particularities or exteriorisations are strung like pearls on a divine thread, or, to employ another metaphor, the divine life imbues all things like an ichor poured from chalice to chalice.

By the initiatory development procured through its teaching and its discipline, Hermetisms forms seers, teachers and inspired prophets, philosophers and men of science, but neither visionaries nor wonder-workers. These Hermetic seers must not be confused with the mystics of different religions, nor with spiritualists; it is their work to study the unseen in Nature, the very inwards of all things. They may interpret by symbol and number the intuitive revelations which come in dreams and visions, since, in sleep, the spirit does not slumber but awakens to a degree often superior to that of the waking state, to a mode of perception where Time and Space are abolished, or, to speak more exactly, where they differ from the Time and Space conditions of daily life. A whole domain of psychism, religious, philosophic and



scientific in character, flows from the study of these states of consciousness, a domain which materialism either denies, disdains, or explains in a childish manner; whereas Hermetism is able to draw consequences of great moment therefrom.

The Hermetic method has no idle pretension to that absolute knowledge which none may reach. It utilises simply a series of principles and axioms which form the mathematics of Nature and which permit us to think upon, to reason, to treat and to calculate cosmic relationships. Hermetism studies actions in the invisible realms, more powerful in themselves than those which are visible, an axiom taught by Hermetic sages two thousand years ago but which modern science is only beginning to discover, since only lately has it been shown that the atomic forces are stronger than the visible matter which they interpenetrate and direct. It is the duty of our science to consider both the invisible and the visible together, to study the stars and the atoms, the innumerable radiations and their effects, to interpret the transformations of known and unknown forces.

Since the very earliest times, Hermetism has announced that Light is the source of all things, and it has denied matter as existing apart from Light. Academic science now finds itself obliged to admit the truth of the Hermetic axiom. This somersault of science is due to the labours of the recent school of physicists and mathematicians concerning energy, mass and relativity (of which group Einstein has succeeded in making himself the best known), as well as by the work of other scientists on rays and radiations (such as those of Millikan); these have opened a wide horizon in showing us that our eyes only perceive a fractional portion of the vast scale of luminous vibrations which cross and recross all Nature. Indeed, we may compare Light to the Universal Soul, and its connections with Space and with Time are extremely close; it has been by an unconscious application of Hermetic method that modern science has stumbled upon its recent rediscoveries, for we must not fall into the error of supposing that science has discovered these facts for the first time !

The Hermetic Cosmogony is able to go far beyond modern « discoveries » by the application of the laws of Universal Correspondence and of Signatures. It has established categorically the relationships between the stars, Man, the animal, vegetable and mineral kingdoms and this by laws which define with mathematical precision the reciprocal influences in the whirl of the universal electro-magnetic field of Nature, of which Light is one of the most perfect expressions.

From this Astrology was born. It is to be pointed out that Astro-



logy must not be judged by the works of the astrologers of the Middle Ages; the writings of Paul Flambart-Choisnard (1) set forth this influence in a very satisfactory manner, especially in his discovery of the law of Astral heredity, which indicates that birth, temperament, family tendencies and even death are nowise matters of chance.

From these principles of Hermetism were also born Alchemy, Spagyritic Therapeutics, and the Oracular Sciences, which permit us to read a few phrases — or even only a few words — in the great Book of Destiny. We cannot have the effrontery to suppose that we can understand all the intricacies of the mechanism of an organism of which we are ourselves but particles, but it is already a great advance to be able to realise the action of the One in the All, to know ourselves linked to the One, to attain some small knowledge of purposes and the effectives of that which is alone the World's Life.

We should not be justified in repeating here what was given in fuller detail in a recent book from our pen — « *Essai de synthèse des Sciences Occultes* » (1) — in which we studied the different elements which go to make up occultism as a whole, applying to them the Hermetic principles of which we have just spoken. In the above-mentioned work we endeavored to present a synthesis of all the occult sciences in a rigorously critical and scientific manner, esteeming that this had never been so attempted before.

In every epoch, Hermetism and Occultism (often possessing similarity of character, in a certain measure) have been influenced towards dogmatism or towards the illusions of belief and of imagination, and this has deprived them of much of their value and rendered them suspect in the eyes of an educated public (2). Aside from a few true masters, such as Pythagoras, Plotinus, Origen, Moses Maimonides, Roger Bacon, Geber, Fludd, Cardan, Giordano Bruno, Philalethès, and Schopenhauer, who set forth a lofty understanding of the system of Nature, many Hermetists were content to restate the rudimentary teachings of occult tradition or even to give erroneous and childish superstitions allied to certain symbols, though enshrining certain truths. In modern times, following upon the valuable works of Fabre d'Olivet, Eliphas Levi, Stanislas de Guaita, Papus, Barlet, Mme

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(1) Colonel Choisnard, who wrote also under the pen name of « Flambart », was the leading French astrologer of the present time. He died but recently, remaining to the last a foe to all esoterism in astrology.

(2) « *Essai de synthèse des Sciences Occultes* », by Jollivet Castellet, Librairie Emile Nourry, Paris, 15 frs.



Blavatsky and Annie Besant (1) a large number of books of a superficial character have appeared which have been hurtful to the cause they pretended to serve.

We cannot repeat too often that the Hermetic method is nowise intended to lead to infallibility and does not favour dogmatism. It is but the key to open a treasure-chest which is never entirely filled. Each century brings its finds, each thinker and worker enriches it with his researches and his discoveries but it is necessary constantly and always to pass it through the sieve of an exact (Hermetic) science in order to retain the gems and to cast away the imitation stones. This control should have the further aid of intuition, and the rôle belongs to a science based both on phenomenal experiment and on fact; this latter term implies that which may be perceived and accepted by thought, reason and experiment. Hence may reality be established and the close correspondences of all things in the Universe as determined by impersonal laws.

This enables us to see the inadequacy and even the falsity of methods which are based on the external evidence alone, such evidence being only a partial manifestation of the fact as it may be perceived by the senses, and which ignores the important truth that the real fact exceeds the manifestation. External evidence is often but a seeming reality, imperfect and incomplete.

Experimental method, taken alone, is also inadequate, since experiment is necessarily limited to the objective category of our senses, and hence cannot present more than a portion — an external and restricted portion — of any fact. Simple experiment thus acts only in the domain of the apparent reality of any evidence, whereas it is by hypothesis that we construct the probability of vast developments of which experiment can only give us an initial premiss, and upon these higher hypotheses the spirit of deduction may justifiably be applied.

*(To be continued).*

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Guard preciously, and as a treasure, the memories of blessings received, and, when the dark days come, count them over, as a miser his gold. You will find new joys therein.

SCARABEE.

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(1) The reference, here, is to the earlier works of Mrs. Besant.



## Notable Books

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### *My Life in Two Worlds*

GLADYS OSBORNE LEONARD

Cassell and Co, London - 516

**T**HERE IS A QUITE PECULIAR VALUE in this book. Sir Oliver Lodge, in a Foreword, emphasizes its importance, for Mrs. Leonard is not only one of the greatest of English mediums, but is of advanced understanding, well-balanced, sensitive in refined perception as well as in psychic faculty, and can write clearly. When a woman of a high type of mind and most unusual psychic powers undertakes to state her experiences, to discuss psychic conditions, and to take the reader into her confidence, she has done a good deal for the establishment of a healthy and happy understanding of mediumship. Mrs. Leonard has achieved that extraordinary difficult task in books of this kind : to tell what she has seen, what she has done, what she has heard, and what she knows — and to stop there ! What she does not know, she does not guess at; what she has not achieved, she does not relate. Her biography as a medium, the various stages of it, happenings at each and every point, the table-tipping period, communications, development of trance states, physical phenomena of the minor sort (Mrs. Leonard is above all a mental medium), and the actual daily proof of survival, in any and all ways, all are told with clarity, restraint and helpfulness. A model for all such books for the future. It could not possibly have been more wisely done.

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### *The Meaning of Mysticism*

Prof. WOODBRIDGE RILEY

Richard R. Smith, New-York - 1.25

This book is reviewed with a special purpose in this number of this review. It is of the highest importance that a clear understanding of mysticism should be secured in these days, when matters are so glibly



worded. The chapters on the Pagan preparation, Romanic Mysticism and Germanic Mysticism are clear and sharp, though we feel that the author has underestimated Boehme and the Cabbalists. His analysis of Woolman in the American chapter is good, but to put Emerson and Walt Whitman in the same class as Ste Thérèse and Eckhart seems a little far-fetched. Still, the analysis is sharply-cut, and the precious gem of true mysticism is well distinguished from the paste imitation.

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*A Musician's Talks with Unseen Friends*

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FLORIZEL VON REUTER

Rider and Co, London - 5s.

This is a little book of communications by automatic writing purporting to be dictated by the discarnate entities of Carmen Sylva, Zola, Pierre Loti, Paganini, Balzac and others. The author, who has already published a couple of books on psychic subjects, presents this later evidence with diffidence as to its proved authenticity, though himself fully convinced that the spiritualistic solution is the truest in the case. Much of the material was secured on the automatic writing apparatus « Additor ». The script is of much interest, but undoubtedly would have more value if published in the language received.

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*Astrology. — An Effort at Simplification*

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WILLIAM WILSON

Rider and Co, London - 5s.

This is a very conscientious effort, and presents the main grounds of Astrology in a chatty and easy manner. To the writer it does not seem any simpler than many of the standard manuals on the subject, and it is much less complete. The tone of the book, however, is definitely helpful. It is thoughtfully written, the judgments given have evidently been carefully considered before being set down, and the advanced astrologer will find suggestions of interest.

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*Resurrection in Relation to Immortality*

Rev. F. K. CHAPLIN

Arthur R. Stockwell, London

This is the Burney Prize Essay at Cambridge University, and the mere statement suffices to declare that it is chock-full of references, although, frankly, the range of authorities is rather limited. And a serious book which begins with the phrase : « Nirvana rather knocks the bottom out... » gives an impression of triviality, which the rest of the little volume does not sufficiently correct. It is a pity, for in spite of its style, an occasional argument has merit.

*Fate, Free-Will and Providence*

LEONARD BOSMAN

The Dharma Press, Clapton, London - 2-9

This is a very simply written little book dealing with the fact that Reincarnation and Karma are necessary to an understanding of Astrology. We are of the opinion that this is true, when the higher reaches of Astrology are attained, but it is not quite accurate to assume that Astrology is of no importance save to those who hold these doctrines. Though but a slight sketch, it establishes clearly the linkage between Astrology, the true Theosophy and Kabbalism.

*Health. — Character-Building*

HAZRAT INAYAT

Elder and Co, London - 416 and 216

It cannot be said that all of Inayat Khan's teaching of an Occidentalization of the Sufi doctrines proved successful, but much of his work had nobility of character, and he brought from Persian and Islamic sources a new outlook which commanded attention. Thus the second part of the book « Health », and which is entitled « Healing », sets forth the ordinary healing methods in a terse and graphic manner which makes them telling. And in the other little book, « Character-Building », he teaches very wisely the doctrine that « noisy work is bad work ». These little books are not deep, but they are helpful reading.





# PREDICTIONS

## National and International Astrology

New Moon, January. 11 h 28 m. 30 s p. m., Greenwich

(For predictions prior to this date, see the November  
ember number of THE SEER)

**G**ENERAL FEATURES OF THE LUNATION. — Just as the December lunation seemed surprising by reason of a movement of confidence and a better period, so the January lunation marks a slump, and especially a period of popular discontent and of revolt. All over Western Europe this is likely to spread. There will be hostility to governments, not so much because of any foreign influence, as because the promises of the beginning of the winter cannot be maintained. There will be much incendiarism, and a good deal of sabotage. The month is likely to be marked by many disasters, especially those which have to do with the earth, such as mine explosions or landslides. This period is almost sure to bring the death of a popular monarch or statesman, and this prediction seems to bear upon India and England. Certainly, there will be more distress than in the month preceding, for the lunation is in conjunction with both malefics and is in square with Uranus in the House of Foreign Affairs. Though civil strife is not foreshadowed in the December lunation, yet this January-February period is distinctly threatening.

*England.* — In spite of the very large Conservative majority, there will be a development of opposition in the « National Government » and the Cabinet will see many changes. The Opposition will renew its activity. Great danger to the Royal family, and a death is probable.

*France.* — In spite of difficulties, the country will manage to avoid embroilment in foreign affairs, though Balkan affairs may threaten. The working class discontent will be less than elsewhere, and the rioting will not be serious. It is probable that the winter may be noted as one of extreme cold, all over Europe.



*Germany.* — Danger of civil strife, even of civil war, Uranus in Aries in House VII being in square to the lunation and to both malefics. This does not seem to be financial, nor a class war, but to take the character of a political revolt with an effort at a coup d'etat. Several towns will declare for the party of revolt.

*Italy.* — Though there seems to be a certain strain with the Balkan question — or some country in the Near East — Italy will ride through this lunation without serious loss. The strength of the Dictature is likely to be diminished, and compromise policies will have to be adopted.

*Balkan States.* — This lunation is very provocative of trouble, and this is likely to arise in a mountain district, perhaps Albania. Frontier questions will arise and arbitration may be required. Renewal of brigandage in Macedonia is probable.

*Russia.* — Serious check in some plan of military aggression. Revolts in Turkestan, or the territories to the south-east. Far East policies will turn out badly.

*Asia Minor and Palestine.* — Religious dissension, with possibility of tribal warfare, Intervention of the powers will be necessary. Clash between Turkey and minority races is indicated.

*India.* — The lunation is likely to be extremely dangerous for this country, and there are indications that an effort will be made to seek foreign alliances, resulting in actual fighting between different elements in the Peninsula. An entirely new line-up of interests is probable with new leaders.

*China.* — The lunation is slightly more favorable for this country, and comparative peace may return. Loss of territory or prestige may be noted. The month is favorable to Japan.

*United States.* — Sudden death — murder or suicide — of a prominent financier and banker. In spite of the generally threatening character of the lunation, American affairs will prosper. Some drastic change in the laws, perhaps involving the Prohibition Question or some Constitutional Amendment.

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The days of a Solar month are 30 or 3 times 10 and three is the number of divinity. The symbol of material duration is 40, the 40 years in the wilderness, the 40 years of every good king's reign, and 40 is 4 times 10, while four indicates matter. And so we come to the 50 Gates of Light and so on.

Kabbalistically, the number 10 is related to THE WHEEL OF FATE, or THE WHEEL OF LIFE, sometimes called THE SPHINX and represents the Cross and the Circle, the 10 Sephiroth, the beginning and end of cycles, the harmony between free-will and destiny, and many another meaning.

Alphabetically, the number 10 corresponds to the 10th letter of the Hebrew alphabet, the Iod, the formative letter of the whole sacred alphabet, the « centre of the beginning and the end », of which the hieroglyph is a lifted forefinger, indicative of warning.

In Exoteric Astrology the number 10 has to do with Capricorn, ruled by Saturn. This is the « Bridge of Saturn » as it is the « Bridge of Cycles »; it deals with Karma and eternal Cause and Effect, and the WHEEL OF LIFE shows both evolution and balance.

In Esoteric Astrology, this number is associated with Virgo, and herein lies a marvellous wealth of interpretation which space forbids to mention. The relation of Virgo to the Mystic Rose, and to the Rose and the Cross will be familiar to readers who can understand the esoterism of Danté's « Divina Commedia ». In Kabbalism it is « The Lesser Bride », and in early Christian Art the Virgin Mary was always represented with 10 stars.

Masonically (Dequer) the number 10 indicates the super-excellent Master degree, and has to do with the fate of Zedekian. « He did evil in the sight of the Lord, and, as a consequence, experienced Extreme Change ». Dequer suggests that 10 indicates Occult Science, which is quite in keeping with tradition.

*The Number Ten in Human Physiology.* — This is the conserving and often the restricting force, and gives « slow strength ». It is associated with the hips and thighs, and, in tradition indicated the action of a stride; this, as Maimonidès pointed out, must be balanced by the body with future intention, since, in walking, only one foot is on the ground at a time, and that in a position of insecure gravity.

The colour associated with the number 10 is the Green of nature; the musical note is Fa, (F Natural in the scale of C Natural).

(To be continued)

*The Director of the Institute.*



## A Practical Course in the Oracular Sciences

**The Tarot**  
**Kabbalism**

**Astrology**  
**Chirolgy**

### *Hermetic Numerology X*

**T**HE NUMBER TEN. — This is the Cycle of Cycles, and carries three meanings : it returns to the point within the circle the manifesting, 0; it is the point in circle as manifested, 1; but, in addition to return, it is also the symbol of continuance and evolution, since every 10 begins the cycle anew. Like all true teachings of Life, the ending is a beginning. It is completion, also, in the human sense : the 5 of woman plus the 5 of man; it is completion in the sense of Creation, for the 10 Sephiroth of the Tree of the Knowledge of Good and Evil are the prime agents of the Demiurge. It is completion in Hindu lore since it links material expression (5) and spiritual expression (5) in the three worlds (3 plus 3 plus 3) controlled by the Rishi (1), and thus indicates magic. It portrays the cycle of involution and evolution, links spirit and matter, and is symbolised in the Far Orient by the Yn-Yang or spirally-divided circle.

*The Occult Geometry of Ten.* — Occult Geometry, properly so called, passes from the plane to the solid with the number Ten, and becomes a little difficult to make clear. Yet the reader may follow one step at least. Take a sphere, an orange, mark a point on the top, at the bottom, on the side nearest you, on the side farthest away, on the right hand side, and on the left hand side. Six points are so marked. They indicate spindle-diameters of the three ring-stresses, Ring-Cosmos, Ring-Chaos and Ring-Pass-Not (known to all advanced students). There are four points of intersection of these forces within the sphere, and this makes 10. We have shown that the Rose indicates 9, the Rose and the Cross indicates 10. The Decahedron has a further significance and the double spiral yet another.

*Symbolic Concordances of the Number Ten.* — There are many of these. All the units added together make 45 or 9, and if 10 be added they make 10, which returns to unity. It is important to note how the original digits multiplied by 10 give new symbols, Thus there are 19 Buddhistic states of consciousness, but Wholeness is at 20, twice 10. The days of a lunar month are 28 or 2 plus 8 equals 10.



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Three Dollars enclosed as first Monthly Payment.

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If you reside in Europe, make Money Order (International) or Cheque payable to Dr. Francis Rolt-Wheeler (Secretary-Delegate for Europe and Africa) and address Carthage, Tunisie, N. Africa. If you reside in the Americas, make Money Order or Cheque payable to the « Secretary-General, Brotherhood of the Holy Pentagram », and address Box 341, Plattsburg, N. Y., U.S.A. If you reside in Australasia, write direct to headquarters, for the great extension of the work has necessitated the establishment of a new continental centre. The sum you forward should be the amount you are pledging as a Free Will Offering for the support of the work of the Brotherhood.

Full name and address for your mail.

A « Neophyte's Obligation » to « study the laws of spiritual unfoldment », and to « seek the Path » will be sent you. Read carefully its high ideal of service. Your signature and your enrolment will constitute you a « Neophyte » on the Occult Way.