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Contents

*Reflection. — Fulfilled Predictions.
The Final Mystery (Poem). — SIR HENRY NEWBOLT.*

ASTROLOGY

*Favourable Elements for Oct.-Nov.
Horoscope of the Month. — Germaine de Rouen.
The Man Who Was Born on the Water. — HARALD
WEBER.
On Cycles. — OVE TUVESON.*

PSYCHIC STUDY

*Spirit Hands of Flame. — Prof. ERNEST BOZZANO.
An Expérience with a Pow-Wow Doctor. — DR.
CHARLES EDWARD NILES.*

OCCULTISM

*The Methods of Hermetism. — JOLLIVET CASTELOT.
Poise Habits in Higher Thought. — SARAH FRANCES
SMITH.
Invisible Beings in this and Other Worlds. — FRANCIS
ROLT-WHEELER.
Notable Books. — Man's Highest Purpose. — Cl'aud-
dient Transmission. — Black Light. — God in the
Slums. — The Mystic Will. — Heal Thyself. —
Madame Blavatsky, Occultist. — Moments with
H. P. B. Compiled by Two Students.*

PREDICTIONS

*Astrology. — Predictions.
Hermetic Numerology, VIII. — THE DIRECTOR OF
THE INSTITUTE.*

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Associate Director : C. VORSTELMAN.

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Institut Astrologique - Carthage, Tunisie

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

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Reflections



VERY FREQUENTLY, the question is put to us :
« Where is there to be found today, in these modern times, a place where advanced occult teaching is given, and where the real Initiation may be received ? »
Nothing is easier than to answer this question, but the reply will not satisfy the inquirer — least of all that person who seeks a short cut. The Initiator finds his disciples, it is not the part of the disciples to flock to him, for the truth of the matter is simply that as soon as a man or a woman is ready and fit to enter on the higher planes, the Way is made open.

The place where the Seeker should begin his research, his studies and his work, is the place where his destiny has put him. His first piece of work is to fulfil his daily duties with the same intensity of purpose as though they were labelled « Towards Initiation ». The man who cannot hold steady his will-power to the smaller details of life will not be fit even to present himself for the first trials on the Way which leads to wisdom. One thing especially is certain — he who hopes to find in the Way an agreeable occupation for his idle hours will never set foot thereon.

There are four preparatory paths which lead to the Way. Two of these are active; two, passive. The two paths of activity are « Work » and « Study »; the two paths of passivity are « Sacrifice » and « Meditation ». It is rare, indeed, to find a postulant or Seeker

whose character is such that he can follow both the active and the passive lines together.

It is necessary to understand the real nature of these four paths. « *Work* » means incessant effort, without halt; the soul and the spirit should be directed together for the accomplishment of a work clearly perceived and understood, a piece of work sufficiently material to satisfy the body, sufficiently noble to rejoice the soul, and sufficiently lofty to be in harmony with the spirit. The fulness of the joy of life should be found in that task, and all the most ardent hopes for the future should be concentrated in the desire ever to do a finer work, and a vaster work, not only in this world but also in the worlds to come. This is the true Preparatory Path of Work.

« *Study* » should also be considered as an active path. It is useless continually to absorb, and never to give forth; one might as well fill the stomach in a continuous gorge of gluttony, yet never digest anything. The omnivorous reader is not necessarily a well-read man, the pedant is seldom a savant, and the savant is not always a sage. Study should not be passive. The brain, the thought, the conscious and sub-conscious selves should be concentrated on the study, and — in exactly the same way as for work — with a clearly seen and very definite goal. The painter sticks to his brushes, the violinist to his bow, and the student of occultism should not allow himself to flit from one part to another of his subject, he must not be satisfied with a superficial virtuosity.

Of the two passive paths, « *Sacrifice* » is the easier, but there, again, it is very necessary to know what one wishes to do, and it is above all things essential to avoid nebulous ideas and vague dreams. Sacrifice has absolutely no power in itself; its force lies in the greatness of the cause for which the sacrifice is made. To deny oneself some simple pleasure — such as the eating of meat, for example — is a very fine thing if it be done, as in the case of St Paul, not to set a bad example to those who were trying to free themselves from attachment to a rite which they considered idolatrous; but if this same sacrifice be done in order to deem oneself better than one's neighbours, it is no longer a sacrifice but a petty vanity, which degenerates all too quickly into the error of mistaking the means for the end. Almost invariably, true sacrifice requires the consecration of the entire life, since it is evident that a character cannot be altruist and egoist in alternate strata. Whatever be the form that it take, true sacrifice is always to be distinguished by the fact that its main pur-

pose is for the benefit of others. A life of sacrifice leads almost inevitably to a life of simplicity, often of poverty and restriction, but never to a life of misery or need. The final result is a reflex, an inner development, curiously filled with joy and which expresses itself on the higher mental or on the spiritual plane.

« Meditation » is the most difficult of all the paths, though it may seem the easiest to begin. Not one person in a hundred can understand what Meditation really is, and of those who understand, not one in a hundred will have the power to accomplish it. In order to reach true meditation, the body must be so absolutely under control that it feels neither fatigue, heat nor cold; the thoughts must be so fully mastered that they obey unhesitatingly without a single slip of attention or a vacillation of ideas; and the spiritual links must be so solidly attached and yet so responsive that the four lower bodies, like the four strings of a violin, may resound and echo the music of the spheres. Meditation is nothing other than a training in willed receptiveness, directed by love and vision, with the aim of establishing a link — even union — with beings of the Higher Spheres, reaching to God Himself, as conceived by the mystic.

These four Preparatory Paths pass by every man's door, and they are open to the tread of all who wish to use them. He who sets foot thereon will not be long alone. Soon, rather than late, one who shall be his first Guide will meet him, even though the Seeker be not aware, and will not leave him until he puts his pupil into the hands of a more qualified Instructor, who may, perhaps, be able to lead the Dedicant or the Postulant to Mount Athos, Elephantia, Tlemcen, Shuf of Lebanon, Lhassa, Fing-Yui of the Gobi, Mt. Hua-Mong, Glastonbury or other centre of the Mysteries. Yet if Seeker, Dedicant or Postulant impatiently abandon his Guide before the fitting hour, or if he seek to force the gates of Initiation before his Instructor has presented him, his impatience will cost him dear, and it may well be that he will undergo several incarnations thereafter before another opportunity be given him.

We have been asked to say a word on the « Good-Luck Chain Letters », started, it is said, by an officer in the American Army, and which require that nine copies of the letter be sent to nine friends or acquaintances under threat of misfortune should this not be done. The matter has attained the proportions of a public nuisance. It should be obvious that this has nothing to do either with occultism, nor common sense, since every letter which contains a threat of ill is an evil

missive, and those who fulfil the conditions because of a superstitious fear only do themselves harm in yielding to it. They are not to be criticised who forward the letters, truly believing that in so doing they are furthering a chance for happiness, since it is the motive of the action which ever strikes the deepest.

American readers, especially, will be interested to learn that an entity, calling itself « Sacco », and speaking in the name of Sacco and Vanzetti, two communists executed in the United States on conviction of assassination, declared in a public séance before Prof. Rutot, in Brussels, under date of Dec. 20, 1929 : « We are on the eve of the most striking revolution that we have ever seen, because the shepherds who should help us have become wolves. The sharks of finance may lick their teeth, but they will no longer gnaw.... » and at this point, the entity speaking was apparently thrust away from communication. This was nearly two years ago, and while the revolution has not come yet, the financial crisis is not to be denied. This seems another case of beliefs at the time of death continuing after death, for Sacco and Vanzetti were protagonists of the Communist « world-revolution ». The report of this séance has only just been published.

« The Light », one of the organs of Islam in India, draws attention to the fact that in a list of « The Hundred Best Books » resulting from a questionnaire sent out by The Saturday Review, the Koran was placed second, after the Bible. This is a good example of religious tolerance, but the conclusion that the West is turning to Mohammedanism is entirely unwarranted. That Islam marks more converts yearly than Christianity is a statistical fact, but the increase is mainly in Africa.

Fulfilled Predictions

Since, by reason of world-distribution and the desire of subscribers in all countries to have our predictions in advance, we are forced to go to press more than a month before date of actual delivery, it follows that Fulfilled Predictions will usually refer to the penultimate rather than the preceding number. Since the August number did not appear, we must refer our Fulfilled Predictions to the forecasts

in our French edition, « L'Astrosophie », the leading review in the French language.

One of the curious examples of prediction was the following : India — This lunation will mark a decisive step in the accord between the Hindu Congress and the Round Table Empire Conference. At the time that this was written, Gandhi had refused to go to London, the Hindu Congress was at loggerheads over the question of Hindu and Moslem representation, and the Council of Rajahs had passed a set of resolutions showing that they were by no means in agreement with the ideas of the Congress concerning legislation. In other words, all the contributing circumstances should have induced us to make a prediction in exactly the contrary sense. But, at the very last minute — so suddenly that a special train had to be arranged — Gandhi decided to go, and reached Bombay in the nick of time to take the required boat.

In the same number, basing our prediction on the conjunction of the lunation with a Fixed Star, we forecast that there would be an unusual number of epidemics, from which the United States would not be free. Toward the end of August, there was an outbreak of infantile paralysis in New York, over 300 cases being reported in two weeks. On the Persian Gulf a formidable epidemic of cholera broke out, a fleet of aeroplanes was sent with tubes of vaccine to Bassorah, and under date-line of Sept 10 it was announced that the disease was spreading through Mesopotamia and into Persia, and that further help was required. In Germany, at the commencement of the September lunation, typhus broke out, and the President of the State of Baden was one of the victims.

In the case of England we forecast the split of the Labour Government, and this forecast was repeated for the month of October also, The September split occurred, when Ramsay Macdonald, although a Labour prime minister, agreed to form a National Cabinet (practically coalition, though the phrase is denied), and his own party, the Labourites, under the lead of Henderson, became the Opposition. The prediction of the second split remains.

In the same number we predicted : Ireland.— Reawakening of civil war troubles, military aid may need to be invoked. On Sept. 18 there were several outbreaks, in which the communists fraternised with the revolutionaries in Ulster, but not in the Irish Free State. Among those wounded was Capt. White, son of the former Governor of Gibraltar, who was leading a band of Communists in Belfast.

The Final Mystery

Sir HENRY NEWBOLT

This myth of Egyptian origin, formed part of the instruction given to those initiated in the Orphic mysteries, and written versions of it were buried with the dead.

HEAR now, O Soul, the last command of all—
When thou hast left thine every mortal mark,
And by the road that lies beyond recall
Won through the desert of the Burning Dark,
Thou shalt behold within a garden bright
A well, beside a cypress ivory-white.

Still is that well, and in its waters cool
White, white and windless, sleeps that cypress tree;
Who drinks but once from out her shadowy pool
Shall thirst no more to all eternity.
Forgetting all, by all forgotten clean,
His soul shall be with that which hath not been.

But thou, though thou be trembling with thy dread,
And parched with thy desire more fierce than flame,
Think on the stream wherefrom thy life was fed,
And that diviner fountain whence it came.
Turn thee and cry—behold, it is not far—
Unto the hills where living waters are.

« Lord, though I lived on earth, the child of earth,
Yet was I fathered by the starry sky;
Thou knowest I came not of the shadows' birth,
Let me not die the death that shadows die.
Give me to drink of the sweet spring that leaps
From Memory's fount, wherein no cypress sleeps ».

Then shalt thou drink, O Soul, and therewith slake
The immortal longing of thy mortal thirst;
So of thy Father's life shalt thou partake,
And be for ever that thou wert at first.
Lost in remembered loves, yet thou more thou
With them shalt reign in never-ending Now.



Favourable Elements for Oct.-Nov.

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 is 10 hrs. and New Zealand 11 1/2 hrs. later.

IF **OR GENERAL PURPOSES.** — Favourable Days and Hours. — According to Solar, Lunar and planetary aspects, the most favourable days will be : Oct. 21st, morn.; 22nd, mor.; 23rd, morn.; 25th, noon; 26th, after. and even.; 27th, even.; 28th, even.; 30th, morn.; 31st, after.; Nov. 2nd, all day; 3rd, even.; 5th, after. and even.; 6th, after.; 9th, morn.; 11th, even.; 12th, morn.; 15th, even.; 16th, morn. and after.; 19th, all day; 20th, morn.; 21th after.

Unfavourable Days and Hours. — Oct. 21st, after.; 25th, morn.; 27th, morn. and after.; 28th, morn. and after. 30th, after.; Nov. 1st, morn.; 3rd, morn.; 4th, morn.; 7th, even.; 8th, morn.; 10th, all day; 13th, even.; 14th, morn.; 15th, morn.; 16th, even.; 18th, all day; 21st, morn.

ENGAGEMENT AND MARRIAGE. — Favourable Days and Hours for Matters pertaining to Affairs of the Heart. — Best Day of the Month for a Man — Nov. 20. Best Day of the Month for a Woman — Nov. 19. Other good days — Oct. 25; Nov. 21.

Unfavourable Days and Hours — Worst Day of the Month for a Man. — Oct. 30. Worst day of the Month for a Woman — Nov. 10. Other bad days — Nov. 13.

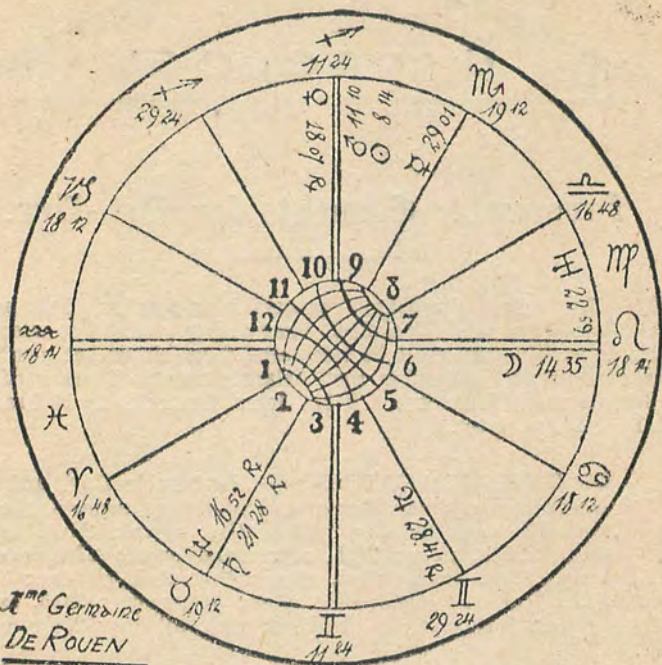
BUSINESS AND FINANCE. — Favourable Days and Hours — Best Day for Finance — Oct. 25 morn. Best Day for Steady Business — Oct. 28. Best Day for New Venture or Speculation — Nov. 21. Other good days — Nov. 2, Nov. 12.

Unfavourable Days and Hours. — Worst Day for Finance — Nov. 15. Worst Day for Steady Business — Nov. 18. Worst Day for New Venture or Speculation — Nov. 1. Other Bad Days — Oct. 30, Nov. 8.

VOYAGES AND LONG TRAVEL. — Favourable Days — Best Day to Start — Oct. 31. Other good days — Oct. 26.

Unfavourable Days. — Worst Day to Start — Nov. 10. Other Bad Days — Nov. 15.

SURGICAL OPERATIONS. — Arrange, if possible, between Oct 21 and Oct 25, and between Nov 10 and Nov 21. Most Favourable Day and Hour — Nov. 21. 8 a.m.



		ASPECTS							
		☉	☽	♂	♀	♃	♄	♅	♆
☉		△	♂	♂	♂	.	.	♀	.
☽			.	△	△	∟	□	.	□
♂					.	∟	♂	.	.
♀					♂	.	∟	□	∟
♃				
♄						.	□	.	.
♅							△	♂	.
♆								△	.
ARC.	♀	♂	.	*	.	.	□	B.♀	□
M.C.	♂	△	.	♂	♂

Born at Chaourse, near Lyon, France, at noon, Nov. 30, 1882

Horoscope of the Month

GERMAINE DE ROUEN

(Famous French healer, who has been made the centre of attack by a Medical Trade Union, and whose trial has become a « cause celebre ». By reason of several cures performed actually in the court-room, the accused was acquitted of all blame, but on the technicality of « practising medicine without a license », she was fined One Cent.)

Sometimes a horoscope reveals its secret at the first glance, but in other cases it is necessary to call into play the lesser-known methods of interpretation. This horoscope should show a power of healing, a strongly marked personality, plenty of courage, but the fault of making as many enemies as friends.

The most striking factor in this nativity is the strength of Sagittarius, sign ruled by Jupiter, the planet which dominates medicine, and Sagittarius itself represents Cheiron, teacher of Aesculapius, patron of the art of healing. Not only is this sign on the Mid-Heaven but it is in conjunction with the Sun (the life-giver), Venus (love and nursing), and Mars (energy and surgery). The Mid-Heaven indicates the occupation or the profession, and, assuredly, healing has been the central point of the life of Germaine of Rouen.

We may also note the force of the Ascendant, the determining point of the Personality. On this House three signs are acting, Aquarius (occultism), Pisces (psychic powers), and Aries (force or energy). It is furthermore to be remarked that the Ascendant is in good aspect with Venus.

A point of special interest in this horoscope is the strength of the « Mid-Point of Healing », a position which is found exactly midway between the longitude of Jupiter and the longitude of the Moon. It is true that this position is more generally used in Progressions, to determine the question of the cure of a person known to be ill, but it seems logical to apply it to healers, and our experience has shown this to be justified. Here, the Mid-Point of Healing falls on Cancer 21°38', in the House of Illness, sextile Neptune, sextile Saturn and sextile Uranus — bringing in all the higher exterior forces — but in doubtful aspect with the Ascendant and Venus.

But we are not justified in ignoring other factors of the horoscope. There are plenty of afflictions in the map, and it is clear that the native will awaken criticism and accusations. The Moon (popularity) is favourably aspected to Mars and Venus, sign of sincere friendships and gratitude from patients cured, but the afflictions are serious, the opposition to the Ascendant indicating attacks on personal reputation as a money-seeker, likely to occur in the second part of life (square to Saturn) and accusations likely to be based on a supposed mis-employment of psychic gifts (square to Neptune) with intent to deceive (Neptune). Mars is culminant, and in conjunction with the Mid-Heaven in the impulsive sign Sagittarius, and the native is not only aggressive in her own defense, but very ready to carry the war into the enemy's camp. The horoscope has many points of interest, but it is to the Mid-Point of Healing that astrological attention should be drawn.

The Man Who was Born on the Water

(An Astrological Chinese Story)

HARALD WEBER

THE NEWLY ELECTED governor of a Chinese province set forth thither immediately upon his appointment — so runs the old story — disguised as a silk merchant, in order that he might have an insight into the actual conditions of life in his new charge, before officially assuming the functions of his high rank.

While crossing a river in a small rowboat, which served as a ferry he remarked the unusually fine features and the intelligent expression of the ferryman, and, entering into conversation with him, asked why he had not succeeded better in life, The boatman replied that his father had been a simple fisherman and that he had followed the same trade; « and now that I am 48 years old », said he, « it is better for me to stay what I have always been ».

« Forty-eight years », repeated the disguised mandarin. « Then you are just the same age that I am ».

Conversing further, he found out that the fisherman was not only the same age, but was born also in the same month, on the same day, and even at the same hour as himself.

Having arrived at the further shore, where stood a tea-house, the official offered the ferryman a cup of tea, and, as they were drinking this and chatting, a fortune-teller approached and offered his services. No sooner, however, had the latter cast a single glance at the palm of the supposed silk-merchant than he cried out :

« You are not what you seem ! You are an official of high rank ! »

« Not at all », was the reply, « I am nothing but a merchant ».

« Tell me your date and hour of birth », insisted the diviner.

Being told, he calculated on his fingers the « eight characters » of Chinese astrology, reflected a moment, and then declared that the horoscope corresponded to his determinations as he had judged them from external evidence.

« You are an official of very high rank », he insisted, « and before the end of this month, you will occupy a situation much higher than that whence you come. This, too, may be the means of my obtaining a good post ».

The silk merchant smiled indulgently.

« Look at this ferryman », said he, « he was born at the same date and hour I was; he should, therefore, be a high official, also ».

The fortune teller thought that the two were mocking him, but, as both insisted, he turned to the bystanders and found out that it was perfectly true that the ferryman was none other than the son of a simple fisherman, and had remained such himself.

Thoroughly angered and ashamed, the diviner took up his bundle and left, saying :

« If this be so, all my arts are worth nothing. I have not only told lies to everyone, but I have deceived myself; and nothing will come of that lucrative post which ought to be mine next month ! »

One of the first actions of the new Governor, as soon as he was installed in his important post, was to send for the ferryman and to tell the astonished man that thereafter he would be given employment in one of the administrative offices.

Then he ordered that the fortune-teller be found, but the search was long, for the disgusted diviner had given up his old profession. Finally he was found and brought before the Governor.

« You judged well », said the mandarin, « and I am willing to realise for you the predictions that you made concerning yourself. But how did it happen that you were so shamefully wrong about the ferryman ? »

« He must have been in error as to the hour of his birth, Your Excellency ».

« Send for the boatman's aged mother, » came the command.

The woman was closely questioned, but she declared that she was perfectly sure of the hour, that she remembered clearly how, just after the birth of the child, her husband had come into the cabin, telling her what stars were to be seen and adding that it was « the hour of the Tiger ».

« In the cabin ! Was the child born on board the boat ? »

« Yes, we were in open sea », replied the woman, « It was the fishing season ».

« Now everything is clear ! » cried the relieved astrologer. « Certainly he who is born on the waters cannot be under the same influences as he who is born on dry land. Hut and palace, already, establish important differences; how much more the ocean ! »

The Governor recognized the justice of this reasoning, and the astrologer received the lucrative position in the provincial government which he had foreseen.

(Translated from « Das chinesisches Horoskop », by Harald Weber — Astra-Verlag, Leipzig)

On Cycles

OVE TUVESON

ALL THE faculties that man has and ever will possess are derived from something cosmic in the first instance. On the spirit-plane, all are united as One. On the soul-plane, the intellect of man is able to perceive the oneness and will eventually develop and arrange things so, that this oneness will manifest and operate perfectly on the physical plane. The development proceeds in cycles, ages or rounds, and is slow, as we count time, requiring long ages for completion and an immense amount of various

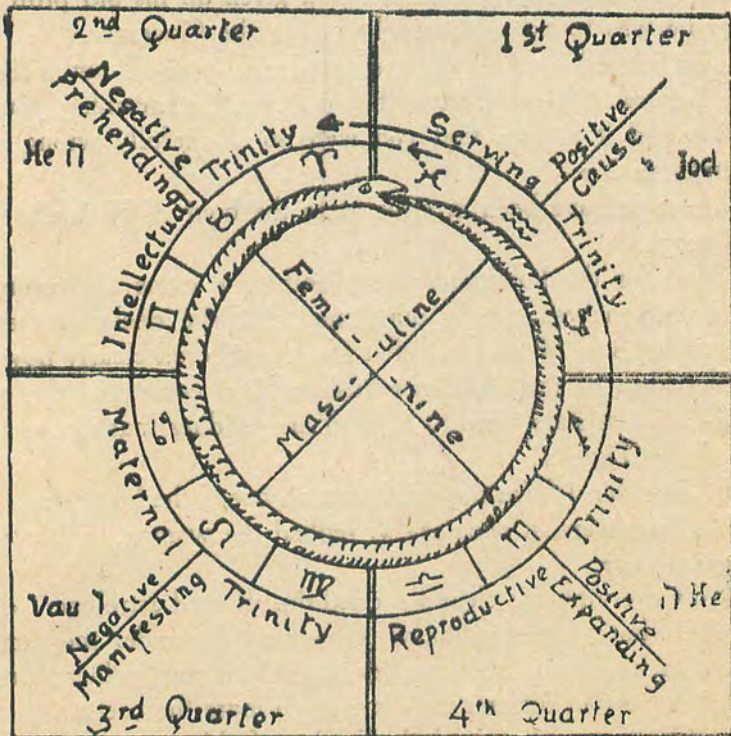
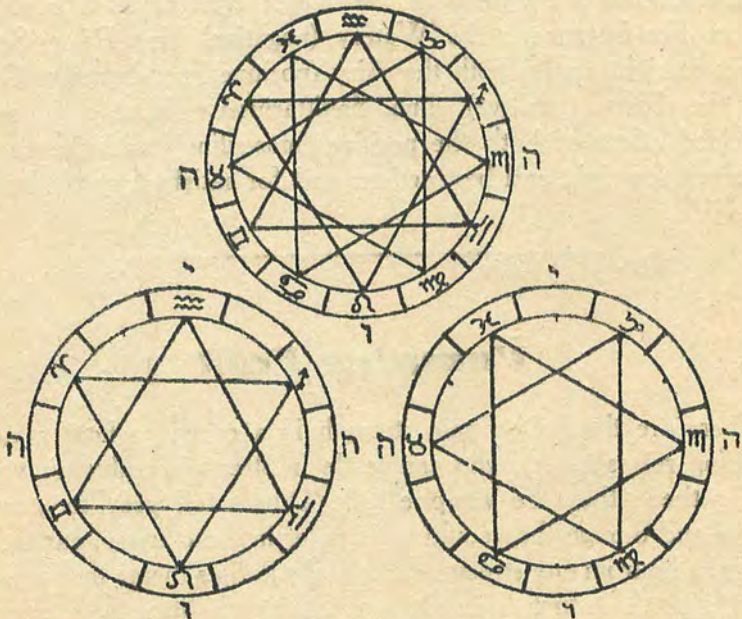


Diagram of *The Tetrad* or *The Four Quarters*.

experiences for perfection. And the degrees of progress are many; the furthest advanced Caucasians are ages ahead of the least developed bushmen cannibals.

Cosmic Developments proceed in perfect order and all cycles move according to cosmic or natural laws that are mathematically correct and geometrically beautiful in their operations. In our external affairs, we rely on arithmetic figures and need geometric designs and objects in order to find the relation of things. And as all visible things are manifestations of and from the invisible worlds, therefore, numbers and geometric designs have an *inner* meaning. These facts were al-



The two positive trigrams, the Airy
 ☰, ☱, and the Fiery ☲, ☳

The two negative trigrams, the Earthy
 ☷, ☶, and the Watery ☵, ☴

ways recognized and used by the enlightened ones. Among the prominent numbers both in nature and in science as well as in religious symbolism, are the ternary and the quaternary, who are not only closely related, but sometimes the quaternary is represented as a ternary.

- The tetrad is represented everywhere in nature; by
- the *four elements* : Air, Earth, Fire, Water;
- the *four dimensions* : Point, Line, Surface, Solid;
- the *four numbers* : One, two, Three, Four;
- the *four colors* : White, Yellow, Red, Blue;
- the *four directions* : East, West, South, North;

the *four seasons* : Spring, Summer, Autumn, Winter, etc. etc.

There are *three* periods or signs in each *quarter*, and *three* signs to each one of the four *trigons*.

Where the three signs of a triplicity in a circular Zodiac are connected by straight lines, they make an equilateral triangle or trigon. Each pair of positive trigons or negative trigons, form a six-pointed star with *three pair* of *parallel* lines, but no two lines are *square* to each other. All four trigons make a 12-pointed star and there, each line is square with *one* line of *each* of its *two opposite* trigons. For instance : the Watery (negative) line Pisces-Scorpio crosses at right angles both the Airy (positive line Aquarius-Gemini and the Fiery (positive) line Sagittarius-Leo line : it requies combined effort of both the positive (masculine) and the negative (eminine) for *right* and best actions and for satisfactory results.

Vampire Folk

There are those who gain strength in a crowd, whom a day of shopping refreshes, or who can jostle in streets or subways without getting tired; they are vampire folk. Others fall prey to a terrible fatigue, and though they could walk miles in the country, cannot keep up for an hour in city streets; a crowd devitalises them; they are vampire victims. The first cannot help absorbing vitality; the second class cannot help leaking it. Cork insoles and rubber heels help to insulate, a little; and when sitting in tramway, omnibus or subway the feet should be kept crossed and the hands folded.

Shadows are only shadows to those who see them as such; to the frightened, they become real.

It is useless to seek for absolute truth with a relative mind; let us be satisfied to grasp the essential truths which may beautify and strengthen every-day life.



PSYCHIC STUDY

Spirit Hands of Flame

A Scientific study of a strange psychic phenomenon

by

Professor ERNEST BOZZANO

II

THE SECOND CASE, which I here quote from the monograph on the subject by Mr. Zingaropoli (*Luce e Ombra*, 1910, pp. 464-467), to which I have already alluded, bears reference to the scorch-marks or brands of Hands of Fire, evidence of which is still to be seen in the convent of the Sisters of Ste. Claire, at Todi, in Umbria, Italy. Mr. Zingaropoli's account is as follows :

Father V. Jouet, Missionary Apostolic, has founded in Rome (Lungo-Tevere Prati, 12) an « Other-World Museum ». To interested visitors Father Jouet shows many rare objects and valuable documents bearing upon different manifestation from the departed. He owns some hundreds of engravings of all periods which have reference to this subject, as well as pictures and ancient books and manuscripts, but the strangest part of his collection consists of photographs of the brands of Hands of Fire, a collection which, he informs us, is steadily growing larger. Many of these photographs, together with accompanying articles, are to be found in the monthly magazine entitled « Le Purgatoire visité par la charité des fidèles » (Purgatory visited by the love of those the Faith). And, in the issue for April, 1908; details are given of the brands or scorch marks of the Hands of Fire which may still be seen at the Convent of Ste. Claire at Todi.

The protagonist of this memorable occurrence was Claire-Isabelle Fornari, born at Rome on the 25th of June, 1637, abbess of the Convent of Ste. Claire at Todi, and who died « in the odour of sanctity » in the year 1744. Admitted already as « Venerable », the process of canonisation is in process, and the beatification is at hand. With this brief introductory statement I present the statement of Professor Fr. Jouet, himself. He writes :

« On Friday, July 17. 1901, we had the satisfaction of stopping for a short while at Todi, in the province of Perugia, in the convent of the Sisters of Ste. Claire, where lived in sanctity — two centuries ago — the Venerable

Claire-Isabelle Fornari, whose numerous miracles have brought officially before the Holy Congregation at Rome the question of her beatification and her canonisation as a saint.

« Being the bearer of a letter of recommendation from His Eminence Cardinal Joseph Vivès y Tutto to Mgr. Ridolfi, Bishop of Todi, we were permitted to see with our own eyes and to hold in our own hands — among other rare and precious relics and objects of sacred remembrance — certain objects and articles of clothing belonging to the Venerable Claire-Isabelle Fornari, still bearing the imprints or scorch-marks of the Hands of Fire of the Reverend Father Panzini, an Olivetan friar of Mantua, burned in upon the said objects and clothing a few minutes before being delivered from Purgatory. These objects are still intact, and the marks are perfectly distinct.

« The Reverend Mother Claire-Isabelle Patrizi, at the present time abbess of the convent, after having considered attentively and admired some of the photographs reproduced in our Review, gave us permission to photograph these actual evidences, for the usage of our Other-World Museum and our pious Association. This is the only time that these objects have been photographed during the 170 years of their existence.

« These evidential objects are four in number :

« — The wooden tablet upon which the deceased abbé left the brand of his Hand of Fire, (the left hand), and on which, with the right thumb he outlined a Cross of Fire; this tablet had served the Venerable Claire-Isabelle for her modelling of the wax figures of the Christ-Child.

« — A sheet of paper, bearing the brand-mark of the Hand of the Fire of the deceased; again the left hand, and which is kept between two sheets of glass; this we photographed from both sides, observe and reverse.

« — The sleeve of the tunic, and also of the sleeve of the chemise, bearing the mark of the Hand of Fire, this time the right hand; these we photographed from one side only.

« — The report which follows, written entirely by Father Isidore Gazale, abbé of the Most Holy Crucifix, confessor of the Venerable Claire-Isabelle, on the very day of the happening. This is found on two pages of the register wherein is inscribed all that has to do with the Venerable Claire-Isabelle. We were able to photograph on a single plate this entire record, which is precious preserved in the convent at Todi. The report follows :

« Sister Claire-Isabelle had received from me, Father Isidore Gazale, abbé of the Most Holy Crucifix, her regular confessor, the order of obedience to offer prayers and her sufferings for the soul of the deceased Reverend Father Panzini, formerly abbé of Mantua, an Olivetan. She had, latterly, endured some terrible abandonments (*sic*) and other great pains which Our Lord had put upon her in order that she might help and deliver that soul suffering so terribly in Purgatory, even as the Divine Love had been pleased to make known to her.

« That morning, as Sister C.I. was preparing to undergo further sufferings, she obtained from Our Lord that He should set free this soul to Paradise, just at the time that I should be celebrating a Holy Mass for that soul. I said to Sister C.I. that I would have desired greatly that some of my dead friends whom she had seen passing to Heaven should leave me some visible token, as

had happened to Father Pie M. Crivello, the former confessor of Sister C. I., whose brother, after death, had left the Sign of the Hand to Sister C.I. It was my desire that something of the same kind might happen to me, in order that I might more thoroughly authenticate these facts.

« By the will of God this came to pass, and God permitted the soul of my friend to bring me the consolation sought, for he appeared to Sister C-I. while I was celebrating Mass, and bade her hold fast to her sufferings, thanking her for all the generous actions done, and bidding her convey his thanks to me for the many celebrations of the Holy Sacrifice in his behalf. The departed soul assured Sister C.I. of his eternal gratitude, in that, by her vicarious participation Our Lord had shortened for him the pains of Purgatory.

« So saying, the departed soul placed his hand on a block of wood which Sister C-I. had in front of her, for her modelling of statuettes of the Child Jesus in wax; first having burned in upon this wooden tablet the Sign of the Cross, which the souls in Purgatory have the habit of doing, while the damned do it never. In any case, the Cross and the scorch-mark of the hand remained charred upon the wood. The apparition then took Sister C-I. by the arm, pressing the other hand upon a sheet of paper. It was thus that one true hand of the deceased Reverend Father Panzini remained branded on the skin of the arm, on the chemise and on the tunic, and the other on the sheet of paper, as it were a repeated design. This hand seemed to me that of the deceased abbé, and those who, like me, knew him well, are of the same opinion. It would be impossible to make it more exact, since certainly it was done by his own hand; and I have never seen any reproduction as true as the original. Having done this and having left this sign, the departed soul took flight that it might send to the holy sister a thousand benedictions from Paradise.

« So soon as Sister C.I. informed me of this whole occurrence, I ordered her to cut away the sleeve of her tunic, as also that of her chemise and to bring them to me, together with the sheet of paper and the wooden tablet. This she did, and to her remained alone the sore on her arm from the burn made by the hand of the spirit; this wound did not disappear until after the completion of the sufferings and penances which she had been prescribed for the deliverance of the said soul. I have caused to be kept the objects mentioned in proof of these truths and of these sublime evidences of grace, and I thank Our Lord for these mercies which He has shown us, thanks to this child of His whose holy life is to Him so pleasing. I render witness, by this document, written by my own hand, that every word herein is of strict truth, *Signed* : Father Isidore Gazale, Confessor ».

First of all, I desire to remark that the foregoing case is documentary in a quite satisfactory manner, seeing that the Report was written by the Father Confessor of the Venerable Mother Claire-Isabelle Fornari, who was the percipient. We may add that he wrote this report on the very same day that the phenomena occurred. We should also not lose sight of the fact that the persons of the Reporter and the Percipient are above moral suspicion, which leads us reasonably to admit their good faith. Finally, the fact that the evidence of these brands of Hands of Fire is still existent in the very convent where

the phenomena occurred, witnesses conclusively that there is nothing here to do with an case of collective hallucination.

In this report we notice phrases which show clearly that the Venerable Claire-Isabelle Fornari was really endowed with mediumistic qualities. The Reporter writes that the Mother Abbess had « latterly endured some terrible abandonments and other great pains which Our Lord had put upon her in order that she might help and deliver that soul suffering so terribly in Purgatory ». And, a little further on, comes the phrase : while « preparing to undergo further sufferings, she obtained from Our Lord that He should set free this soul to Paradise ». It is very clearly to be understood that these « abandonments » mentioned by the Reporter correspond to a succession of states of « trance », and that the « great pains » and « further sufferings » were spasmodic crises or convulsive attacks such as frequently precede and follow the mediumistic sleep. All these circumstances serve further to confirm the supra-normal character of the facts.

So far as the brandings of the Hands of Fire are concerned, they were exceptionally numerous in this case. We find set forth the impress or scorch-mark of a left hand and of a cross on a wooden tablet; another scorch-mark of a right hand on the sleeves of the tunic and the chemise of the Venerable Mother Abbess; and, finally, the brand — or more exactly the blister-sore — on the arm of the nun herself, as a result of the contact with the hand of the phantom.

It is important to note that this last point is absolutely analogous to the incidents in the previous case, given in our preceding article, in which a blister appeared as soon as the spirit of the dead man touched the arm of the Percipient, just as after a burn, and that the Percipient felt the pain, a burning sensation, exactly as though it were the result of contact with something in a state of fiery heat.

It is at this point that we may set forth two smaller incidents of a character similar to those which I have here reported, but modern, which have happened in our own times, and through mediumship, just as I suggested in my short introduction to this study.

The first of these occurred during some of the celebrated experiences of the Revd. Wm. Stainton Moses. Under date of April 18, 1873, Mrs. Speer reports as follows :

Our circle recommenced séances after a lapse of three weeks. We obtained, immediately, the usual physical phenomena; thereafter came the manifestation of the spirit of a person who had died but recently, but whom the medium had known a long while ago. He announced his presence by violent taps, almost blows, and its influence seemed to us repulsive from the very start. The medium

saw the form seated on the tabouret of the harmonium, looking at us and grinning. It was easy to see that we had to do with a spirit of lovv order. Unfortunately it desired to touch the hand of the medium, who immediately complained of a violent burn at the point where the spirit had touched him, and, in effect, a reddish blister had formed at the spot (*Light*, 1892, p. 627).

The second of these incidents occurred at Leipzig, in the home of Mr. Paul Horra, a well-known engineer, it was reported in the Review *Die Uebersinnliche Welt* for June, 1906.

The séance was with the famous medium for « apports ». Mr. Heinrich Melzer of Dresden, who had been enclosed in a sleeved sack, with only an opening for the head. The sleeves had been tied and sealed. A large number of « apports » were secured, among them two entire plants, together with the pots in which they had been planted. The branches and even the buds were found to be intact and not bruised, although one of the plants was of an extremely delicate species. They were carefully put respectively into the hands of two of the sitters present, of whom one perceived at the very same instant that he took the plant, the sensation of a burn on the thumb. The light having been switched on, all those who were present saw the mark of the burn on which a blister formed immediately.

Such are the two incidents which have occurred under mediumnistic conditions. It is easy to see that that they constitute an effective confirmation of similar phenomena which happened spontaneously in past centuries. This confirmation, if examined closely, is of a most striking theoretical value. Evidently, these four simple cases which I have here brought together, if they be authentic, suffice in themselves to show the real existence of the phenomena of the « Brandings of the Hands of Fire, or the Hands of Flame »; furthermore, the two cases of a mediumnistic character enable us entirely to eliminate the hypothesis of « stigmata due to emotional auto-suggestion », since in the two modern cases, there was no form whatever of emotional crisis in either of the percipients. Moreover, these sitters were experimenters of long standing, and who took part in the séances with perfect tranquillity of spirit. All question of « emotional stigmata », then, must be excluded.

To return to the principal case in question, reported at the beginning of the present article, I sum up the facts in pointing out that we have to do with five « imprints », « impressions », « scorch-marks » or « brands », five on objects or clothing, and one on the flesh of the Percipient. It is perfectly obvious that the hypothesis of « auto-suggestive stigmata » cannot be admitted in this case, since it would

have nothing to do with five out of the six incidents, and even in the case of the burn of the skin its admissibility could not go far.

Here, a special digression may be needed. As has been shown, the spirit which communicated declared itself to be in Purgatory, or, to express the matter more exactly, it believed itself to be; the spirit even said to the Percipient that « by her vicarious participation Our Lord had shortened for him the pains of Purgatory ». In numerous cases which are drawn from ancient chronicles these affirmations are found to be in concordance; and M. Zingaropoli comments on these concordances, arriving to the same conclusions which will serve as the basis for my forth-coming book : « *La Crise de la Mort* ».

M. Zingaropoli remarks :

« All these souls had sinned, and feared that they deserved a due punishment at the hands of God; for all of them, the bare fact of believing that they found themselves in a state of punishment caused them to suffer just exactly those pains and that expiation which they had pictured to themselves during their earth life ».

It is so. The comparative analysis which I have written on this very subject in the work just mentioned renders it clear that the creative power of thought renders transitorily real and spiritually and etherically objective the conditions of the expected state.

M. Vincent Cavelli, who is quoted by M. Zingaropoli, expressed much the same idea in the following terms : ô

« In the second life, we know that to believe will be to feel, and to feel will be equivalent to be and to have, by reason of the vast power of imagination. »

These intuitions of M. Zingaropoli and of M. Cavelli were most remarkable, considering the time at which they made, bearing in mind that I did not come to the same conclusions myself until much later, and that after detailed comparative analysis and the convergence of a vast array of proof, tested out upon a large number of cases.

Under these conditions, and returning to the statements of the spirits who have communicated, I hasten to remark that, although the theologians are in mutual concordance in their interpretation of the « Brands of the Hands of Fire », explaining all by the legend of the actual flames of Purgatory and of Hell, not a single one of these spirits has ever said, in any manner whatsoever, that it finds itself in middle of fire and flame. All declare themselves to be in a place of spiritual expiation, which they name « Purgatory ».

(To be continued).

An Experience with a Pow-Wow Doctor

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

Dr. CHARLES EDWARD NILES (1)

III

(EDITORIAL NOTE — The first part of this narrative, in the June number of THE SEER, carried the account to the bewitching of a mountain girl by a Pow-Wow doctor or sorcerer, and the beginning of a cure by legitimate psychic methods. The second part, in the September SEER, recounted the bewitchment of the legitimate doctor's wife by Black Magic methods, brought thereby to the threshold of death, and the calling in of a trained occultist to try and break the spell. This third and last part tells of the death of the Pow-Wow doctor after a tragic Voodoo ceremony, and the subsequent releasing of the spell.)

IF RANKLY, I did not like going away for a couple of days, even at the suggestion of Dr. Moran, trained psychiatrist and advanced occultist though I knew him to be. I felt very depressed at the evidence that the Pow-Wow Doctor's evil powers were stronger than my protective ones, and it was only when I realised that this very depression was a part of Jim Robson's plan that I decided to go. The witch-doctor was attacking Tom Pope through his love for his wife; he was attacking me emotionally through my shame in not being able to help my friends.

It was subtly planned. After further thought, I realised that Doctor Moran was right. I must have a short rest or I would be of no use in case of need, and I might be wanted when Moran's strength waned. Taking one of Tom's cars, I drove down to Baltimore, went to the Army and Navy Club and to the theatre, spending the next day with old friends. This complete change having rested me and renewed my tone, I started back early next morning.

My trip to Baltimore had done me good but, as I went on toward

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Pennsylvania, my despondency returned. Have you ever had a foreboding of evil, of failure, of uncertainty and has it ever seemed to you that a heavy load had settled in the pit of your stomach ? If you have ever felt that way you know just how I felt on the road over the rolling Maryland hills to Frederick. This feeling grew and increased after I passed Frederick to begin my ascent of the Blue Ridge Mountains. My car would not work right and I had one difficulty after another as I climbed those steep grades. Finally my radiator sprang a leak so I was forced to stop. I got out of the car and striking crosslots, headed on foot for Green Ridge.

The moon was in its last quarter shedding a pale and ghostly light. Thanks to the constant breakdowns of the car — very queer they were ! — it had taken me all day and part of the night to drive a matter of eighty miles. As I walked, faintly there came to my ears what seemed to be the regular beat of a tom-tom; the trees grew larger and further apart as I walked on. I broke away from the trail and followed the sound till, in the distance, I could see figures passing and repassing in a ritual dance. Part of the time they were dancing back to back, as in the witch-coven dances of the fifteenth and sixteenth centuries. Then, again, they would whirl and turn, much as the Voodoo worshippers dance to-day in the West-Indies and in the South. Drawing still closer I saw that the dancers were almost nude and that they were passing constantly before an altar upon which was bound a large bundle. On either side of the altar were two black figures which I took to be similar to the Papa Loi and Mama Loi of the Voodooists. Back of them, and dressed in black, sat upon a throne no other than the crooked figure of Jim Robson himself, presiding over his coven. His head was covered with a huge mask; a goat's head with a lighted torch between its horns.

Papa Loi, the high priest of the Voodooists was speaking :

« It am long, chillun, sense a white goat, a white goat without horns has been offered. The Great Snake, da Black King now shoo needs the blood of the white goat without horns. Your Deble has got you dat goat an'a mighty priestess to de feast. Bow befoo de great Deble and bow befoo de Blach King ».

As he spoke, he brought forth from a basket at his feet a large black snake which struck viciously as he lifted it out for a moment and carefully replaced in the basket for safe keeping.

The tom-toms began to beat again and I saw a slender figure approaching from the outskirts of the circle. She was lightly draped not at all of the build of the mountaineers. She came straight toward

the altar with a curious, mechanical step, bowed before it and the figure of Jim Robson seated behind, took a long knife from the altar and lifted it high, first raising her head toward the pale moon for a moment, then looking down on the bound child lying on the altar.

« God help us », I exclaimed ! It was Cloe Pope.

Losing my head, I began to shoot. Six times my gun spat and again six times as I slipt a new clip in. Quickly, silently, without a sound, all the human figures disappeared from the picture before me. In my excitement I had hit no one. But, evidently, I had countered some spell though not broken it, for Mrs. Pope stood rigid, as in catalepsy, her hand with the knife, still upraised.

Only three of us remained, the entranced woman, the bound figure upon the altar and I. I ran forward and shook Chloe several times but could get no response, and I was still too much shaken myself to be able to release her from her trance. Suddenly, I heard a step and a branch cracked behind me. A shot rang out and my left arm dropped useless beside me. Before I could recover, two strong arms were flung around me and I was thrown down. We fought and rolled upon the ground for a few moments when, by some good luck, in spite of my wounded arm, I rolled uppermost and, sitting astride my attacker, I got him by the throat with a murderous one-hand grip. The moon shone more brightly for an instant and I saw to my horror that I was choking Tom Pope.

I snatched my hand away.

As he began to come to, I saw Mrs. Pope's upraised hand quivering. I ran to her, just as her relaxing grasp dropped the knife. She rubbed her eyes as if just awakened and, I threw my coat around her, for the thin veil left her almost naked. As I did so I heard the child crying and, turning to the altar, cut the ropes that bound her. As I had half expected, I saw the frightened face of poor little Lou Coons, my patient of Bearvillage; I noticed that the crucifix which I had given her was gone. She, too, had been kept silent by fear, or by Robson's spell.

Tom having quickly got over the moment of strangulation, a rapid-fire of question and answer followed, cut short by Tom's insistence that we get home as soon as possible to probe for the bullet in my arm.

Tom picked up Lou Coons, and Mrs. Pope followed. Driving recklessly, in a short time we were home and had both patients tucked in bed, and under the influence of a strong sedative.

After my arm had been dressed Tom told me that the afternoon I left, Chloe seemed to get worse. She lay in a coma for some time.

On coming to consciousness she was not Chloe at all, and she declared that she was Elfrida, a Saxon Priestess of Cythraul (bearing some resemblance to the Samothracian Hecate) She talked about Stonehenge, and called Tom, Ethelwolf. She talked of Romans and serfs, of crowns, of oak-leaves and mistletoe. She got up and sat by the window, smiling and mumbling the strangest words. She said that Rywhander, the bard, who had been expelled from the Druids, had ordered her to go to the sacrifice and that she was ready.

« I was very tired, » he went on « and must have dropped off to sleep, for when I woke it was about daylight and Chloe had disappeared again. I rushed from the house in a wild search and at last found you shaking Chloe to wake her. Naturally I mistook you for one of the band. But I can't understand what's got into Chloe. »

« That's easy. Either Mrs. Pope has been mixed up in the dark side of Druidism in one of her past incarnations, or Jim Robson has given her that obsession. Take her away to-morrow, and little Lou Coons as well. Leave me here to cope with the pow-wow doctors. I can do it better alone. »

The night following Tom called me. Chloe was again Elfrida, the Saxon Priestess. We found her standing in the middle of the floor, believing herself at the crossing of two roads, making prayers to « Night in the Three Worlds » and offering little « cakes of honey, meal and milk », though her hands were empty. We got her into bed, but an hour later Tom called me again, greatly frightened, saying he thought she was dead.

We examined her carefully and I drew his attention to some grease on her temples, her wrists and the soles of her feet. We scraped away some of it and Tom declared he could smell aconite, waterhemlock and belladonna. Near the bedside I struck my foot against a small tin box, partly filled with the ointment and its cover was covered with pow-wow signs vaguely reminiscent of Etrurian magic, though much debased.

« By Jove, Tom », said I, « it's witch's ointment as sure as you're born ! That's a find ! These things are kept pretty secret ».

He smelt again. « The mixture is not so foolish ! Belladonna gives mental confusion, excitement and delirium; Hemlock and aconite produce irregular action of the heart and the ingredients together might give the sensation of flying. »

Just then little Lou awake and saw the box in my hand.

« Thets pow-wow ointment, thet old granny Schmouss makes and sells », said the little girl, and told us some queer tales of « spells ».

« I'll be glad when Doctor Moran gets back », was my comment.
« Mrs Pope is pretty well in the toils. You say he has gone for his paraphernalia ? »

« That's what he said. »

« Well, there is no time to lose. »

About evening the occultist returned, and explained to us, in part, the rite he planned to use (1).

We pushed the bed with Mrs. Pope, asleep, into the center of the room. Then the magus drew a circle close about the bed. Beyond this he enclosed the circle with a great Shield of David. Beyond this he drew a double circle, always being sure to leave an opening or gate through each figure. Taking from his long case seven tiny ruby lamps he filled them with consecrated oil and bade me place these at regular intervals about the larger circle. We both were suitably vested, of course. He took two swords from the case and gave me one, taking the other himself, first having placed on his breast the Pentacle of Power. Then, his wand in the other hand, he bade me light the lamps. He went to the outer gate and recited a Christian ritual. He exorcised and then closed that gate and likewise all the gates till we stood back to back on either side of the bed. The work was protective, and elementals were not invoked. Then he bade me chant with him, handing me a little ritual, with much of which I was unfamiliar. He prayed for a moment and perfume filed the room; about us we could feel the presence of many holy presences. The Magus then anointed the sleeping woman and blessed her in the name of the Trinity and the Three Trinities. As we looked, the personality of Elfrida (either false or true) departed, and the personality of Chloe came back to control. Doctor Moran then placed upon her breast a crucifix and we called Tom, assuring him that Jim Robson's spell was definitely broken.

« The return shock will be heavy on Robson » I said to Moran.

« Yes, he's not likely to get over it. But the end will come naturally. »

The next day, with Doctor Moran's highly developed sensitiveness to guide us in the search, Jim Robson's workshop between two rocks near his house was discovered. In a hollow, almost like a cellar, in addition to magic implements and many bundles of herbs we found

(1) The description is, of course, incomplete. Nor are the Words of Power mentioned, for obvious reasons C.E.N.

bones of many animals as well as those of a man and a child. What was for us the most important of all, we found a wax image of Chloe Pope there, which Doctor Moran destroyed after he had discharged and grounded its evil force.

As we were leaving the shanty I tripped, and the candle I had in my hand fell into the old rags and bedding of the hovel. It was soon a mass of flames. However, I saved Jim Robson's Pow-Wow Book, and I have it still. You might like to see it; I brought it with me ».

As the flames leaped into the air, Jim Robson lurched out of the thick wood. Ralph Coons was the first to spy him, and remembering the bewitchment of his little girl, he sprang on him. But Robson, in spite of his deformities, was an ugly fighter, and Coons could do little more than drive him, backward and ever backward toward the burning building. A final blow felled him amid the flames, just as the roof of the shack caved in.

That's my experience with the Pow-wow Doctors of Pennsylvania. Look over Jim Robson's book yourself, and you can tell me what you think. I'll be in again one of these days. Good night !

The clock was striking two as I turned out my office lights and started for bed, finding it hard to believe that this tale of Gore's was of to-day and in the United States and not of the Sixteenth Century in some Balkan backwater. But the Pow-wow book, with Robson's marginal notes, was a lurid reminder of verity.

THE END

Janus

Even before Jupiter, in ancient Roman times, Janus the two-faced was named in the public prayers. For Janus was the opener of the Gate of Time and lived before Time was. The ancient soothsayers declared that no man knows his present who does not remember his past and envision his future.



The Methods of Hermetism

JOLLIVET CASTELOT

President of the Alchemical Society of France

(Monsieur Jollivet Castelot is probably the world's greatest living alchemist, not only in the metallurgical sense of the alchemist who has achieved the transmutation of metals many times in his finely-equipped laboratories, and whose process for « the making of gold » has been controlled by several score independent experimenters, but he is also an outstanding authority on the deeper alchemical wisdom and on Hermetism, and this series of articles which begins with this number is of the first importance to every English-speaking reader. THE EDITOR)

I

BEFORE ENTERING into detail in our study of Hermetic method, it may be wise for us to give a brief bird's eye view of what this method really consists, what are its sources, to what antecedents in ages past it may be traced, by what Avatars it has passed, showing those who have darkened its ways and those who have illumined them, and revealing how this method has always maintained a vigorous and supple unity, a full and synthetic grace of forme in which it surpasses all other methods, either partial or complete.

Humanity — from the earliest times that intellectual inquietude took possession of it — has been conscious of a great need to attain truth, that is to say, to reach some sense of certitude. At the beginning this research was of an instinctive character and possessed of formidable power, so that the ancients almost divined the truth, as can be seen in the Vedas; these books are perhaps the most ancient records which we have of man's perception of nature, and they are themselves the vestiges of a still more ancient thought; this latter may even be the inheritance of some still more remote civilization which was destroyed in a cataclysm, composed of young and eager races, ardent and enthusiastic for that life which offered itself to them in luxuriant super-abundance, drunken in a superb pantheism, and who, therefore, were only able to see God in this evidence of nature. This living universe which offered itself to their eyes and which touched their

senses became their certitude. In it they found the embrace of the universal Being. It was a mode of feeling and of understanding the Eternal Ideal, which was — at the same time — the Eternal Reality.

Time passed, and with the sequence of ages new civilizations were born and developed; these fought or intermarried, lived side by side, and either exchanged their respective cultures or borrowed ideas one from the other. Instinct lost his crown, or at least became subordinate to Experience, a monarch of wider grasp and of subtler reason, but subject to a thousand causes of error; and Experience was dethroned by Faith, which, according to the characteristics of each of the different races, declared its own conception of certain truth in so-called axioms, considered to be infallible and to be based upon absolute and imperative principles. This development may be perceived inter-threading the Egyptian, Chinese, Chaldean, Assyrian, Indian, Greek and Roman theocracies or empires.

The sages and the initiates of old were born from this first slow contact of a young, ardent and spirited humanity with the forces of nature and with planetary influences. In the eyes of the initiates Hermetism thus became the essential synthesis of all knowledge acquired, of all the diverse religious symbolisms which seemed noncoordinate and even contradictory in the eyes of the profane. The sages were able to clarify — with more or less methodical surety — a large part of the more difficult problems of life, even though they probably used intuition to attain this end, a veritable triumph of intuition. Thus came to be constituted a remarkable synthesis, based on theoretical deductions from a large group of ideas, which, though frequently hypothetical in character, enabled the upbuilding of many systems. This synthesis was maintained by the authoritative affirmations of the enlightened, and was supported by a science deeper even than we know, since it was the exclusive appanage of initiates who cultivated it in secret, and who never made it completely known even an exoteric form.

Hermetism discovered a large number of the more important laws that govern the universe, realized the integration in universal order, and both studied and understood the essential harmony of the world. Thus, we may observe, in its Mysteries did Hermetism teach the true mechanics of the heavens and the secret power of numbers, from which knowledge have come to birth all schools of mathematics, even the most complex and the most profound.

The dominant result of this marvelous effort of the human mind has reached us by means of the successive studies and discoveries made by Egyptian initiates, by the astrologers of Chaldea, by the thinkers of the Pythagorean school, by the Greek philosophers, and so on through the sages and the enlightened minds of the Alexandrian school, whose learning shone brilliantly forth from the decadent Roman empire, casting an aureole of glory around the fall of one civilization and heralding the birth of another. The fathers of the Church — at the very head of whom it is necessary to quote Origen and Clement of Alexandria, as well as the Gnostics, (a lesser branch of the Ancient Mysteries) — were able to interpret the earlier teachings only in a very mediocre way. They soon found shipwreck either in the aridity of scholasticism or in a mystic delirium.

The great upward surge of ancient times came to an end with Christianity. Jesus was one of the Great Ones, both in a moral and in a religious sense, but strictly speaking, He left no school, and His disciples, (as well as the gospels), weighted down and dulled the outcome of His genius. In itself, Catholicism is only a synthesis of Christian doctrines combined with Hellenism, as set forth by the fathers of the Church, highly logical at many points, but oftentimes extreme. Hermetism remains intact, ever the profound synthesis of original teaching, the unailing source of occidental thought.

The Hermetic tradition swept through the Middle Age and the Renaissance, through the teachings of the alchemists, the spagyrist, the astrologers, and those Rosicrucian adepts who were the heirs of the doctrines of cosmic unity and religious symbolism, the exponents of that science which is the mistress of the human spirit. Unhappily, during this very epoch, more perhaps than at any other time, superstition and charlatanism attacked the human mind, atrophied the intelligence and made alliance with a morbid mysticism. Constantly pursued by the Church and frequently persecuted, the Hermetists from the third to the seventeenth centuries left behind them a store of experience, complex, unequal in value and difficult to judge at its proper worth. Many times, alas ! they mutilated or betrayed the tradition of their masters. Yet in spite of this, it may be affirmed that they were the untiring inspirers of a true naturalism, and this without being either materialists or atheists. They defended the unity of all the world, the determinism which is fundamental to all facts, the universal analogy, the indissolubility of the forces of matter, the survival of the soul, and a religion which was both enlightened and liberal, a true reform before ever Reformation came.

From Plotinus to Avicenna, from Geber to Paracelsus, from Khunrath to Crollius, from Van Helmont to Giordano Bruno, they stood up before the word as the precursors of spiritualistic monism, which even at the present time holds a preponderating influence.

In short, Hermetism stands out as a vast synthesis, of which a prevailing characteristic is that it is intuitive and experimental at the same time; that it is incomplete, and necessarily so must be admitted, but it is magnificent in its scope. It embraces many enigmas, which, bit by bit, it strives to solve, using principally the positive method, from which all the rational processes are born. The works of such positivists as Descartes, Spinoza, Kant, Hegel, Schopenhauer, Comte, Spencer, and not forgetting Strada, the creator of the doctrine of Impersonalism, (a positive method serving to unite idealism and Hermetism as we shall show later) owe their origin to it, but it is necessary to follow the Hermetic synthesis in and for itself in order to attain a more direct way than that which has already been followed by our modern philosophers.

In order that it may speed forward to the uttermost limits, beyond the supposed frontier marks established either by a blind faith, or by a false and narrow positivism, Modern Thought should erect a definite systematisation of knowledge, basing itself upon a methodology rigorously scientific in character; this should be both intellectual and intuitive, accepting only such facts as are irrefutably established as the basis from which to deduce its conclusions, and doing so under the strictest laws of reason. Such a method must refrain from affirmation or denial, save on such points as deal with unquestionable fact or definite law. At the same time it is indispensable to hold in suspension all that which has already been achieved. It is obligatory to have a solid grip upon those laws which have already been discovered ere daring to adventure further, and all new hypotheses must rigorously be held as provisional and relative. Only thus may it become possible really to acquire the certitude of knowledge, for the time is past when we may be satisfied either with believing credulously, or in reasoning idly.

It results therefrom that Hermetism, a system based upon the vast philosophic doctrines and scientific discoveries of antiquity, sets before our present critical sense and our modern need of analysis — sometimes perhaps a little excessive — those problems which it is imperative for us to solve by means of experience and observation. It is essential, therefore, for every student who desires to do serious research along these lines to deepen systematically his summation of

the knowledge of antiquity and of the middle ages, in order that he may be able to set these over against the records of exact experiences. Thus, by the positive method, he may establish the linkage among all facts which have been subjected to scientific study, in order to co-ordinate them into one homogeneous system which shall be strictly logical in its universality.

Such is the only way to follow. Recent discoveries of contemporary science authorize us in thinking that the greater part of the theories which are contained in occultism will be definitely proved by experiment, including the unity of matter, its transformation, its evaluation, its disintegration even into ether and into energy of which it represents the agglomeration. We shall see with clearer eyes the unceasing evolution of all being, the transmutation of all action, and shall understand the vast group of phenomena which is under the impetus of astral influences. Thus shall we come to understand the mutual relation of different types in the universe as revealed by analogous character; the existence of special states and subtle conditions, which have been shown forth by the study of hypnotic, magnetic and psychic phenomena, which reveal the subconscious and its telepathic, and perhaps even objective faculties. In this way shall come the evidences of the intimate reality of alchemy, of astrology and of the laws of energy, which will permit us to fix the laws of essential unity and harmony which rule the universe, hence giving an illimitable extension to the evaluation of the human spirit.

It is by a faithful and exact scrutiny of nature that we shall arrive at constituting a philosophy already set forth by Hermetism, a philosophy which shall be at the same time transcendental and immanent, subjective and objective, monistic in character, by means of which we shall be able to know with certitude the laws of being, the laws of our destiny, which cannot always be distinguished from the manifestations of eternal consciousness. This latter is infinite, and to our eyes seems absolute, since its inner mystery will remain forever impenetrable to us, and before this vast secret our spirits must incline with humility, but also with confidence.

Thus, strictly by the employment of the scientific cycle, we return to the starting point of instinctive thought : the God of nature, terrible and majestic, long time seen by the Vedas, will have become for us the ultimate truth, in order and in harmony, the alpha and omega, spiritual and divine life interpenetrating all things.

In the succeeding article we propose to examine in closer detail the successive steps in the employment of the Hermetic method.

(To be continued).

Poise Habits in Higher Thought

SARAH FRANCES SMITH

EXPRESSION is not only the result of thought, but, if rightly directed and allowed to become a part of the habitual content, it can become a creator of thought. The Thornton Principles suggest means of lifting the thought-self to a higher plane by establishing a greater harmony in the mental, physical and psychical nerve centres. It is important to realise that habit will influence thought just as thought will influence habit.

If it is by right thinking that character building must begin, then there must be found some way of controlling the haphazard thoughts. This way is directed expression, and as such expression must be based on harmony, the rhythmic power in question must be based on the law of physical and mental parity.

All expression is the reaction of some thought guided by a nerve centre and each expression reflects the character. Thus a winning or a repulsive personality is not only expressed in a poise habit, but may be the outcome thereof. The chest caved in and the shoulders hunched forward, with the crown of the head lifted at the same time will not convey friendliness but rather a complex expression of fear. It will convey a wrong thought, and by a vicious circle create wrong thought in its unhappy possessor.

The body has habit centres, directing each agent or member, and these are the controlling centres of the responses that lead in physical expression, i.e. to have loving thoughts, the love agents must lead; to be studious the thought centre agents must lead. The habit centres are the extremities, broad surfaces, muscles and body passivity. The agents are the hand and feet, chest, the head and the features of the face. The hands and the feet are the agents of activity or life, the chest the agent of feeling, the head the agent of purpose or will, the features the agents of intellect or thought; each of these agents have four centres that lead in responsive expression.

A practice of the nerve centres in response to the directed thought will give each agent poise habits. A knowledge of the directed thought and the centres leading the mental and physical expression will mold the character and build personality.

The hands and feet are the agents that express animation or energy. The leading centre of the hands is the finger-tips, for the feet the toes. The hands have four forms of expressing life energy, and the feet have also four, making eight in all. They express life a) in the form of life, b) in the form of feeling, c) in the form of purpose, and d) in the form of thought. All expressions with the hands or feet (gesture or rhythmic dance) are expressions of animation or energy, and each one both interprets and inspires a different idea.

The arches of the feet and the palms of the hands are the centres for expressing feeling. The heels and closed fists are the centres for expressing purpose. The balls of the feet, the thumbs and forefingers touching lightly in a circle are the centres for expressing intellect or thought. Sustained thought is the mind as anchored on any given centre set for leading and for fulfilling some definite idea.

It is well to practise poise exercises until it becomes a habit for the body to express the thought desired; the habit of better poise will produce better thought. In case of hesitation or fear to attempt something which should be done, just apply the thought to the body in a manner adequate to the purpose in mind and this will charge the physical frame with new energy.

In character building a pure response is needed, and herein is found the necessity of knowledge of nerve centre processes, so that the complex or inharmonious reaction may be avoided. Free yourself from one response and thought before you take another. Be sure the body is relaxed before setting any centre in action.

Feeling is expressed in four forms : Feeling in the form of life, Feeling in the form of feeling. Feeling in the form of purpose, and Feeling in the form of intellect. The chest is the agent for expressing feeling.

Purpose has four forms; the head is the agent. Intellect has sixteen forms of expressing thought for example, the mouth is the agent of determining tastes or desires. The nose : Alertness; the Eyes; Discrimination; the Ears : Attention.

There are other centres of the body, such as the abdomen and the thighs, and when these lead in expression, they indicate vulgar

personalities. All parts of the body are revealing, just as weak knees often connote a weak mind.

The agents of the body should be poised so as to have a normal and proper balance; when the body is properly poised, should an evil thought enter the mind it will not stay unless the centre leading in that expression be changed to agree. Both physical and sub-conscious have a strong influence, and thinking requires action. There is philosophy in poise, and morality in physical attitude. Grace of manner will help to bring grace of soul. So may one find within oneself the « many mansions » and life grows richer and more spiritual by the habits formed. Let these be begun consciously — the sub-conscious will carry on this work.

The Mechanics of the Future

The characteristic of the work and of the invention of the Nineteenth Century was that of the subjugation of the heavier states of matter, notably water, as steam. The Work of the Twentieth Century is that of subduing and bringing to our service the lighter states of matter, notably electricity and the bringing of the atmosphere to our command as a medium of transportation. That of the Twenty-First Century will be the control of the lower sub-ethers. So, just as the accomplishments of the Nineteenth century were the outcome results of the pioneers of the Eighteenth, and the great practical applications of today are the result of the work of the pioneers of the Nineteenth Century; likewise those who are engaged in metaphysics, in psychic research and in spiritism, are preparing the way for the vast spiritual mechanics of the century to come.

Do not expect to reach contentment by diminishing your fulfilment of desire, that will only excite the desire the more. Diminish the desire itself.

There is nothing to fear, either in this world or the next, for the Universe is just, and there can nothing ever happen to make a just man be afraid.

Invisible Beings in this and Other Worlds

FRANCIS ROLT-WHEELER

VII

THE BLACK WATCHERS

HAVING SPOKEN of the Creatures of Chaos, of the Atomic Beings, and of the Elementals, we may now come to consider those Invisible Beings who are nearer to us, and who harry us by reason of our ignorance, our inattention, or our ill will. It will be necessary first to touch a word on those which are of a baser character, since the Higher Invisible Beings of this category are on the upper planes, and to speak of them here would only cause confusion in our brief review of the scale of spiritual evolution.

The Elementals, although they are not directly on the line of evolution which leads to the angelic or the devachanic plane, are more nearly allied to beings on that scale, than on the human path. The Watchers, however, and especially the Black Watchers, are more closely related to the human race, endeavor to take form in human bodies and act as though blindly aware that their only means of escaping from the World of Shadows is through living and organised creatures of this world, especially human beings.

It may be said that all these lower Watchers belong to the vast world of Thought-Forms, but it may be a little confusing to use the word, since this term is usually restricted to Thought-forms of conscious origin, sometimes called « Artificial Elementals », (1) though it must not be assumed that all Thought-Forms have their origin in the definite will-force of one single person. In addition to those

(1) A particularly good example of this is told by Dion Fortune, one of the most trustworthy of all occult writers, in her « Psychic Self-Defence », page 53.55. This was a thought-form or artificial elemental — of were-wolf form — which she created halfconsciously and had much trouble to reabsorb.

Thought-Forms which are begotten of a definite desire, clearly seen and steadily nourished, there are those which form themselves in the sub-conscious of a man; others find their origin and suck their strength from the conscious or the sub-conscious of a group.

Monstrous forms of this character surge up with incredible speed and force in a mob — in a lynching mob, for example. Thought-Forms of gigantic dimensions and shadowy horror arise from the foul soil of the conjoined hate of thousands of men at a time, such as the ruthless and nameless Group-Elemental which will stir a simple and honourable soldier to take part, suddenly, in some unbelievable war atrocity. We are well aware of the Thought-Forms which are produced by tribal or communist mind-action either in a savage jungle or a mob-mad and terrorized nation, brute-abortions hungering for blood, and nourished especially by the hate of a people or a class.

An understanding of these possibilities permits us to realise and to cognize a whole category of Invisible Beings whose vital force comes from the thought of some living man or men. It could not be otherwise. Every thought possesses vital force in itself, and we have already seen that force expresses itself in movement and that movement is the creator of matter. Since, as we have shown, all movement must occur in Space, and Space is filled with Creatures of Chaos — creatures readily attracted to other whirling forces — it follows that this partly organised matter enters easily into the orbit of a strongly projected thought, especially if this thought be often repeated. Otherwise put, a Thought, which possesses force and movement in itself, will attract to itself matter which is still in a semi-organised state, and thus a Thought-Form — more or less materialised — will come into being.

In a preceding article we have shown that all movement may be either in harmony or in disharmony with cosmic rhythm, that is to say, it may be either creative or destructive, good or evil. Every rhythm attracts to itself the movements which are susceptible of being brought into coordination with it : which, more simply worded, is to say that the good attracts the good, and the evil draws in the evil, It may be emphasized that these latter phrases are not used in a figurative sense, but in all exactitude : a good thought will actually attract and build up matter which is in accord with the good, and an evil thought will form from chaotic matter an evil form such as would be in keeping with it. The reader who bears in mind the process of the formation of matter will see that this action of Thought

which set lust a-raging, that its own sensual urge may be heightened. This forms a vicious circle, since thought and Thought-Form constantly stimulate each other.

In all their sorts, these are the Black Watchers, created by creatures more highly organised than they, but who may become the evil genii of their creators spying upon them ceaselessly, ever watching the least opportunity to reawaken the thoughts or the habits on which they feed; living with them night and day and acting upon the sub-conscious during sleep; perhaps, in some cases, becoming so powerful that the man or woman who first gave them birth, is reduced to be their blood-drained prey.

We may divide this group into three divisions : those which belong to the sub-human world, to the human or physical world, and to the astral world; for we have no intention of trying to penetrate the higher planes. We may begin with the sub-human world, and here we find several forms, among which the three following classes may be named : 1) The Black Swarm, 2) the Litter of Lilith, and 3) The Brood of Samael.

These three classes are quite distinct one from another. « The Black Swarm » includes a crowd of different forms of being who have not been able to maintain their position even on the lower steps of the involutory scale, the off-scourings of Progress who have fallen into the shadows, not into the utter dark on the borders of Chaos where live « The Divers of the Darkness », but in that part of Darkness which is but in opposition to Light, for it is to be remembered that the two polarities will manifest themselves at every stage. These are « Watchers » but almost unconsciously, one might almost say that they are as microbes to thought, ready to effect lodgment at any feeble point and to establish contagion, for they may attract other units of the Black Swarm.

« The Litter of Lilith » includes those creatures impregnated with evil who are born from an ugly sub-conscious, being thus rather those which will readily accept evil than those which create it. The girl or young woman who lets herself slip into vice through indolence, the man who frequents low company because most of the men around him do the same, the mother who neglects her child either from laziness or indifference to maternal duty, the poor workman or the gilded idler, all these are not actively evil but they bring evil creatures to birth by their passiveness, and the Thought-Forms thus born find nourishment from the weaklings of humanity. Lilith, queen of the hells, welcomes and directs them, for it must not be forgotten that the

also forms a part of the complex of evolution. Good thoughts give birth to good Thought-Forms, evil thoughts beget horrors. Even in current speech one may find traces of this truth, such for example as « the green-eyed monster of jealousy ».

These Invisible Beings, these Thought-Forms, unless they are held together by grouping, have generally but a short existence. Howbeit, if they are of a character which is closely in accord with sentiments of ever-recurring frequency, they can maintain life by massing themselves together, and we shall speak of these groups a little later. Usually, however, these Thought-Forms cease to exist when the mood of the individual or of the crowd which has begotten them comes to an end. Thus the man who, in a lynching mob, was violently ready to help burn a negro and actually rejoiced in the screams resulting from the torture, would be a humble and inoffensive citizen in his own back-yard, five minutes later, when he is no longer dominated by the hideous Thought-Form of the mob. The « knitting-women of the French Revolution » were under the yoke of a Demon-Idea, a tyrannic Thought-Form of ferocious and insatiable character, lapping up blood at the guillotine, a creature born in the glut of that gory period; it would impossibly absurd to suppose that such is the normal feeling of Parisian women.

There are also Thought-Forms whose lives are by no means transitory, for the reason that they continually replenish their forces at the source whence they took their origin. It is thus, for example, with « the green-eyed monster of Jealousy », for jealousy is rarely a burst of passion which breaks out once, and is finished. Rather is it a state of temperament bitter and malicious, ever brooding suspicion and hate, and letting its ugly and venomous Thought-Form suck at its shrivelled dugs, with the result that this Created Shape becomes ever more and more strongly materialised with each renewing of its vital force in the spite or rancour of its creator. Drunkenness creates a Thought-Form which is stupid, savage and cruel; Lust beget a Thought-Form, selfish, sensual and lecherous.

These Thought-Forms which possess a viability of their own, have a still more dangerous power. They become able to suggest anew, to their creator, the same thoughts which gave them birth. The Thought-Form of jealousy will whisper new suspicions, thus reviving that current of hate from which it will take its vampire-nourishment; the Thought-Form of Drunkenness suggests the sensation of thirst and the craving for drink, that it may fill its own veins with alcoholic desire; and the Thought-Form of lubricity will evoke lascivious visions

beings of the shadows find their subsistence as readily in sins of omission as of commission.

« The Brood of Samael » is a group containing those Invisible Beings which spring up everywhere from human anger or ill-doing, from acts of cruelty, from lies, from wishes of all-will, from a burst of rage, from states of mind which have not lasted long enough to create a Thought-Form endowed with an independent existence. Even as « The Litter of Lilith », so these Invisible Beings of « The Brood of Samael » do not maintain a definite link to the person who first gave them life, but they have an alliance to every closely associated thought. Thus a man who has struck a child a cruel blow in a moment of anger has not created a Thought-Form viable in itself, but he has set in force a movement having the power to attract other movements or to coordinate itself to them, thus becoming a Being should the group of movements or forces find itself in contact with some other similar act of brutality, done either by man or woman, and thereafter the Evil Thing thus started will continue to grow. It is well known that evildoing, and even malignant mischief are highly contagious, and herein is found the cause.

In these three groups : « The Black Swarm », « The Litter of Lilith » and « the Brood of Samael », the reader will have remarked that that « the hells » intervene, which brings up the problem of « demons », a question of intense psychological and occult interest of which we shall speak in a succeeding article. It will be sufficient to mention, here, that the two following groups may be regarded as forming the bridge between the sub-devachanic world and the human world : « The Witch's Familiars » which are the outlaws of Pride, and « The Incubi » and « The Succubi » which are the outlaws of Lust.

(To be continued)

A grain of sand will blind, where a large piece of matter will do no harm. The selfish man blinds himself readily, because his own worth is so small.

The most terrible of all disasters in life is to have reached the limit of desire. It is sufficiently easily attained. But no man, yet, has ever reached the limit of aspiration, and hence it is the path of joy.

Notable Books

Man's Highest Purpose

KAREL WEINFURTER

(Rider and Co, London -- 1016)

DECLARING that his book presents a practical guide to the esoteric teachings of the Rosicrucians, the author throws down his gauntlet in a dangerous field. There will be few dare pick it up. This German book, well enough translated, is one of the very few books of which it can definitely be said that the reader will learn a very great deal, for the writer knew that of which he spoke. To say that it is « the lost word regained » is not necessary, for the Word has never been lost, but Weinfurter does give one of the keys to the spiritual world, he does unlock a gate to it, he does act as guide. This is not a book about the teaching of mysticism; very simply and soundly, it teaches mysticism itself. The full analysis of the origin of Mantra practices, the right handling of vowel sounds in order to invoke the Army of the Voice, the Rose Cross interpretation of the secrets of Christianity, and the setting forth of the mystical stages are, each and every one of them, so striking a presentation of very little known truths as almost to justify the words « a revelative exegesis ». Certainly one of the most important books of the year.

Clairaudient Transmission

HENRY HOLLEN M.D.

(Keats Publications, Hollywood, Cal. - Doll. 2)

Dr. Hollen's reasoning is lucid, his logic is almost with fallacy, and his evidence is first-hand and copious. The result is an argument

in favour of clairaudient transmission as an interpretation of genius and inspiration more closely knit than anything we have seen. As applied to a very large percentage of cases, the author proves his point; he is himself fair-minded enough to see that it does not apply to all. The amazing powers of Aura May Hollen, the author's wife, beginning suddenly, avowedly from spirit sources, and after a period of spiritual preparation, form, in themselves, an amazing chapter in the series of important « scripts ». Dr. Hollen is himself perhaps, a little inclined to emphasize quantity of production. Many a newspaper man turns out more material daily than Aura May, and that as a matter of course; the present writer wrote a five-act drama in less than two days, with short though sufficiently normal time for sleep and meals. Dr. Hollen comments much on the fact his wife's poems need no erasures and come quickly — it is almost a proverb among poets that « unless all the worth of the poem comes in the first quarter of an hour, it is fit only for the waste-paper basket ». Aside from this question of fluency, almost every other feature of Dr. Hollen's argument stands the acid test. The next point which remains to be determined is the calibre of Aura May's work, whether it be of the extraordinary intensity of Marguerite Livingston's transcription of Apollonius of Tyana, or the vital interest of Patience Worth, or merely the pleasant ethical passages of so many clairaudient or automatic writers whom we could name. But this is a point apart. So far as Dr. Hollen's book is concerned, it is a valuable contribution to a momentous subject of thrilling immediacy in the times wherein we live.

Black Light

TALBOT MUNDY

(Hutchinson, London - 716)

He who has not the books of Talbot Mundy on his shelf has lost much. Not only has he lost many a pleasant hour in the appreciation of « a good story », written by a master stylist; not only has he failed to make the acquaintance of characters who would remain his thought-friends for many a long day; but, beyond these, he has robbed himself of the privilege of seeing the real « ivory gates and golden » of the worlds-on-the-threshold through very virile eyes. We insist on this latter point. The Yogi-Astrologer in

« Black Light » is a thoroughly masculine creation, and the occult references in this book — there are a good many — are of a robust kind. These books of Mundy's are the best novels of India ever written, and they are the best occult stories that English literature has had since Bulwer Lytton and « Zanoni ». It is to be understood that these are not occult books figuring as novels, they are rattling stories in every sense of the word, with character dramatization of the highest degree, but there is real Knowledge in the background, and the wise will revel therein. We wish we had them all — and there is no better test of a book's worth.

God in the Slums

HUGH REDWOOD

(Hodder and Stoughton, London - 11-)

Buy it. Read it. Think over it. If you be of the praying sort, pray over it. Then you may come to realise what a potent thing sheer fact can be. There is one queer thing about the Salvation Army : in all ruck of controversy, even when its own affairs get entangled, everyone believes in the Army. Oh ! Usually for someone else, be it understood ! But Catholic Cardinal or freethinking tramp will join in the phrase : « God Bless the Army ». Redwood has done a fine piece of work here, with newspaper sense on the outside and a man's heart below. What's more, he's absolutely right as to conclusions, as well as to facts; the only weakness that religion can have is its own defeatism, and in « God in the slums » a simple statement of a worker's experiences just proves the « modern miracles » of which it speaks. Redwood, a big newspaper man himself, is the slum worker in question, by the way. A book to change a man's whole viewpoint on life.

The Mystic Will

PROF. HOWARD H. BRINTON

(The Macmillan Co., New-York - Dol. 2.50)

Of late, much has been published concerning Jakob Boehme, and as we have said before in these columns, it is realised that he is the real philosophical forerunner of the present era, and that it

is more necessary to know Boehme than Plato or Aristotle. But Boehme takes knowing ! Prof. Brinton is by nature, as well as by scholarship, singularly fitted for the supremely difficult task of analysing Boehme's vast and entangled output and synthetising the result into a setting which shall not only stand four-square historically but — what is much more important — shall fit into a concerted presentation of the whole field of mystic consciousness. This has not elsewhere been so well done. For those who desire to understand Boehme — or, for that matter, to understand the whole Protestant and modern practical mystic movement — this book is an essential.

Heal Thyself

Dr. EDWARD BACH

C. W. Daniel Co, London - 316

« For those who are sick, peace of mind and harmony with the Soul is the greatest aid to recovery ». These words should be the daily thought of every invalid, and still more so of every doctor. The writer of this review has twelve years experience in a big city hospital, and is well aware of the error of surgeons and physicians in maintaining to the patients that « serum-therapy », or « electro-therapy », or « nostrum-therapy » will cure. Many, perhaps most therapeutic treatments may prove of assistance, but they do not replace the healing forces of Nature, and these are more easily tapped by the patient than by the doctor. This little book is quite clearly written in a « pious » vein, and this may tend to weaken some of medical advice therein, but the principle is absolutely sound, and, properly followed out — even for a few weeks — would raise many an invalid from his or her sick-bed once and for all.

Madame Blavatsky, Occultist

JOSEPHINE RANSOM

Theosophical Publishing House, London - 216

The healthiest sign in Theosophy today is the return of attention to

its one great Leader, the only Teacher in its ranks. Since it is evidently the author's desire to renew faith in H. P. B. and the Ancient Wisdom — a faith sorely tried in late years by politicians, pseudo-prelates and « plucked » students who have tried to speak for her, praise must be given to so laudable an effort. There are a couple of interesting chapters on the sacred phrase of the East : « Om Mani Padme Om », and the six-syllable or seven-syllable question therein is discussed in detail.

Moments with H. P. B. Compiled by Two Students

Harblson and Harblson, Oceano, Calif.

To this little compilation, well printed and convenient in form, showing a spiritual grasp of the higher Theosophical truth by the two compilers, nothing but unstinted approval can be given. It must have been very tempting to make the book ten times as long — but this would have weakened its value. All honour to those who know to give honour where honour is due !

Other books received

The Moth and the Candle, by E. Savell Hicks (Henry Walker, London 7/6). A very finely written novel dealing with the drug habit and its cure. Everyone lives happily « ever after ».

The Soul of a Dog, by F. M. Archer (The Churchman Publishing Co. London 1/-) This little brochure is based on the theory that the dog must have a soul because of the evidences of its intelligence and devotion, and, as such, must have some part in the future life.

A Feather to Fly With, by Fred Waters, (Cecil Palmer, London, 7/6) The theme of this novel, the wife who allows herself to be thrust into the background for the sake of the children, is not a new one. Yet the book is written with much skill and the characters live. The interest of the reader is kept stirred throughout.

It is better to repent of not have done a thing than to repent of having done it.



PREDICTIONS

National and International Astrology

New Moon, November 9, 10.55 p. m. Greenwich

(For predictions prior to this date, see the September
Issue of THE SEER)

GENERAL FEATURES OF THE LUNATION. — For the whole of Western Europe, there is a terrible concentration of forces in House IV, which is particularly bad for the land and those who work on it. There is likely to be increased taxation on land, and there will be difficulty to property-owners and to the working classes as well. The lunation is in an exact quincunx with Uranus in Aries, the sign which rules England and Germany, and this would seem to bring about General Elections in both countries, with riotous conditions. There will be, in England, especially, the formation of a government which is likely to be attacked on all sides, and there may be trouble with the House of Lords, in which the Bishops will be prominent. Unfavourable, also, for royalty. Along the lines of strict finance, the situation improves. In the United States, it is above all the question of public health which is likely to be menaced, and, in the case of public riots, the state militia and the police — probably also the military forces — cannot be depended upon. Governors of states will take action which is reprimanded by the Federal Government. Some general effort may be made to reduce salaries of Government employés or to suspend payments under the Pension Act, which will raise public disturbance. The situation will be less strained on the Pacific Coast, and some Pacific Coast cities will give unusually generous sums for the helping of the unemployment crisis.

England. — General elections. Unexpected strength on the Conservative side, much trouble at the polling.

France. — Dissatisfaction with the Premier's visits abroad. For-

mation of another party, having the backing of the financiers. Disastrous storms in the West.

Spain. — Overthrow of the Ministry, but by another constitutional party, not by a royalist coup d'état.

Portugal. — Earthquake along the Atlantic Coast and the islands off Africa,

Germany. — Sabotage of several factories, requiring the calling out of the reserves. Renewal of efforts to embroil Poland and Russia.

Serbia. — Some changes in the judicial system, or some important law case. A threatened revolution rapidly put down by monarchist supporters.

Russia. — Failure to acquire a loan, followed by break-down of the transportation facilities and famine. Return of the American workers, with exchange of hostile notes between the governments.

India. — Revolt in Central India in the Native States, and sharp antagonisms concerning the administration of the reforms proposed at the Round Table. Probable illness or death of one of the most prominent Nationalist leaders.

Océanie. — Destructive earthquake shock, and, very shortly before, a marine disaster in the China Seas.

Etats Unis. — The characteristic of the lunation is the amount of sickness which will be noted in the country. Political troubles engendered by the labor unions. Sharp clashes between State and Federal Government on unemployment questions. Serious railroad disaster, followed by fire, or some big incendiary fire in the region between the Alleghanies and the Mississippi.

Central Amerca. — Renewal of frontier troubles, and American marines will be sent to relieve the situation.

A Practical Course
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The Tarot
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Astrology
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Hermetic Numerology VIII

The Number Eight. — The student of Hermetics will need to pause a moment, here, and take careful note that 8 is the two 4's, the balance of material things; and that it is the four 2's, or the material exteriorisation of the line of spiral evolution. The foregoing sentence, alone, should explain to him why 8 is synonymous with Justice. There are seven notes in the scale, as we have said, but Perfection does not lead to immobility, but to mobility; the septenary leads to the Octave, a repetition of a vibratory frequency, but higher, or, it may be, lower. It has a somewhat sinister significance because it is just, with punishment as well as reward in its power; and though named by Pythagoras « the number of equal evenness », it was a number of warning, since it indicated habit, and habit is dangerous, since even doing the same good thing well continually does not spell progress. It is not well to halt on Stage 8, and the Gnostics saw it as a shadow-ring around the Terrestrial Spheres.

The Occult Geometry of Eight. — We have said that this represents two squares, side by side, the balancing of two formed forces, and as such it suggests oscillation, rather than equilibrium, which belongs to the number 10, as we shall see. The eight-pointed star is a two-fold cross, in the form of two X's, or an X superposed on the sign for « plus ». There is a profound symbol in this, for it may be transmuted to show the 3 arms above and the 5 below, the springing upward after it has been seen that the higher 3 over-balances the lower 5. The three upper star-points are of gold, the two horizontal ones of silver, and the three lower of base metal. When one square is inserted diamond-wise in the other, the square is surrounded by four triangles, and 8 has been transmuted by another process into the holy 5. There are other forms, in Occult Geometry, but these will serve to show the depth of this symbol.

The Symbolic Concordances of the Number Eight. — As has already been suggested in the preceding paragraphs, 4 plus 4 indicates balance, two 4's indicates choice, and four 2's suggests the polarities at their four cardinal points, or in their four planes Earth, Water, Fire and Air. As 5 plus 3, the choice leads to transmutation; as 6 plus 2 it manifests from the Inner Man outwardly; as 7 plus 1 — unhappily a very rare form — it is the stop upward from human perfection toward spiritual Initiation by a divine calling.

Kabbalistically, the number Eight is related to the Arcana JUSTICE, and has a dual interpretation in its triple meanings. We may regard Death and Life therefrom as a sufficient example, even as Harmony indicates a compelled change from that which was inharmonious. The Swastika is a very ancient symbol for Justice, and one of its inner meanings was that darkness cannot quench light, but light can dispel darkness.

Alphabetically the number Eight is associated with the 8th letter of the Hebrew alphabet, Heth, of which the hieroglyph is a field under cultivation. The student must avoid the common error of supposing this to represent a field of grain; it is a field, but whether it raise grain or thistles, a good crop or a lean one, depends upon the work done. The balance is just; we shall judge ourselves, or, more exactly, the crop that we raise shall serve to judge us.

Astrologically, the 8th Number is allied with the 8th sign, Scorpio, the sign of hidden things, and dual in its force. The old tradition of the « Scorpion with the with » and the « Scorpion without the sting » refers to its dual aspect. Esoterically the number 8 is allied to Demeter, the Great Mother, as, indeed, the symbol of Cancer might suggest.

Masonically (Dequer) the Number 8 corresponds to the Royal Master degree, of which the three taps with the foot, the candidates' answer as to Alpha and Omega, and the three ways of destruction on the three planes of being evoke the union (4-4) of the Complete Self.

The color of the number 8, as Scorpio, is a sombre red. The note is the lower octave Do, C on the scale of C major.

The Number Eight in Human physiology. — Both in its relation to Scorpio and to Cancer, this number indicates the genital organs. Those who have studied the training of the serpent fire or Kundalini (sex) force, will see the connection with the transmutation of the 5 plus 3.

THE DIRECTOR OF THE INSTITUTE

(to be continued)

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