Natural Magic

DOREEN VALIENTE

the statute book of English law. Hitherto, this Act had been used to prosecute Spiritualist mediums and clairvoyants, and in theory it could be used to bring a prosecution irrespective of whether a medium was genuine or not. Its repeal and replacement by the Fraudulent Mediums Act, which in effect legally recognizes the possibility of genuine psychic gifts, was a turning-point in the history of occultism in Britain. Not only did it set Spiritualism free; it also, perhaps rather to the surprise of the legislators, enabled witchcraft itself to emerge from the shadows where it had lurked for so long, and to be proclaimed by its followers as the oldest religion in the world.

In the same fateful year, 1951, appeared the first edition (published by Riders of London) of *The Great Beast*, John Symonds' now-famous biography of Aleister Crowley, a man of considerable stature as a poet who had devoted his whole amazing life to magic. This book caught the public imagination and from then on the occult revival has steadily gathered momentum.

The results of this have naturally been mixed. People who had become cynically atheist and materialist because of their disgust with orthodox religions, have been encouraged to think again and have sometimes been enabled to achieve a completely new outlook upon life. On the other hand, all kinds of charlatanry have been enabled to flourish; and, of course, the hustlers have moved in, determined to get their hands upon every possible pound or dollar available in this great new bonanza.

It is partly as a protest against this latter tendency that this book has been written. I wanted to show people that magic is for all, as nature is for all. Magic, indeed, is all around us, in stones, flowers, stars, the dawn wind and the sunset cloud; all we need is the ability to see and understand. We do not need to join high-sounding 'secret' fraternities, swear frightful oaths and pay fees, in order to become magicians. Very few fraternities are genuinely old and still fewer have any real secrets to impart. Still less do we need to buy a load of expensive paraphernalia, such as ceremonial swords, wands and so on, which can be seen advertised for sale today.

Moreover, I have tried in this book to be essentially practical, as magicians and witches have been throughout the

ages, ever since the days of ancient Egypt and before. Magic is meant to help people, including yourself. The priggish notion that 'you mustn't use magic for yourself, only to help others' is a piece of sanctimonious waffle that is entirely modern. If you study the history of magic and the lives of famous magicians, you will find that this is so. The highly spiritual religion of ancient Egypt was inextricably entwined with magic, as the great Egyptologist Wallis Budge has made clear in his book *Egyptian Magic* (first published in London in 1901 and now reprinted by Dover Publications, Inc., New York, 1971).

Many people will tell you that occultism, witchcraft and magic are dangerous. So they are; so is crossing the road; but we shall not get far if we are afraid ever to attempt it. However, we can choose either to dash across recklessly, or to use our common sense and cross with care, and so it is with magic. It is often argued, too, that magic can be used both for good and for evil. Of course it can; so can electricity, atomic power, television, the power of the press, indeed anything that has any power in it at all.

However, in my book I have endeavoured to exclude anything really harmful and where any caution is necessary, I have tried to indicate it. I have set out to write a treatise which will put the simpler kinds of magic, such as the village 'wise-women', or white witches, have used for centuries, within the reach of all.

For this reason, too, I have written about the old method of fortune-telling with ordinary playing cards, rather than the more expensive Tarot cards; because almost everyone has a pack of playing cards in their home, or can easily obtain one. It may be wondered what relation playing cards have to natural magic; but I think the curious correspondence noted in Chapter X between the pack of cards and the calendar of the year earns them a place here.

The quotation in Chapter V of part of the wonderful 'Hymn to the Sun' by the Pharaoh Akhenaton, is from the translation of this hymn made by the late Professor Henry James Breasted, and comes from his book *A History of Egypt*, first published in 1906 (Hodder & Stoughton, London, and Charles Scribner's Sons, USA).

As poetry is essentially a magical art, and has its origins in

magic, here is a poem of my own which seems relevant in this place. It is entitled "The Mysteries":

Here and now are the Mysteries.
Out of no stored and storied past
Of things long lost;
But the breathing moment of time.
Out of no twilight
But that which falls upon the hills this night.
The old trees partake of them,
And the voices of the grass;
The ghost-white blossomed elders,
And the first clouded glow
Of the rising moon.
If we can hear,
If we can see,
Out of no buried past they come;
But from the fields of our own home
Is reaped the grain
That makes the bread of their feast.
Out of the flowers of every summer
Flows the honey of their mead.
Look, between the stones is a blade of grass;
And all the rites of the high Mysteries,
And the runes of all witcheries,
Are written upon it.

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I

Magic of the Mind

What does one need to work magic?

Many of the old books called grimoires, secretly handed down through the centuries, tell their readers of most elaborate requirements for the rites of magic. They describe consecrated swords, wands, pentacles and so on, together with rare incenses and other strange formulae. But the greatest adepts in the magical art have also made it clear that all these things are but the outward trappings. The real magic is in the human mind.

Cornelius Agrippa, one of the most famous magicians of olden times, says in his writings: "Unless a man be born a magician, and God have destined him even from his birth to the work, so that spirits do willingly come of their own accord — which doth happen to few — a man must use only of those things herein set down, or written in our other books of occult philosophy, as means to fix the mind upon the work to be done; for it is in the power of the mind itself that spirits do come and go, and magical works are done, and all things in nature are but as uses to induce the will to rest upon the point desired."

The mind, then, is the greatest instrument of magic. Nor do we need to go back to the middle ages in order to see it at work. One of the most remarkable *public* demonstrations of what the ancients would certainly have called magic was given on 12th September 1954, at Orillia, Ontario, Canada.

The magician on this occasion was Dr Rolf Alexander, a New Zealander who graduated in medicine at Prague, and later became a pupil of the famous and mysterious philosopher, Gurdjieff. The witnesses of his demonstration were the Mayor of Orillia and more than fifty other leading

citizens. Moreover, proof that what they saw was no illusion is provided by a series of independent press photographs.

The demonstration took place outdoors, and consisted of disintegrating and dispersing clouds by the power of the mind. One of the observers was asked to select a group of cumulus clouds. This was then photographed. Another observer was asked to indicate a particular cloud from this group as the target. Dr Alexander concentrated upon this target cloud while the photographers continued to take pictures at intervals. The experiment commenced at 2.09 pm. By 2.17 pm the target cloud had disintegrated and practically vanished, while other neighbouring cloud-groups remained in the sky. As Dr Alexander pointed out in his book, there can be no collusion between a man and a cloud. (*The Power of the Mind*, by Rolf Alexander, MD, Werner Laurie, London 1956).

In 1956 Dr Alexander came to Britain and repeated his successful experiments in disintegrating clouds at Holne Tor, in Devonshire and on Hampstead Heath. His efforts were photographed and televised, and an article about him entitled "Cloud Buster", by Fyfe Robertson, appeared in *Picture Post*, in the issue dated 30th June 1956.

The magic and mystery of the human mind, and its hidden powers, have intrigued philosophers throughout history, from ancient Egypt to the most modern laboratories for the study of parapsychgology — a number of which, incidentally, exist in officially materialist Russia. Parapsychology means that which goes beyond the science of psychology, as generally accepted. It is a modern synonym for psychical research. Both terms are simply long words for things we can't explain.

Hitler was very interested in the study of occult powers. During the Second World War, he set up a special department to investigate them. This was known as the Tattva Department, from an oriental word *tattva*, meaning one of the subtle powers of the universe which are characterized as fire, water, air, earth and aether.

On the side of the Allies, covens of British witches gathered together at Lammas, 1940, screened by the trees of the New Forest, in order to work their rites against Hitler's threatened invasion.

We generally believe the findings of modern psychology

with regard to the dual mind of man, conscious and subconscious, to be a great modern discovery. Yet the ancient Egyptians explained the human entity as being composed of a number of principles, which is certainly a comparable idea. The Egyptians taught that man was sevenfold. They told of the *khat*, or material body, which when mummified and entombed with the proper rites became a *sahu*, or glorified body, by means of which a link could be preserved with the departed. But man also had a non-material body, the *ka*, or astral double, and another mysterious vehicle, the *khaibit* or shadow. His vitality and emotions dwelt in the *ab*, or heart; and incidentally our way of regarding the heart as the seat of the emotions derives from this belief of ancient Egypt. The vitality itself was called *sekhem*. The rational soul or mind of man was symbolized as the *ba*, represented as a human-headed bird. His divine and imperishable spirit was called the *khu*, a shining essence of light.

Psychologists of the school of Jung consider that to the principles of conscious and subconscious mind should be added a third, the superconscious, or Greater Self. This is evidently analogous to the *khu* of ancient Egyptian belief.

Today, psychologists are looking at ancient myths and legends with new eyes. They perceive in the stories of descents into the shadowy underworld, hell, or Hades, an analogy with the depths of the subconscious mind. Rising upwards into the shining heights of heaven is analogous with contacting the realms of higher consciousness. Man bears heaven and hell within himself. This again is an old tenet of occult philosophy, namely that man is the microcosm, or little universe, and all that is without him is also within.

Before we can work magic, we must understand what magic is and what we are. We have seen that magic is the power of the mind, for good or ill, and we must look into the mind to find the true magical instruments. The great injunction of the Greek Mysteries, which were derived from the Egyptian, was *Gnothi se auton*, "Know thyself".

The pre-eminence of Egypt in magical matters is shown by a saying of the ancient world: "Ten measures of magic were given to the world. Egypt took nine. The rest took one."

If, therefore, we wish for instruction in magic of our western

European world, we will do well to look towards Egypt. There was a connection between ancient Egypt and ancient Britain, as Egyptian beads found in the barrows of the Salisbury Plain area prove. We know today that Britain's prehistoric stone monuments, particularly Stonehenge, are much more sophisticated structures than was previously thought. The possibility is that both ancient Egypt and ancient Europe, especially the British Isles, derive their oldest culture from a common source now sunk beneath the waves, the wondrous Atlantis.

Great though their traditions are, the ways of the East are more suited to the peoples of the East than they are to western bodies and minds. It would be a pity for us to long for the treasures of India and Tibet, and ignore the riches to be found as the rightful heritage of our own races of the west.

Many people take up the study of occultism because they want to develop psychic or magical powers, in order to change their lives. There is nothing wrong with this, provided they understand one thing: *the only way you can really change your life is by changing yourself.*

One often encounters people who have an attitude to magic which assumes, more or less, that if only they could find the way to make some mighty talisman that would grant all their wishes — or at least, enable them to win the top dividend of the football pool — everything would be different. But it wouldn't; they themselves would still be the same and with the same personal problems still hung about their necks. For instance, a silly woman who was always making herself miserable over some man would be just the same, poor or rich. A man who was perpetually greedy and discontented would still be discontented, however much money he had, because he didn't know how to be happy.

There is an old saying: "The adept owns nothing, yet he has the use of everything." The meaning of this is that the adept knows that everything in the world may be at his service, to use and enjoy for the good of himself and others — yet it is only *loaned* to him for a time, by the powers of nature and destiny. It came originally from nature and to nature it will return. Pondering upon this truth, the adept ceases to be selfish and greedy. Knowing himself to be forever

linked and united with the Cosmic Mind, he ceases to be insecure — subconscious feelings of insecurity being the roots of selfishness and greed. With a liberated mind, he is able to draw to himself the things he needs, by developing will-power, imagination, concentration and faith.

In the late eighteenth century there lived a remarkable man called Mehmet Karagoz. He was known as the Wizard of Albania. People from all over Europe and Asia sought his advice and told stories of his supernormal powers. He was born in the wild and remote mountains of Tartary, and his father was a shaman, a magician-priest of the primitive religion of those parts.

When he was a young man, Mehmet seemed to be so lacking in natural ability that his father felt unable to have him initiated, thinking that the youth was incapable at that time of following his father's vocation. Instead, the old shaman gave Mehmet a piece of practical instruction: "Believe in the possibility of what you intend to do, hold it strongly in your mind, and it will happen." He told his son to practise constantly and one day he would find that the power had indeed developed and was his.

This instruction of his father's was the foundation of Mehmet Karagoz's magical career. He travelled widely in search of knowledge and eventually settled in Albania, where he founded his own occult school and became one of the most famous and most mysterious of adepts. He used no rituals, but worked entirely through the powers of the mind.

But how are the powers of the mind to be awakened? We are told much of the great importance of will-power, concentration and so on; how can these qualities be developed?

Much depends on how much in earnest people really are and on how much time they are prepared to give to the pursuit. There is a great difference between willing something and just weakly wishing it. For instance — will you spend an evening in meditation and study, or can you just not resist watching that show on television? Do you want to buy that book that may teach you something valuable — or must you spend your money instead on the latest fashion, or a few rounds of drinks with the boys? Only the persons themselves

can answer these questions.

However, if you really want to commune with your own inner mind, there are certain times which are particularly useful. One of these is at night, when you are on the borderline between waking and sleep, and this is a time when ideas can be suggested by you to your subconscious mind, with a great degree of success.

The discoverer of this method was Charles Godfrey Leland, the great American collector of folklore, and one of the most original minds of his day. His book entitled *Have You a Strong Will?* first appeared in 1899. It was subtitled: *How to develop and strengthen will power, memory, or any other faculty or attribute of the mind, by the easy process of self-hypnotism.*

Leland was an old man when he made this discovery, and its great benefit to himself, as recorded in his letters, made him put it into a book. His process involves no dramatic struggles for will-power, but rather a gentle and cheerful resolution to develop the qualities you desire. Then at night, when you are lying comfortably in bed, and just on the borderland of sleep, saying to yourself over and over again, as if repeating a lesson, that tomorrow you *will* be more strong-willed, cheerful, better-tempered, or whatever quality it is that you desire.

Pass into sleep with this idea in your mind, and it will grow in the depths of your subconscious like a seed planted in the earth. Persistence in this practice will encourage its growth and its ultimate flowering in your life. Leland found, too, that he could awaken new faculties of awareness in himself by this method, which as a writer and artist he found extremely valuable.

In a letter to a relative, written in 1897, he said:

> I begin to realise in very fact that there are tremendous powers, quite unknown to us, in the mind, and that we can perhaps by long continued steady *will* awake abilities of which we never dreamed. Thus you can by repetition will yourself to notice hundreds of things which used to escape you and this soon begins to appear to be miraculous. You must will and think the things over and over as if learning a lesson, saying or rather *thinking* to yourself intently, "I will that all day tomorrow I shall notice every little thing." And though *you forget* all about it, it will not forget itself and it will haunt you, and you *will* notice all kinds of things. After doing this a dozen times, you will have a new faculty awakened.

That famous occult fraternity, the Order of the Golden Dawn, was naturally interested in the powers of the mind. In addition to the knowledge lectures and rituals, a number of papers on various subjects were circulated among members, which were called "Flying Rolls". The following are extracts from one of these papers, entitled "A Few Thoughts on Imagination". It is dated 1892, and was written by "Resurgam":

> The uninitiated interpret imagination as something "imaginary" in the popular sense of the word: that is, something unreal. But imagination is reality.
>
> When a man imagines, he actually creates a form on the astral or even on some higher plane; and this form is as real and objective to intelligent beings on that plane as our earthly surroundings are real and objective to us.
>
> This form which imagination creates may have only a transient existence, productive of no important result; or it may be vitalized and thus used for good or evil.
>
> To practise Magic both imagination and will must be called into action. They are co-equal in the work. Nay more, the imagination must precede the will, in order to produce the greatest possible effect.
>
> The will, unaided, can send forth a current, and that current cannot be wholly inoperative; yet its effect is vague and indefinite because the will unaided sends forth nothing but the current of force.
>
> The imagination unaided can create an image, and this image must have an existence of varying duration, yet can do nothing of importance unless vitalized and directed by the will.
>
> When, however, the two are conjoined, when the imagination creates an image and the will directs and uses that image, marvellous magical results may be obtained . . .
>
> N.B. Whilst it is always lawful and advisable to consult with a higher adept before any important magical work, yet in every other direction absolute secrecy must be maintained, as it tends to decentralize and dissipate the force if it is talked of to others.

Some "Notes on the above paper" were added by "Non Omnis Moriar", in which he said:

> Imagination must be distinguished from fancy; from mere roving thoughts, or empty visions. By it we now mean an orderly and intentional mental process and result. Imagination is the creative faculty of the human mind, the plastic energy, the formative power.
>
> In the language of the esoteric Theosophists, the power of imagination to create thought forms is called Kriya Sakti, that is, the mysterious power of thought which enables us to produce external, phenomenal, perceptible results by its own inherent energy when fertilized by the will.

> It is the ancient Hermetic dogma that any idea can be made to manifest externally, if only by culture the art of concentration is obtained; just similarly as an external result of action produced by a current of will force.

Some very important magical principles are contained in this paper. The significance of the ancient symbol of magic, the pentagram or five-pointed star, is that of spirit or mind ruling over the world of matter. When drawn as it should be, with one point upwards, this topmost point symbolizes spirit, the unseen, while the other four points represent the four elements, fire, water, air and earth, which the ancients regarded as making up the manifested world.

The 'Flying Rolls' of the Order of the Golden Dawn have now been collected, edited and published by Francis King, under the title of *Astral Projection, Ritual Magic and Alchemy* (Neville Spearman, London, 1971).

II
Magic of the Four Elements

The occult philosophers, magicians and alchemists of olden times regarded the material world as being composed of the four elements of fire, water, air and earth. Beyond these again was a mysterious principle called aether, the quintessence, or spirit.

Exactly the same idea is found in the occultism of the east. There the elements are called *tattvas*, and are represented as *Tejas*, the red triangle; *Apas*, the white crescent; *Vayu*, the blue circle; *Prithivi*, the yellow square; and *Akasha*, the black egg. These are the symbols of fire, water, air, earth and spirit, respectively. A composite emblem composed of these symbols may often be seen topping the spire which surmounts some ancient and time-worn sanctuary, in Tibet and elsewhere in eastern lands.

In Europe, the mysterious fraternity of the Rosicrucians were sometimes called *Philosophi per ignem*, the fire-philosophers. This is because fire to them was the symbol of transmutation. The substance of a candle becomes transmuted by burning and changes into light. By their beliefs and practices, the occult philosophers of old sought to transmute that which was base into something better, to attain illumination and enlightenment. They had a mystic saying or motto: *Igne Natura renovatur integra*, "All Nature is renewed by fire."

The candles and lamps which burn in temples and churches all over the world are not merely for the mundane purpose of giving light. Their use is part of the time honoured philosophy of fire. Magicians, too, use candles to illuminate their place of working, rather than artificial light, because of the atmosphere which the soft natural flame can give even to an everyday room.

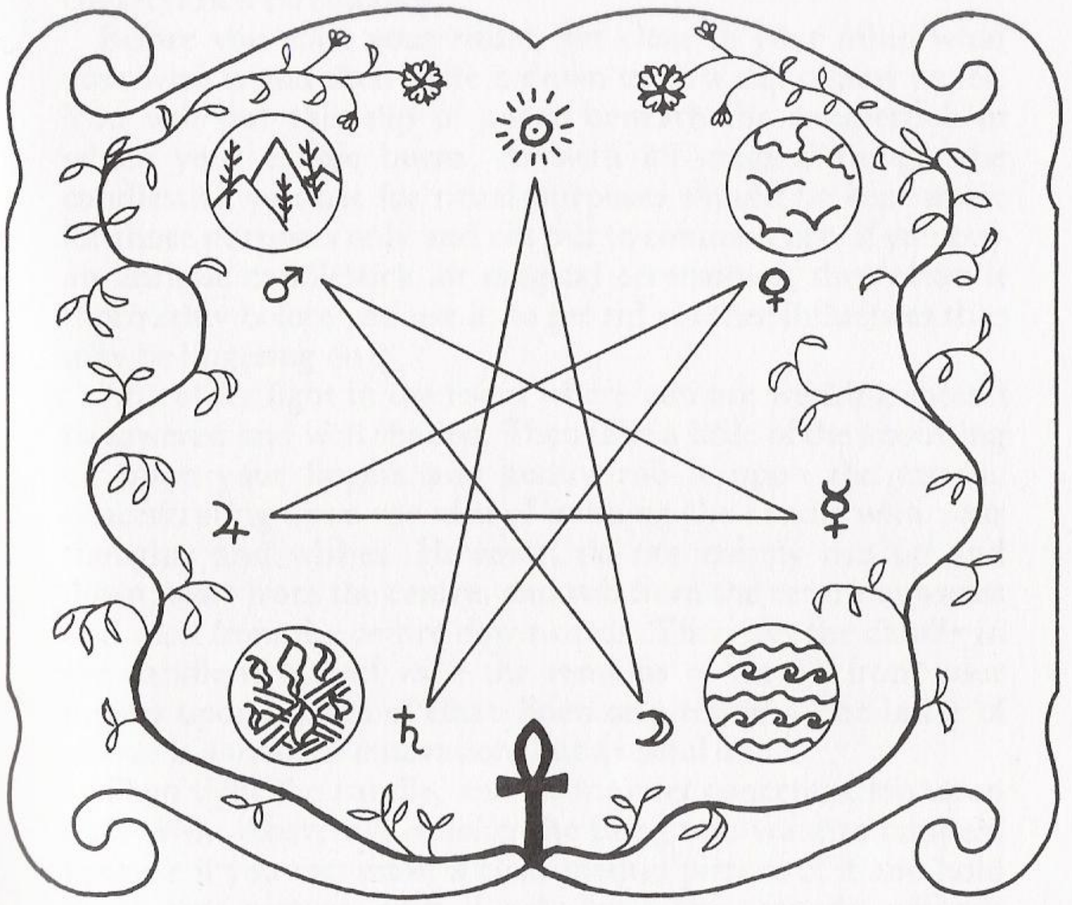
Fire was considered to be the most spiritual of the elements, not only because of its light-giving quality, but because the use of fire is one of the things which most markedly distinguishes man from the beasts. Dancing round a ritual bonfire may well be man's most primitive ceremony. Seeing pictures in the fire was one of his earliest sources of clairvoyant vision, when the tribal groups huddled together in the darkness of the caves.

To this day, there is an old countryside belief in Somerset that leaping flames talk, and if you listen to them at the right moment, they will tell you your future. The technical name for divination by fire is *pyromancy*.

With the availability of many different coloured candles in the present day, a whole magical lore has grown up around the practice of candle-burning. Fewer people today have an open fire by which to practise pyromancy; but candle-burning for magical purposes is becoming more popular.

The practitioners of this art generally advise that you should burn your candle last thing at night, and then retire to bed with the thought in your mind that the ritual will succeed. If this time is not practicable, however, then perform the rite anywhere that you can be quiet and undisturbed.

Select a candle that is of the appropriate colour for what you are trying to do, according to the list of colours given further on in this chapter. The candle should be new, and never used for any other purpose. You should have also a little phial of anointing oil, which is likewise kept solely for magical



Symbolic magical design showing the Seven-pointed Star of the Seven Planets. Reading around the Star, the order of the planets' apparent

To see the appearance of an outstretched hand means that someone you know is in trouble and needs help. A dagger or gun means quarrels are threatening. One could not possibly list all the likely symbols here that might be seen; but enough has been said to show the general principles of their interpretation. Two more special fire-symbols may be mentioned. The appearance of a bright, glowing pillar, or pillars upholding an arch, means a love-affair; and a windmill, a wheel, or any turning thing, means change, either for better or worse according to whether it is bright or dark.

Water is a universal symbol of cleansing and regeneration. Sacred rivers, lakes and wells abound in the mysteries of every religion. Springs such as those at Glastonbury and Lourdes have acquired a wonderful reputation for healing powers. This reputation, if enquired into closely, is often found to date back to pre-Christian times.

To see pure spring water bubbling up from the earth is a wonderful and magical thing. People of olden time believed such a spring to have a guardian spirit, to which offerings were made. This is the origin of ceremonies of well-dressing, some of which are still carried out in Britain; and of the custom of throwing coins or pins into wishing-wells and making a wish.

A stream which runs from north to south was anciently believed to have magical properties. So was the place where two streams met. Witches went by the light of the full moon to such a place, in order to carry out their rituals.

As fire is a symbol of the life-force, so water is a symbol of the emotions. Hence the saying that "Still waters run deep". The sun is regarded as the natural ruler of fire, the masculine element; while water, the feminine element, is ruled by the moon. This rulership is evidenced by the tides of the sea, which associate with the phases of the moon.

Witches make use of this symbolism, when they use water for purposes of divination. They take a black bowl filled with water — the old black iron cauldron used to do very well — and drop into it a bright silver coin, an emblem of the moon. Then they gaze through the water at the silver coin, trying to banish all other thoughts until the mind is still and tranquil as the water and psychic visions may appear. This has to be done in a dim light, preferably by candlelight; and

the best time for it is when the moon is waxing to the full.

Contrary to popular belief, there is no absolute need for an expensive crystal ball in order to achieve clairvoyant vision. All kinds of things have been used for this purpose; very often bowls or glasses of water. The old-time *kahunas*, or native magicians of Hawaii, used to use a large, smooth, dark-coloured stone, which was placed in a hollowed-out gourd with a little water. When the *kahuna* wanted to use the magic stone to see visions, he simply poured the water over it, so that it was wet and shining, and then gazed at its shiny surface as it lay in the gourd. Such practices as these are nearly as old as mankind itself.

The sounds of a waterfall, or of the waves beating upon the shore, tend to lull the conscious mind into the borderline state of reverie. In this way, the perceptions of the inner mind can rise to the surface, and convey their message to the seer. Natural magicians of all ages have attuned themselves to listen thus to the sounds of nature.

The true poet above all is a natural magician. William Blake, who was deeply interested in the traditions of the Druids, wrote:

> Hear the voice of the Bard!
> Who Present, Past and Future sees;
> Whose ears have heard
> The Holy Word
> That walk'd among the ancient trees . . .

The sigh and rush of the wind is part of the magic of air. Like the beating of waves, it lulls the conscious mind into quietness, and the multitude of thoughts are stilled. Then perception can begin. This may well be the real meaning behind the many sacred groves which were preserved by ancient religions. The Druids had their groves of oak, and so did the goddess Diana at Nemi. The word 'druid' is from the old Welsh *derw-ydd*, meaning 'oak-seer'.

Some sensitive people can attune themselves to the sounds of nature to such an extent that they can actually hear voices and snatches of words, in the rippling stream or the cry of the wind. A seashell, too, can echo a voice to them in this way. Most of us, as children, have held a big hollow shell to our ears and heard in it the sound of the sea. In olden times, a

magician would have seemed to hear, not only the echo of the waves, but the voices of the sea-nymphs calling to him.

No doubt the sensitive's own mind supplies the words these voices say; but their message may be a true one, for all that.

Another part of the magic of air is the secret of our breath. The Yogis of the east have made a whole science of various methods of breathing, which would take a book in itself to expound. One of its basic tenets is that the air we breathe contains a vital principle called *prana* and that by the right kind of steady, rhythmic breathing we can recharge our vitality by absorbing more *prana* from the air.

Certainly, we can exist without food or water for some time; but we cannot exist without air, so it must contain very essential principles for sustaining life. To breathe deeply of fresh air will revitalize us, whether we choose to subscribe to the ideas of Yoga or not.

One way to revitalize oneself by rhythmic breathing is to take a walk in the country, or at least somewhere that one does not have to keep dodging traffic. Then time your breathing for an equal time in and out and pausing between each inhalation and exhalation. There is no need to stamp along puffing and blowing, however — this will do no good. Just walk at an easy, natural pace, and let your breath flow gently in and out; but nevertheless breathe deeply and always through the nostrils.

Count one-two-three-four to breathe in, then pause for a count of one-two, and so on. This count is suitable for the average person, though some may like to vary it if their natural rhythm is different. It is the *rhythmic* breath, synchronized with the footsteps, that matters. Do everything in a natural, well-balanced manner, without strain, and the effect will be beneficial both physically and psychically.

Hold the thought that you are drawing vitality from the air and storing it up in your solar plexus — the area just above your navel, which is the body's great storehouse of vital energy. You will find this exercise works best on a fresh, bright sunshiny day. Breathe in the beautiful life that the sun is filling the atmosphere with; breathe out not only physical impurities, but all your worries, doubts, disappointments — let the breeze blow them away. In such simple ways

as this you can find the real magic of nature.

The magic of earth is likewise a subject upon which whole books could be and have been written. The goddess of earth has revered in ancient times as the *Magna Mater*, or Great Mother, from whom all things of this physical world are born and to whom all must return, to be regenerated and born again. The chief part of her magic is the lore of herbs, flowers and trees, which will receive a chapter to itself, later on in this book.

We can, however, feel some of the magic of earth by walking or dancing barefoot upon soft grass, and letting the vital, rejuvenating power of earth, oldest of things yet ever young, enter into us. Or we can follow with our eyes the *shapes* of earth — the undulating hills and valleys, the form of some weatherworn, lichen-crusted rock, the way that trees grow upward and spread out in different, harmonious forms of branches. How often do we really *look* at things? When we do, in some quiet spot, we can achieve the same quality of perception by this means, that comes from listening to the wind or the waves. By using our five senses rightly, the inner sixth sense is added to them.

III
Magic of Herbs and Flowers

Herbs and flowers, trees and grasses, mosses, lichens, fungi — all are the wonderful gifts of Mother Earth, and part of her magic. Not only are they beautiful, but all other life on earth is dependent on them. Plants and trees absorb the carbon dioxide which is poisonous to us, and exhale the life-giving oxygen. All life is one; the balance of nature is a very real thing and nothing can be wantonly destroyed without damaging the whole.

Today, people are beginning at last to realize the dangers of allowing this wonderful earth of ours to be ruthlessly ravaged and polluted. The worldly wise, who sneered at people trying to preserve our trees and our countryside and called them 'sentimentalists', are shown to be not so clever after all. Not only does nature need our care; we need the things of nature.

People today have a very high standard of living, compared with what our ancestors used to know. Yet according to the National Association for Mental Health, forty-five per cent of all hospital beds are occupied by people who are mentally ill. What an indictment of our materialistic society!

If people were less 'clever' and more intuitive, if we lived more in harmony with nature, I believe that these terrible statistics could be reduced. True magic, the old wise-craft, is one way of bringing people more in harmony with nature. It teaches its followers not to despise the intellect, but to give it its proper place and no more. It tells us that we are not living truly human lives if we have a very clever brain but a barren heart.

Herbs, flowers and trees are the original sources of medicine for the body and their beauty and subtle influences have always been magical. Old cottage gardens were planted with flowers, not only for their appearance but for their occult

properties. Some of these properties are hinted at in the popular names of herbs and flowers — names which in themselves are delightful.

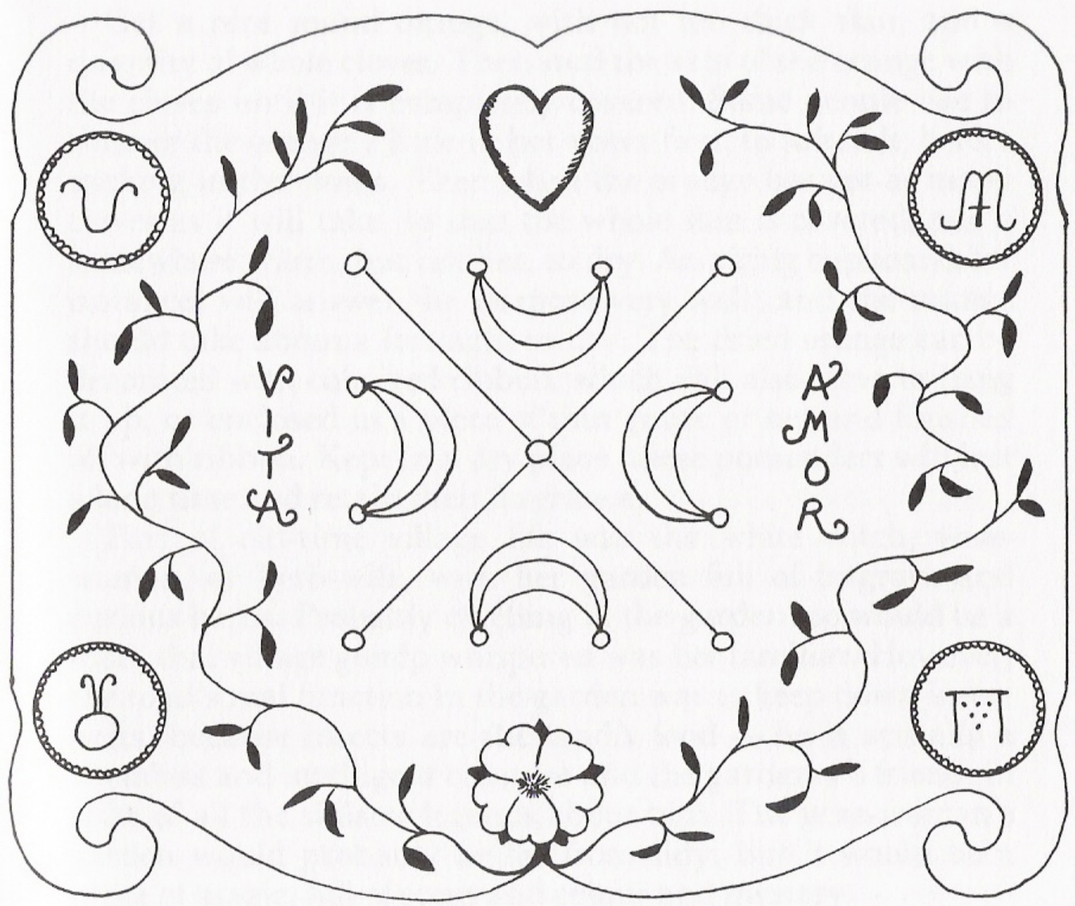
For instance, lad's-love and love-in-a-mist are both plants associated with love spells. The lovely little sea-pink called thrift is a talisman to aid money-saving — it was featured on some issues of the old twelve-sided threepenny piece. The houseleek, which grows on the roofs of old buildings, was called 'Jupiter's Beard' or 'Jupiter's Eye', and it was believed to protect the house from lightning, the weapon of Jupiter the sky-god.

Perhaps it was mere coincidence, but those of us who remember the war will recall how London's bombed sites soon became covered with rose bay willow herb, a tall, waving plant with deep pink flowers, which together with a number of similar plants shares an old, significant name — loosestrife, meaning the ending of war. When the bombers had gone, Nature herself clothed the desolation, not only with one of our most beautiful wild flowers, but one that had a meaning for those who knew the magic of earth.

A plant does not need to be rare in order to be magical. Some of our commonest weeds have fascinating names — for instance, the heads of little yellow flowers called Gold of Pleasure (*Carmelina sativa*), a name instantly evocative of sunlit meadows. Names like bergamot, coriander and rosemary bring to mind the old apothecary's shop, with its jars of pot-pourri and pomanders. Old herbals such as that of John Gerard, published in the seventeenth century, give an amazing variety of names for our native herbs, many of which contain clues to their magical properties.

I am not concerned here so much with the medicinal uses of herbs, as with their subtler, more occult secrets — what one could call green magic. This is sometimes also called floromancy; though strictly speaking the latter word means divination by flowers.

If you would like to bring a breath of the old apothecaries' lore into your home, the pomanders mentioned above are quite easy to make. They consist of a dried orange stuck with cloves, which exhales a spicy fragrance and repels moths from your clothes.



Symbolic magical design showing, in the centre, a symbol of the powers of the Moon. Above is a heart, and below a rose, representing love and life, which are the meanings of the words "amor" and "vita". The garland of twining leaves represents fertility. At the four corners are emblems of the four seasons. Starting at the lower left-hand corner and reading clockwise, they show Spring, Summer, Autumn and Winter.

Get a nice sound orange, with not too thick skin, and a quantity of whole cloves. Then stud the skin of the orange with the cloves until it is completely covered. Some people like to simmer the orange a little in hot water first, to soften it, before sticking in the cloves. Then when the orange has got as many cloves as it will take, so that the whole skin is covered, put it somewhere warm, but not hot, to dry. An airing cupboard, for instance, will answer the purpose very well; and the orange should take about a fortnight to dry. The dried orange can be decorated with coloured ribbon, which will also serve to hang it up, or enclosed in a piece of thin gauze or net and finished off with ribbon. Kept in a dry place, these pomanders will last a long time and retain their fragrance.

Part of old-time village life was the white witch, wise-woman, or herb-wife, with her garden full of fragrant and curious herbs. Probably dwelling in the garden too would be a toad, that village gossip whispered was her familiar. However, the toad's real function in the garden was to keep down insect pests, because insects are the toad's food — he is actually a harmless and intelligent creature and the gardener's friend, in spite of all the sinister legends about him. The wise-woman's garden would probably be far from tidy; but it would be a place of magic, full of scent and colour and mystery.

We too can grow a lucky and magical garden, if we know something of the old plant lore. For instance, we can encourage the sweet-scented things like lavender, rosemary, sage and thyme — the sweet smell of success is not a mere figure of speech; and we can cultivate the plants of the Sun — that is, those which are under the Sun's astrological rulership. The Sun is the giver of life, strength and light. A happy person is said to have a sunny disposition, and this too is the influence brought by the herbs of the Sun in your garden.

Of these, perhaps the most obvious are sunflowers, the real old-fashioned ones as big as a dinner-plate. But if your garden is too small to accommodate these, there is a sovereign magical plant of splendid golden yellow, the hypericum or St John's Wort. This was originally a wild flower, but garden varieties are now obtainable, and if you pick it on Midsummer Day it has magical properties for luck and love, and will drive

away evil spirits, according to the old belief. The bright golden-yellow marigolds are flowers of the Sun, too. So is heliotrope, the old name for which is cherry-pie, because that is what it smells like when the hot sun shines on it. The bay-tree, too, is ruled by the Sun, and is another cheerful and healthy influence in your garden.

For money luck, plant the things ruled by Jupiter, the bringer of good fortune and prosperity. Lilac is one of these — and again we notice how sweet-smelling things are luck-bringers. Honeysuckle is another plant of money-luck. The blossoming almond-tree, also ruled by Jupiter, is a beneficent influence as well as being beautiful to look at.

The jolly plants called red-hot-pokers, ruled by Mars, are another pleasant thing to have in your garden. They represent the good side of Mars, life and virility. Most bright red flowers are ruled by Mars, and will give a strengthening influence when mingled with the golden yellow of the solar plants.

The blue morning glory is a lucky garden plant, bringing an influence of peace and happiness. Most bright blue flowers are ruled by Venus, and give aid in matters of love. Forget-me-not, for instance, shows its properties by its name and so does love-in-a-mist. The blue periwinkle has the old name of Sorcerer's Violet, from the belief in its potency as a love charm.

However, the flower of Venus *par excellence* is the rose, in all its varieties, but particularly the pink and red rose, the very emblems of love. The more sweet-scented the rose, the better it is for this purpose; and it is a pity that modern 'progress' has developed roses that are almost scentless, however showy they may be to look at — something rather typical of a good deal of 'progress' itself. Nevertheless, the real old-fashioned roses can still be obtained and they are the ones with the most magical virtue.

Another plant much used in love charms is lemon verbena, which has leaves with a curious sharp perfume. The fragrant myrtle, too, has been sacred to Venus since the days of ancient Greece. The way in which herbs and flowers like this were used to attract love was as follows. They were picked by the light of the full moon, dried, and sewn up into a little sachet made of pale blue or emerald green silk. This was worn next to

the skin, either hung round the neck or pinned inside the clothes. Either three, seven or nine of the herbs of Venus were used, and the more fragrant they were, the better.

If you want to have a corner of your garden which is especially magical, plant there the exquisite little flower called Solomon's Seal, with its waxy white blossoms. Plant also the iris, or fleur-de-luce, the 'flower of light', the symbol of inspiration; and, if you can get it, plant the true vervain (*Verbena officinalis*), and the rue or 'Herb of grace'. The last two plants are the favourites of Italian witches, the followers of *La vecchia religione*, the worship of the moon goddess Diana.

Indeed, you cannot possibly have a magical garden unless you have some plants there which honour the moon goddess, the mistress of magic. Most plants with pure white flowers are ruled by the Moon, especially those which give forth their perfume in the evening, like night-scented stock. There are moon-daisies, too, and white narcissi. White lilies are ruled by the Moon and the madonna lily was originally the flower of the moon goddess.

The lore of moon magic, especially in connection with growing things, is almost endless; but its basis is quite simple. The waxing moon is the time of growth and invoking for the things you want. The full moon is the time of integration and perfection, the high tide of psychic matters. The waning moon is the time of decrease and of banishing the things you want to get rid of. The dark of the moon is the time when dark forces are abroad, and not a good period to venture into the psychic realms.

If you wish to have good fortune in the coming month, then on the day of the new moon put some pure white flowers in a vase of silver, crystal or cut glass and stand them in a window where the moonlight can shine on them. They will not only be good to look at, but will attract the beneficent influence of the moon; and if you have grown the flowers youself they will be all the better, because your own loving care and effort has been put into them.

Perhaps, however, you do not have a garden of your own, but can only find room for a few indoor plants, or a window-box. Nevertheless, you can still select some plants with fortunate influences. Geraniums are a fortunate plant for a

window-box. The bright red ones have an aura of strength and vitality; they will cheer you up when you are feeling low. The pink ones, especially the rose geranium, which has rose-scented leaves, are lucky for love; while the white ones encourage human fertility and the arrival of babies.

It is possible nowadays to get actual miniature roses to grow as indoor plants, and they have the same rulership by Venus as full-size roses. So if you can get some of these lovely little plants to grow for you, they will bring the beneficent influence of Venus with them, to aid in matters of love, friendship and affection. Another indoor plant of Venus is the delicate maidenhair fern.

Do you want to get things moving and bring an influence of activity and travel to your home? Then the plant for you is the popular indoor grower called *Impatiens*, which is ruled by Mercury. Its colloquial name is Busy Lizzie, which hints at the sort of influence it has, as these old names so often do; and it is a pretty little plant in itself.

Talking of old names for plants, an amusing one is that of the prolific little green creeper, with many tiny leaves, that old cottages often grew in pots on their window-sills outdoors, or just beside the door of the house. It is called Mind-your-own-business — and that is exactly the influence it was supposed to have. It turned aside the inquisitiveness of nosy, gossiping people; and fortunately, this pleasant little evergreen plant is still obtainable.

An evergreen which is not fortunate to grow indoors is ivy, in spite of its popularity for decoration. It is a parasitic plant, and its influence when grown indoors in pots is not a lucky one. "A rare old plant is the ivy green" when clothing some crumbling ruin with its glossy green leaves, or entwined with holly to make a Yuletide garland; but apart from the latter, outdoors is the best place for it.

A better evergreen plant for indoors is the good old-fashioned aspidistra. Being remarkably long-lived, it is ruled by the beneficent side of Saturn; that is, it has Saturn's good qualities of tranquillity and endurance. This rulership is typified by the fact that the aspidistra has come to be the very epitome of Victorian respectability and homely comfort. Well, there is a good deal to be said for homely comfort; and the

aspidistra's influence is to calm and dispel fears, especially those which oppress us by night and bring bad dreams. When properly looked after, its dark green leaves should have a sheen on them which makes it a handsome plant.

Another pot plant to ward off bad dreams is the cyclamen. People grew it in their houses in olden times because they believed it kept away evil spirits.

A lucky indoor collection of plants would be one for each day of the week, according to their planetary rulerships. The Sun rules Sunday, the Moon, Monday; Mars, Tuesday; Mercury, Wednesday; Jupiter, Thursday; Venus, Friday and Saturn, Saturday. So you could have a bright orange flower for Sunday, a white one for Monday, a red one for Tuesday, a yellow one, or a Busy Lizzie, for Wednesday, a purple one for Thursday, a light blue one or a miniature rose for Friday and an evergreen for Saturday.

If you want to bring good vibrations to your home, get two vases of bright golden-yellow or orange-coloured flowers, full of the cheerful influence of the Sun. Place them on opposite sides of the living room, and arrange a mirror behind each vase, so that the mirrors reflect the vases and each other. This will give an invisible ray of solar influence across your room, which will serve to dispel evil and encourage good, so long as the flowers remain fresh and alive. (Never keep cut flowers that have started to wilt and decay, as their influence then is not a beneficial one). You can also perform this piece of flower magic with any other flowers whose planetary influence you wish to invoke.

If you are feeling low and depressed, perhaps after an illness, for instance, a vase full of thistles in your room will give you an influence of restored strength and vitality. Thistles have always been esteemed for their health-giving properties, and were much used medicinally in olden times, especially the large variety called milk thistle, which was known as *Carduus benedictus*, 'blessed thistle'. Some big, handsome varieties of thistle make good garden plants, too, and their presence was anciently supposed to ward off thieves.

The silvery dried seed pods of honesty (*Lunaria biennis*) are fortunate to have as a decoration in your home. They bring money luck; their Latin name shows that they are ruled by the

Moon, and they remind one of the Moon's metal, silver. 'Honest effort well rewarded' is the meaning of this plant.

The magical virtues of herbs and flowers is a subject one could write about almost indefinitely; but we must find room here to talk about trees. Did you know, for instance, that the elder is a witches' tree, and that it is asking for trouble to cut down or prune one without seeking leave of the tree spirit that dwells invisibly within? Or that the oak tree, the ash and the thorn are called 'the fairy triad', because where they are found growing together you stand a good chance of seeing the fairies — if you have the second sight, that is?

Trees are things that have a personality of their own; they can be friendly or otherwise. The elm is traditionally an unfriendly tree to mankind, beautiful though the traceries of its branches are against a winter sky. Out in the broad meadows is the place for it, rather than too near your home. But the apple tree, with its pink blossom and kindly fruit, is one of the friendliest trees there are.

If you know anyone who is pruning or cutting down an old apple tree, ask for some of its wood to make a luck-bringing fire for your home. Soak the logs of apple-wood in sea-water or brine for twenty-eight days — a lunar month. Then dry them out thoroughly and burn them on your fire. They will not only delight you with their many-coloured flames and the sweet smell they make while burning. Within a month, says the old story, some good luck will come to your door.

Other fortunate trees to have near your home are the graceful silver birch, the maple tree which is a harbinger of prosperity and the grand old guardian oak. The holly tree is a good neighbour, too, and brings money luck; but the plane tree growing near one's house is supposed to do just the reverse and is sometimes known as the tree of poverty.

Those strange trees called monkey-puzzles are not regarded as fortunate; they are believed to be bringers of discord. Presumably, they get their name because it would puzzle a monkey how to climb such a spiky thing; and their spikiness, by reason of the old doctrine of signatures or like producing like, made old-time wise-women look on them with disfavour.

The ash is a beneficent tree and often mentioned in old spells and legends. For instance, one old book of spells tells of

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invoking the aid of the ash tree to charm warts. Cross each wart with a pin three times, and after each crossing repeat, "Ash tree, ashen tree, pray buy this wart of me." Then stick the pin in the tree and, by and by, the wart will disappear and grow on the tree instead. But you must do this secretly and not tell anyone about it, or the spell will not work. The best time to do this is in the waning of the moon — and use new pins, a different one for each wart. Today, doctors and psychologists accept that warts *can* be charmed, though they do not know just how the old magic works. But why worry, so long as it does?

An even ash-leaf — that is, one with an even number of leaflets on it — is as lucky a thing as a four-leafed clover, according to ancient lore. It was particularly valued as a love-charm and if you put it under your pillow you would dream of your true love. One old rhyme, that country maidens said when they found an even ash-leaf, ran as follows:

> This even ash I double in three,
> The first man I meet my true love shall be;
> If he be married let him pass by,
> But if he be single, let him draw nigh.

Of course, the essence of the charm was for the one who worked it to hide the ash-leaf in her bosom at some time and place where the next man she met was likely to be the one she wanted.

Trees as large as the ash, however, are seldom found in people's gardens today; but a smaller tree, and one replete with good magic since the days of the Druids, is the rowan or mountain ash. Its bright red berries are a splendid sight in the autumn and no evil spirits can abide it, nor black magic flourish in its presence. Birds love its fruit, and this should not be grudged to them; because to have plenty of wild birds frequenting your garden is a sign of a good atmosphere in that place. Places of ill omen are those where no birds sing.

The magical lore and legend of trees, like that of herbs, is almost endless. Only a glimpse has been given here into the realms of green magic; but enough, I hope, to awaken deeper interest in enjoying and caring for the wondrous bounties of Earth, the Great Mother.

very simple and the numbers are interpretated according to the general ideas of their meaning already given, though in a rather deeper sense.

Perhaps we can understand them better if we consider the implications of each number as the sequence unfolds. First, we have the number one, the potential germ or seed, the unit of evolving life. It represents man seeking to establish himself as an individual. Then comes the number, two, not merely two ones but two complementary opposites — man and woman, light and darkness, fire and water, all the pairs of opposites without which manifested life could not exist. Two represents the stage at which man realizes there are other people in the world besides himself. But two opposites cannot accomplish anything unless they are united, any more than two straight lines can enclose a space.

With the number three, however, we have the triangle, the first geometrical figure. The opposites are united, and life has begun to expand. The number three is a sacred, magical and lucky number, and has been throughout the ages, because it represents the manifestation of life in this way. One typical example of its sacredness is the trinity worshipped in ancient Egypt: Isis, Osiris and Horus, the Mother, Father and Son.

The number four represents the foursquare foundation of the world, the four elements, the four cardinal points, the four winds, and so on. It typifies law, orderliness, and regularity — morning, noon, evening and night; childhood, youth, maturity and old age; and so on. But this very orderliness needs to be enlivened by something more, and so we progress to the number five.

Five is the number of mind, the human being seeking experience through the five senses. With the number five, man seeks to look beyond the world of the four elements, to be untrammelled by his surroundings, to travel and progress.

By using his mind, man is led onwards to the number six, the number of beauty and harmony. Culture and artistry enter into his life. He appreciates the finer things; but he still seeks beyond. Gracious living in itself is not enough. He advances to the meaning of number seven, the mystic number, which teaches him to look inwards and know himself, to seek for the inner light within his own soul.

But mysticism and idealism need to be brought into the realms of practical reality. So man also needs the number eight, the number of organization, by which ideals and ideas can be crystallized into form, to make a better life. Even so, such forms cannot endure for ever; and so the number nine, powerful and regenerative, eventually comes into man's life, sometimes destroying, but also clearing the ground so that life can renew itself eternally.

These nine digits, together with the nought, the circle which represents infinity and eternity, make possible all the calculations of mathematics. No wonder that the ancient occult philosophers held numbers to be sacred, and representative of divine things.

We may put this knowledge to practical use by considering the life-lesson to be derived from each number of destiny, as indicated by the birthdate:

One: this teaches us to be self-reliant, and to develop ourselves as individuals.

Two: this teaches the need for co-operation with others, and to cultivate sympathy and understanding.

Three: this teaches the expansion of consciousness, generosity and optimism.

Four: this teaches orderliness, firmness and the need to build upon a foundation of truth.

Five: this teaches the search for knowledge and wisdom, and the need to find freedom from limitations.

Six: this teaches the appreciation of beauty, and the finding of harmony with oneself and others.

Seven: this teaches the way of withdrawal into one's own soul, and the finding of inner peace and enlightenment.

Eight: this teaches organization, and the ability to use material power wisely and with justice.

Nine: this teaches truly creative living, and the right use of strength and initiative.

If we look out for the occurrence of our name-numbers and birthdate-numbers in our lives, we shall find them, or numbers whose digits reduce to them, turning up in all sorts of places. But which one of these numbers can be considered our lucky number?

The old belief is that odd numbers are more lucky than even ones. The Roman poet Virgil tells us that "the gods delight in odd numbers". The reason for this is that odd numbers were regarded as positive and pertaining to spiritual things, while even numbers were negative, and pertaining to material things. Hence, it may be a good idea to choose as your lucky number that one of your numbers which is odd. If they are both odd, choose the one which appeals to you most. Experience will soon show you which is your best choice.

If your numbers include 2 and 4, remember that these numbers have a sympathetic connection with 7 and 1 respectively, because of their astrological correspondences, as set out earlier in this chapter. So if your number as given by name or birthdate is 2, then 7 could be lucky for you; and if it is 4, then 1 could be your lucky number.

6 is a fortunate number, because of its associations with harmony and perfection. 8 is not generally considered fortunate; but if both your name and your birthdate give this number, then it is evidently so strongly connected with your life that it may be fortunate for you. Try it and see; but if your life seems fatally involved with eights in an unfortunate way, remember you can always change your name to one that adds to a different number.

Alternatively, some numerologists regard the day of the month on which one was born as giving one's lucky number, reducing it if necessary to a single digit as before. It seems to me to be a weaker influence in one's life, however, than either the name or the birthdate number. But if, as often happens, this number is the same as either the name or the total birthdate number, then it reinforces the strength of that number in one's life; and if it seems to give a more fortunate vibration than either of these two numbers, then adopting it as one's lucky number would certainly seem a good idea.

When you have decided which is your lucky number, which the foregoing information should help you to do, then look out for it in your daily life. Watch for telephone numbers and house numbers; notice days and times; add up people's names — almost everything has a number connected with it in some way. Keep a notebook and record things that have proved fortunate or otherwise, from a numerological point of

view. Numerology can be a fascinating hobby, as well as a practical means of help and guidance.

A further note needs to be made about the numbers 4 and 7. When Cornelius Agrippa recorded their astrological correspondences in the sixteenth century, only the *visible* heavenly bodies of our solar system were regarded by astrologers; that is, Saturn, Jupiter, Mars, Venus, Mercury, and the Sun and Moon. However, since that time other planets have been discovered and named Uranus, Neptune and Pluto.

Astrologers have had time to assess the influences of Uranus and Neptune and data is being accumulated about Pluto, although its influence at the moment remains as dark and obscure as this remote planet itself. These planets are sometimes regarded as being of a more spiritual and esoteric nature than the visible planets. Only as man has progressed along the road of his development has he become aware of them. (Although there is some evidence that the ancients knew a great deal more about science and astronomy than they have hitherto been credited with; see *We Are Not the First*, by Andrew Tomas, Sphere Books, London, 1972).

Some numerologists have ascribed the influence of Uranus to the number 4 and that of Neptune to the number 7. When one is dealing with the more spiritually-advanced type of person, I think this inference is well-based. However, one must use one's own judgment, from practical observation.

The influence of Uranus is unconventional, revolutionary and even eccentric and 'cranky' if carried to excess. It gives intellectual brilliance and inventiveness. In material matters, it is connected with aviation and space-travel.

The influence of Neptune is mystical and visionary. It is often connected with strong psychic powers; but if carried to excess, it can be the passport to a world of beautiful illusion. In material matters, it rules, among other things, hallucinogenic drugs, typical of a condition of highly-coloured and delusive fantasy.

As with all other planets and signs, both Uranus and Neptune have their good and their bad sides — or perhaps one should say rather, their positive and their negative sides. Occultists who watch the trends in human history have

observed that the discovery of Uranus in 1781 was the precursor of the French Revolution and that of Neptune in 1846 was the precursor of Spiritualism. These tides in human thought have had widespread influence and each was typical of the planet whose discovery preceded it.

V
Magic of Colours

Why do some people so delight to surround themselves with drab, depressing colours? There is no need of it these days, now that we have emerged from the era when 'good taste' was synonymous with dullness. Moreover, there is much more in colour than people think. It is not a mere decoration. Each colour is a vibration, with an effect that may be beneficial or otherwise.

Pure, clear colour is an uplifting influence. We can see this in the glorious colours of nature, the green of sunlit grass, the blue of the sky, the soft, glowing hue of a deep red rose, or the subtle shades of purple on distant hills. And what a variety of colours can be seen on the sea — jade greens, translucent blues, delicate purples and violets and the strange, sinister greys of the impending storm. Then, at sunset and at dawn, everything is again transformed by rosy fire and burning gold. With these wonderful colours all around us, we should never dress in dreary or inharmonious shades, or have ugliness in our home surroundings, however simple the latter may be.

In fact, artistic simplicity is much preferable to lavish bad taste. There can be expensive ugliness and dreariness, as well as that which results from poverty. But the home of a person who has true magic in them, whether they be rich or poor, will have a kind of subtle atmosphere, an intriguing attractiveness — even if it is not very tidy!

The old time witches, of course, knew all about this question of atmosphere. The cottage of the village witch, or the magician's house in the side-street of some quaint old town, would be deliberately adorned with such objects as would strike the imagination of a visitor and put them in the right mood for a magical consultation. The smell of old