

# The Master Book of Candle Burning

OR

How to  
**BURN CANDLES**  
For Every Purpose



by  
*Henri Gamache*

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# **The MASTER BOOK** **of** **CANDLE BURNING**

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**By**  
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The author is indebted to the following works and authors for the legends, customs, traditions and historical data upon which this present volume is based. Especial thanks is due to the many individuals who so kindly co-operated in assembling the material particularly as it pertains to exercises as they are practised by followers of the Philosophy of Fire.

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## P R E F A C E

In order to understand the full significance of Candle Burning one must go back to the very beginnings of mankind, but to attempt a *complete* history of Fire Worship would require a lifetime of research and would fill many volumes.

Such a history would require an historical outline of seven great religions extant today (Hinduism, Buddhism, Zoroastrianism, Confucianism, Judaism, Christianity and Mohamedanism as well as many religious sects and cults of lesser importance in the world scene.

A book of this kind would have little *popular* value because those who are interested in the Philosophy of Fire and who wish to know more about the Art of Candle Burning and its application to their daily lives ask only one question: "How can I burn candles in a manner which will bring me the most satisfaction and consolation?"

In order to answer that question it is necessary to eliminate all technical, dry and often times torturous historical background. It is necessary to sift and sort every fact, scrutinize every detail, search for the kernel.

It is to be hoped that this volume answers that question in a manner which is satisfactory to the reader. It has been necessary, of course, to include some historical data and other anthropological data in order to better illustrate the symbolism involved in modern candle burning as practised by so many people today.

This data has been accumulated from many sources; it has been culled from literally hundreds of books and

articles. The modern rituals outlined here are based upon practices which have been described by mediums, spiritual advisors, evangelists, religious interpreters, neologists and others who should be in a position to know.

It has been the author's desire to interpret and explain the basic symbolism involved in a few typical exercises so that the reader may recognize this symbolism and proceed to develop his own symbolism in accordance with the great beauty and highest ethics of the Art.

*New York, N. Y. 1942*

*Henri Gamache*

## CHAPTER I

### The PHILOSOPHY OF FIRE

It makes little difference what your religion may be— candle burning brings consolation and solace. Candle Burning perhaps better illustrates the **UNIVERSALITY** of **MAN** than any other thing.

It has been said of religion that everything new in it is *old* and everything old in it is *new* and I say that this is true for there has been no **NEW RELIGION SINCE THE BEGINNING OF THE WORLD!**

Within all men and women there is an intuitive sense of God. In each of us is a sense of human weakness and dependence, a distinction between Good and Evil, the hope of a better life, the belief in an Omnipotent Guiding Will in the world and universe.

These basic elements and truths have been with us as far back as we can trace the history of mankind.

Even St. Augustine said that what we call the Christian religion only began to be *called* "Christian" after the coming of Jesus Christ — that the religion itself existed even among the ancients long before Christ.

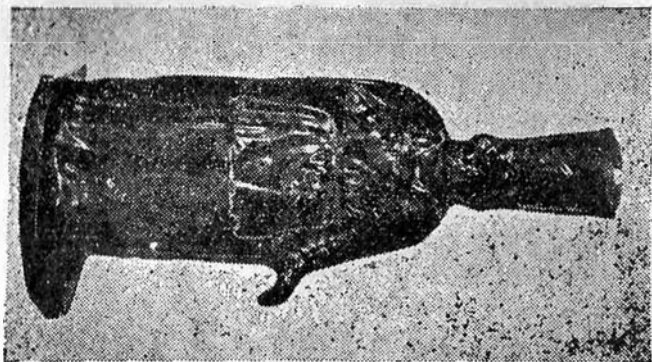
When we understand that simple thought — we can understand **WHY** the Philosophy of Fire, or Fire Worship, has been a part of every great religion since man emerged from caves and came into God's light of day!

The foundation of Fire Worship is in God and no man can say it is a heathen practice who has given it any consideration. Its symbolism is **Purity** itself!

That we may better understand Fire Worship or the Philosophy of Fire let us go back to the beginning

## The MASTER BOOK of CANDLE BURNING

and ask "How did Fire Worship originate?" When we find this answer we find the key to the symbolism of modern Candle Burning.



*GUARDIAN-TYPE Candle Representing  
ancient priest in flowing robes. About  
11" High.*

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## CHAPTER II

### ORIGIN of FIRE WORSHIP

No one knows who invented fire . . . or rather its first practical application to the needs of man. Perhaps the first fire was taken from a volcano; or from a raging forest fire which had been started by lightning. In any case, primitive man learned that fire kept him warm and dry and made his food more satisfying to his taste. Because life was hard, his appreciation for fire was far greater than is ours. He guarded it carefully, lest the winds, the rains and the elements put it out! It kept the

## HOW to BURN CANDLES for EVERY PURPOSE

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wild beasts of the forests from his door. No wonder it was a mighty influence in his life. No wonder it was a portent of disaster when it went out! No wonder he saw in this fire a resemblance to the Sun which was so welcome to him since he then could face his natural enemies unafraid!

What was more natural, then, than that he should give praise to the sun, and he should worship it as his Savior? And was it not logical that in the same way he should consider the fire in his hearth no less divine?

Thus, from this humble beginning, man began his worship of Fire. The custom was not confined to any one particular group, nor did it spring up and thrive on any one continent. All races, in many climes, of all complexions adopted the custom and changed it only in small ways to meet their particular needs.

According to W. S. Blackman, "Fire is sometimes looked upon as a benign agent, sometimes as a purifying agent, sometimes as a destroying demon. It purifies and warms and heals. It protects the new born child and lights up the road for the departing spirit. It drives off evil influences, destroys disease, makes the sun shine, stops rain from falling. It plays a large and important part both in the religious and social life of all races of mankind from the cradle to the grave!"

We have read how primitive man kept his fire lighted at the mouth of his cave to ward off wild beasts. It can be readily understood then, that as late as 4000 years later, fire was still looked upon as the *symbol of protection*.

W. Grant Stewart relates that Scotch Highlanders used fires to ward off witches so that their herds might not become infected and ill.



## The MASTER BOOK of CANDLE BURNING

W. Mannhardt is the authority for many German folk tales and traditions wherein he describes the use of fire for similar purposes in Central Europe.

Gradually, this symbolism of "warding off evil" took on a rather different aspect. Fire became a purifying agent. Direct contact with it was thought to drive out any devils within the person and to cleanse or purify them.

For example, among the Parisees at one time, when a man died his widow was said to be contaminated with the same evils which had taken her husband's spirit away. Thus she was led to a low platform under which a fire was built. Here the unfortunate woman had to remain for an hour each day for thirty days at the end of which time it was thought that the evil spirits had left her body and she was again pure.

In a like manner among the Parisees, when a child was born a candle was kept burning sometimes for ten days, sometimes for forty full days or the confinement period.

In Britain, in Scandinavia and in Germany, several candles were lighted around a new born infant to keep it from falling into the power of evil spirits, according to Blackman.

Many of these customs are still followed today even though in some cases, centuries have passed since they were originated.

Perhaps the greatest exponents of Fire Worship have been the Parisees or Zoroastrians who worshipped not in temples but in the open air. They abominated images and idols and worshipped the Sun and Fire as *Representative of the Omnipresent Deity!* Their only church or temple was a round tower in which a sacred fire was kept burning at all times. Usually these fire temples

## HOW to BURN CANDLES for EVERY PURPOSE

were located on a hill top and the faithful worshipped in the open air.

The story is told of an unbeliever who approached a Parisee Fire Temple and beheld the sacred fire which was never allowed to die out. "What!" he exclaimed to the priest in charge, "do you worship the fire?" "Not the fire", the priest replied, "it is to us the emblem of the sun and his genial warmth"

This custom seems to have been general from earliest antiquity and such fires were maintained constantly because the God's presence was thought to lie therein.

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### CHAPTER III

#### A FEW BIBLICAL REFERENCES SUBSTANTIATING THE PHILOSOPHY OF FIRE

The idea of a Fire God was not a belief of the Zoroastrians alone for Moses told his people that their God was "a *consuming* fire "

Does not the Bible say that God appeared in the Cherubim over the gates of Eden as a Flaming Sword — and to Abraham as Flame of Fire and to Moses as a Fire in the bush at Horeb?

If we refer to 1 Kings, Chapt. 18, we read:

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the Prophet came near, and said, LORD, God of Abraham, Isaac and of Israel, let it be known this day that thou art God of Israel, and that I am thy servant, and that I have done all these things at Thy Word.

## The MASTER BOOK of CANDLE BURNING

37 Hear me, OH LORD, hear me; that this people may know that Thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice and the wood and the stones and the dust and licked up the water that was in the trench.

39 And when all the people saw it they fell on their faces: and they said, the LORD, he is the God; the LORD, he is the God.

Again in the Second Book of Chronicals, Chapt. 7, we read:

1. Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2. And the priests could not enter the house of the LORD because the Glory of the LORD had filled the LORD'S house.

In the Biblical passage last quoted we find a modern counterpart for there are many people who keep a vigil light burning constantly in their homes that it may be filled with a beneficence which will keep out all negative or evil influences.

With such authority as the Bible behind it, it is not to be wondered at that Candle Burning has become such an important part in the lives of many people today.

Again the reader is referred to the Bible. This time to HABAKKUK, Chapt. 3:3-5 verse. Here is a prayer which will elevate anyone who reads it:

3 God came from Teman, and the Holy One From Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

## HOW to BURN CANDLES for EVERY PURPOSE

4. And his brightness was as the light; and he had horns coming out of his hand and there was the hiding of his power.

5. Before him went the pestilence and burning coals went forth at his feet.

There are many who interpret this prayer as one to overcome ill health and who read the prayer over and over each day, the meanwhile burning candles of a color to harmonize with the condition to be overcome. (This subject is discussed in Chapter 5 of this book).

For those who wish to follow the Philosophy of Fire, the author refers the reader to LEVITICUS 23, 1-13 and LEVITICUS 24, 1-7.

In these passages it is related that the Lord spoke unto Moses and admonished him to make an offering of fire **FOR SEVEN DAYS**. There are many who follow this custom by burning a **SEVEN DAY CANDLE** and reading the two above mentioned chapters each day for seven days.

Study the Gospel according to **ST. JOHN**, Chapt. 1, 1-10 verse:

1. In the beginning was the word, and the word was with God, and the word was God.

2. The same was in the beginning with God.

3. All things were made by him: and without him was not anything made that was made.

4. In him was life; and the life was the **LIGHT OF MEN**.

5. And the Light shineth in darkness and the darkness comprehended it not.

6. There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light; that all men through him might believe. — etc.

## The MASTER BOOK of CANDLE BURNING

This passage has been interpreted by many as saying that there are good things all about us; there is a plentitude of gifts, of food, of health and happiness, of goodness and peace of mind. All these things are under our very noses but we perceive them not — or seeing them, understand them not.

Those who interpret the passage in this manner, burn candles that the "light of understanding" may enter into their hearts and minds, that they may better perceive the WAY of LIGHT and GAIN THE BLESSINGS WHICH THE LORD MEANT FOR EACH OF US TO HAVE AND ENJOY.

One who has followed the Philosophy of Fire recommends burning candles in the shape of a cross. The colors are based upon PLANETARY tables, each color being assigned to the days of the week as follows:

Sunday—	burn a yellow candle in the shape of a cross
Monday—	burn a white candle in the shape of a cross
Tuesday—	burn a red candle in the shape of a cross
Wednesday—	burn a purple candle in the shape of a cross
Thursday—	burn a blue candle in the shape of a cross
Friday—	burn a green candle in the shape of a cross
Saturday—	burn a black candle in the shape of a cross

Read: Gospel According to JOHN: Chapters 1 and 5 each day.

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### CHAPTER IV

#### STRANGE CUSTOMS OF FIRE WORSHIP WITH MODERN COUNTERPARTS

A. Talbot in his famous writing "In the Shadow of the Bush", relates strange customs which have prevailed in many parts of Africa from time immemorial. One of

## HOW to BURN CANDLES for EVERY PURPOSE

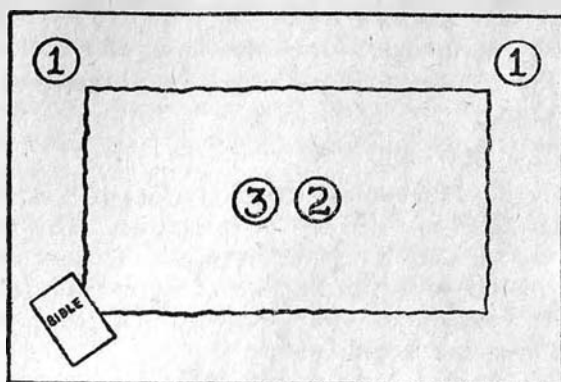
these is of particular interest to those who follow the Philosophy of Fire because it has its counterpart right in our midst.

He observed that among the Ekoi tribes of West Africa, a peculiar form of "divorce" is practiced. If a woman desires to free herself of her husband she does not discuss the matter with him for fear of reprisal on his part. While her husband is away working, she rakes out the fire and drenches it with water.

She then cuts off her hair after which she paints herself all over with white paint. Upon completion of this ritual she becomes a free woman. It is said that a peculiar and inexplicable psychological reaction occurs in that even if she changes her mind she can never return to her husband regardless of her husband's threats and protestations.

This custom has a parallel in America — a custom which prevails in many cities and towns. The belief is often expressed by some people that they are in a "crossed condition", that is that they are held back by some seemingly impossible obstacle which may be real or fancied. Sometimes the condition may be attributed to another individual who is thought to have designs against one.

In any case a symbolism not unlike that of the Ekoi maid is followed to overcome the condition. Four candles are used; one black candle and three white candles. All are lighted but care is exercised to light the black one last. See Fig. 1



*Fig.1*

- position 1-1 — White Crucifix Altar Candles dressed with Hi-Altar Brand Oil*
- position 2 — Black Candle or Weed of Misfortune Brand' Candle dressed with Confusion Brand Oil*
- position 3 — White Power Brand Candle dressed with Domination Brand Oil*

Then the affected one prepares a bath into which a Bathing oil is placed. The candles are allowed to burn only during the time of bathing and then are extinguished. The following is read each day:

**JOB, Chapter 21:17-18 verse:**

17. How oft is the candle of the wicked put out?  
And how oft cometh their destruction upon them.  
God distributeth sorrows in his anger.

18. They are as stubble before the wind and as  
chaff that the storm carrieth away.

This process is repeated for seven days, a different oil being used in the bath each day. At the end of this period it is said that the "crossed condition" has been removed.