

February, 1934

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**A SHORT NOTE ON MEDITATION**

EDITORIAL

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MEHER BABA

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M.A., B.Sc.

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## EDITORIAL

IT is characteristic of the vicissitudes of the inner life that meditation is sometimes fruitful, and as often barren, seemingly, of any results. Much goes on beneath the surface consciousness, however, the evidence of which does not become apparent for some time. Those in whom the habit of daily meditation fosters a disposition to take things as they come without undue questioning grow accustomed to the changing atmosphere, and learn to be neither unduly elated when all goes well, nor too depressed when the shadows fall.

A point that is often overlooked is that frequently our very anxiety itself is a hindrance to the attainment of that inner state of well-being to which we aspire. All too frequently meditation becomes a struggle in which the personal will plays an undue part. It is, perhaps, natural that an effort should be made to force results, which is all very well where other than spiritual unfoldment is concerned. It should ever be borne in mind that it is our part only to prepare the ground, to be ready, alert, receptive. To attempt more than this is presumption.

And even at the best of times, even when meditation is most fruitful, there remains ever present the consciousness of the



personal self. A page from the old mystical treatise, *The Divine Cloud*, may perhaps be useful here. Speaking of the requirements essential before the full results of truly spiritual contemplation may be approached, the unknown writer declares that

thou shalt find that, when thou hast forgotten all other creatures with all their works ; yea, and thereto all thine own works, there shall remain yet, after all that between thee and thy God, a certain naked weeting, and feeling of thine own being, which weeting and feeling must needs be destroyed ere the time comes, that thou feel indeed the perfection of this work.

Not, he proceeds, that we should desire to "un-be, that is, to have no being ; for that were a devilish madness and despite against God".

The author of the *Cloud* then goes on further to declare that without a very special grace very feelingly given by God and also without a special ability answerable to the same grace, an ability of thy part to receive that grace, this naked weeting and feeling of thine own being may in no wise be destroyed.

Now, that special ability to respond to Divine Grace, as indicated by the unknown mystical teacher, is neither more nor less than a sincere feeling of contrition, or, to use the phrase of Jacob Boehme, of "true repentance".

Again, we are warned that it is not our part to endeavour to command it. We cannot. Some are too apt, in meditation, to weary brain and heart with undue personal striving. "Be wary," the *Cloud* advises, "that thou strain neither thy body nor thy spirit over-rudely." Meekly sought, it will come, and do its work in us. This contrition, "when it is once had, cleanseth the soul not only of sin, but also of the pain due unto sin", and paves the way for the reception of that pure bliss which is the foretaste of spiritual ecstasy.

It is not a matter of mere sentiment. Says the author of *The Divine Cloud* : "Whoso never felt this sorrow, he may indeed be sorry even for that, that he never felt it."

Generally speaking, we are too self-sufficient, too wrapped up in the merely personal consciousness, to catch the whisper that comes from the realms of higher consciousness. It is when the personal self is dissolved—maybe in actual physical tears—that the Iron Bar is for a short while pushed aside and the consciousness escapes into the sunlight.



We are ashamed of tears. And, indeed, a sacred experience of the type indicated in the old mystical work is not to be lightly flaunted before unsympathetic eyes. But in the depths of our hearts, and in the privacy of the meditation-room, one may lay bare to the Holy Spirit all the ugly nakedness of the lower self. Myers knew. Into the mouth of St. Paul he puts the ardent words :

Straight to thy presence get me and reveal it,  
Nothing ashamed of tears upon thy feet,  
Show the sore wound and beg thine hand to heal it,  
Pour thee the bitter, pray thee for the sweet.

And he knew also the response ; knew that from the depths within comes That which alone is ever new. For he continues :

Then with a ripple and a radiance thro' me  
Rise and be manifest, O Morning Star !  
Flow on my soul, thou Spirit, and renew me,  
Fill with thyself, and let the rest be far.

THE EDITOR.

## SOME "SAYINGS" OF MEHER BABA

*Divine Love.* "You yourself are the cause of your separation from the Beloved. Annihilate that which is called self, and you will thereby gain union with Him. God the Real Beloved is ever ready to enter your house, mind, but he cannot because it is occupied by your numberless unreal beloveds—desires—and there is no room for Him."

*Religion.* "The act of worship should spring from the heart."

*Spiritual Path.* The aim of life should be to realize one's own self as the Universal Self."

*Service.* "That is real service where there is no thought of self at all."

*Intellect.* "Intellectual disputations about God will not bring you any nearer to Him."

*Mind.* "He who gets control over the mind gets everything under control."

*Spiritual Planes.* "You have within yourself—the Paramatman—the planes, the planets, and the entire universe, but you do not know it. They are within you, but you do not see them there, because you see only without and not the Real Self within."

*God.* "Just as your shadow is not separate from you, so God is not outside of you, but is within you ; and just as you grasp at your shadow, so you cannot take hold of God in an ordinary way. Only a few out of millions realize God."



# ESSAYS ON CONSCIOUSNESS

By WHATELY CARRINGTON, M.A., B.Sc.

In this introductory essay, Mr. Carrington maintains that while the doctrine of the universality of Consciousness is ineluctable, it is nevertheless a mistake to suppose that it is always associated with matter. The author develops his theme in the course of a series of articles which should prove of deep interest to the philosophic thinker.

## I

### *The Universality of Consciousness*

## I

APART from the effects of random guessing and deliberate misdirection, the outcome of thought is liable to be erroneous on account of two causes only. These are, first, the use of false assumptions ; second, errors in the reasoning processes.

A simple illustration should make this clear. If I say : "My income is £2,347 ; income tax is at the rate of 1s. 11d. in the pound ; therefore the tax payable on my income is £156 14s. 2d.", my conclusion is erroneous, for I have made two false assumptions and an error in arithmetic. My income is not £2,347, and, most regrettably, the present rate of income tax is not 1s. 11d. in the pound. But even if these two assumptions were correct, the answer would still be wrong, for the tax payable at this rate on such an income would be £224 18s. 5d.

These two factors—assumption and reasoning—are involved in every process of rational thought ; if either is at fault our conclusion will be in error, while if both are faulty it can only be right by a fortunate accident.

A good deal of attention has been given in the past, both by professional logicians and by ordinarily careful people, to making sure that the processes of reasoning applied in any argument are sound ; but it has been only too customary to accept as self-evident, or at least not calling for justification, assumptions which a closer scrutiny would have shown to be unfounded. This has led to the acceptance of many strange fallacies which



are only now being overset, and it is easy to realize that in such a subject as this it is particularly necessary to examine our assumptions with the utmost care before we set out to deduce conclusions from them.

In practice, the clarification of thought is bound to proceed by a process of successive approximation. It needs knowledge even to recognize the imperfections of knowledge, and the only sure way of testing the security of our foundations is to build some considerable structure upon them. Thus, even the erroneous thought of the past is not wholly wasted, for, by leading to inadmissible conclusions, it has forced us to consider the premises from which they were drawn. As our ignorance diminishes we are able to discover increasingly unassailable postulates, with the prospect of being able to build a correspondingly important structure upon them without anything breaking down.

## 2

The easiest way of introducing false assumptions into a discussion is to begin in the middle instead of at the beginning. This, of course, is almost standard practice, and is often harmless as well as being practically unavoidable. It is, for example, usually safe to assume, in designing a motor-car, that it is intended to be mobile, and this procedure short-circuits a very long and difficult discussion which would begin with the primary facts of consciousness and would proceed by way of psychology and ethics to the conclusion that mobility in motor-cars is desirable. In contrast we may note the trouble which many would-be thinkers have made for themselves by assuming that Man is (no more than) an Economic Animal, or that a Deity of some preconceived pattern exists.

Broadly speaking, the more important a problem is the more careful we must be to push our enquiry back to a point at which every assumption made is itself the outcome of a verified process of reasoning from primary assumptions which have been subjected to the most challenging scrutiny possible.

Now it fortunately so happens that, when we are considering problems of consciousness, we can very easily go back to and begin with the most primary of all assumptions—indeed, of all facts—namely the affirmation, "I am conscious". It is from



this point, where alone, I think, we can be said to find absolute logical certainty, that I propose to develop the following discussion.

From a certain point of view it might be objected that even this affirmation involves plunging into the midst of things, on the ground that "I" am the product of a long evolution and my being conscious is a highly complex situation. To this I would reply that the proposition is certainly irreducible for each individual affirmant and is potentially fruitful; that is to say, there is a chance of going somewhere from it, and this would not be the case if we were to take some apparently more general proposition as our starting-point, such as, "Something exists". Actually, I doubt whether this is really any more fundamental, but, even if it is, it is unquestionably barren and incapable of development in any useful way.

## 3

When I say that the starting-point must be, "I am conscious", it should be clear that this is an affirmation which I cannot make on behalf of anyone but myself. Every reader must make it independently; those who do not feel equal to doing so will automatically drop out of this (and every other) discussion. I will not waste time here emphasizing the primary and altogether indefeasible nature of this proposition. I do not think that anyone outside of an asylum will wish to deny it; but if he does, I shall be very pleased to send him (confidentially and in a plain wrapper) the address and particulars of a suitable establishment.

What is important for our present purpose, and for many others also, is that everything whatsoever beyond the immediately given fact, "I am conscious", is a matter of secondary or derivative or inferential knowledge. It is here that most ordinary people, not to mention very many philosophers, make their cardinal error; for it is very common to find an enquiry begun with a proposition in the form, "I am conscious of . . . something", instead of merely, "I am conscious". This at once introduces a gratuitous duality of just the kind which it should be the business of philosophers to investigate. The consequent arbitrary division of the universe into the "I" and the "not-I" leads directly to grave difficulties, which cannot be dispelled without going back



to the assumption which gave rise to them ; and this is just what very few people are willing to do.\*

I do not, of course, for a moment deny that this kind of treatment is perfectly valid for very many purposes, such as pig-sticking and bridge-building ; it is all a matter of the level, if I may so term it, at which the discourse is proceeding—a matter, that is to say, of whether we are discussing superficialities or fundamental issues ; the nearer we get to the latter the more dangerous does this dualistic assumption become, till when we begin to talk about consciousness itself it is definitely fatal to successful thinking. What I am anxious to emphasize with all the force at my command is that however convenient—indispensable, indeed—such dualistic conceptions may be for the successful ordering of our thought in mundane affairs, they are of their nature no more than pragmatic expedients (dodges, if you prefer the colloquialism) in no way entitled to the status, often falsely accorded them, of direct, immediate, primary experience.

It will be seen, even at this early stage, that the foundations of any antithesis on the basis of which it may be sought to draw a distinction between conscious and unconscious entities are likely to prove very insecure. I shall return to this point at a later stage ; for the moment I must make a short digression before pursuing a different line of argument.

## 4

I have insisted that the affirmation, "I am conscious", is the only safe starting-point for logical investigations of this kind, and that everything else is in a greater or less degree derivative. This last contention applies even to the fact of people other than ourselves being conscious—a fact which is usually taken for granted but is strictly an inference formally requiring justification. This may sound very far-fetched to the normal reader, and so it is ; yet it lends a certain superficial plausibility to the views of

\* It is my misfortune rather than my fault that the exigencies of grammar impose a form—I am conscious—which itself implies just the kind of duality I am so anxious to avoid, namely a subject "I" of which the attribute "conscious" is predicated. One would prefer a sort of portmanteau word meaning, "Being conscious is happening", or something very like this. Actually, the implication is false and artificial. A non-conscious "I" is meaningless, and doubts on the point may be resolved by considering the alternative affirmation, "I am not conscious".

(Cf: William James's dictum that "the passing thought is the only Thinker that the facts require".)



those scientists—and they not the least eminent in their subjects—who seek to eliminate consciousness altogether from the scientific scheme of things, maintaining that the fact of being conscious is no more than a private affair of the individual, incommunicable to others, and therefore inadmissible to the arena of scientific discourse.

This attitude is, of course, largely due to a very healthy reaction against the antiquated type of psychology which sought to explain all behaviour in terms of mental faculties and qualities. It is certainly better for biologists to think in terms of conditioned reflexes and synaptic resistance than merely to make vague remarks about Memory and Association, and it would be futile to introduce consciousness into a study of colour-vision in goldfish. Moreover, subject to suitable reservations regarding certain mystical and quasi-mystical experiences which I, but not all others, would admit as veridical, there can be no doubt that our knowledge of minds other than our own is obtained entirely by analogy through observation of physical behaviour.\* To this extent the contentions of behaviourists, who seek to ignore consciousness altogether, are entirely admirable; but when they go so far as to deny that it is a fact in nature fit for scientists to consider we can but feel that they are trying to give an account of Hamlet without any mention of the Prince of Denmark. For being conscious must be the central and primary fact of the mechanistic biologist's own experience just as it is of my own.

Actually, as I have sought to show elsewhere,† the fact that all men are conscious is one which can be rigidly inferred by a not very difficult exercise in what is known as Inverse Probability. The argument necessarily turns on the postulated likeness of myself and other members of the class Men, and, inasmuch as this likeness is never perfect, it would seem that there will be a corresponding variation in the degree or kind of the consciousness inferable. It is even possible that advantage might be taken of this to develop a complete and quantitative theory of consciousness worked in terms of the degree of resemblance between any object whatsoever and the conscious being acting as the starting-point. But I doubt whether this is the best way of setting about the problem, while it is certainly far from the easiest, and I have strayed into this discussion of the consciousness of other

\* Cf: Prof Hans Driesch, *Character and Personality*, I, 183, and elsewhere.

† *The Death of Materialism*, pp. 84-93.



people purely for the sake of those who may have been unduly impressed by the war-cries of modern behaviouristic workers.

We will return, not without relief, to considerations more directly relevant to our immediate purpose.

## 5

I understand that the great principle of Japanese wrestling is to let your opponent do for you all the heavy work involved in breaking his neck, while you yourself merely utilize his efforts to your own advantage. This is a most excellent plan to adopt in controversy also, and it so happens that we can apply it very effectively in this matter of Materialism *versus* the Universality of Consciousness.

For very many years scientists have been investigating the phenomena exhibited by living organisms, and they have found increasingly that activities which used to be ascribed to some mysterious vital force can be successfully explained in terms of quite prosaic chemistry and physics. The view has gained ground, in spite of violent opposition from unenlightened sentimentalists, that the difference between the substances most characteristic of living creatures and those simple compounds which can easily be built up in the laboratory from their constituent elements is one of degree alone; the simplest molecule to be found in living protoplasm may be a great deal more complicated than anything we can yet synthesize, but there is nothing magical about it, and there seems to be nothing in principle—but only a lack of technical knowledge and skill—to prevent us producing a genuine living organism in a test-tube.

With this general view I am most heartily in accord, not only—though I hope chiefly—because it seems well justified by the evidence, but because I shall not feel that the world has been made safe for an intelligent idealism until it is unshakably established and the gaps in the structure filled in. So long as there is any discontinuity giving us a pretext for contrasting animate with inanimate matter we shall be saddled with an antithesis on which discordant views can be based; but if ever, to speak exaggeratedly, we can write the formula for a man in terms of electrons and protons we shall be well on the way to a really comprehensive view of the universe.



This attitude is, of course, radically different from that of most controversialists in this field, who seem to take it for granted that a complete mechanization of Life—if I may so call it—would irretrievably take the gilt off the cosmic gingerbread—a curious inversion of thought which may well puzzle the historical psychologists of a future generation. After all, when Newton opined that the fall of the apple and the motions of the planets were due to the same cause he may have been flattering the apple, but it can hardly be contended that he was insulting the planets.

## 6

It seems to have altogether escaped materialistic biologists, who are the worst offenders in this connection, that they are plying what is at best a two-edged weapon, and that whatever is sauce for the materialistic goose is sauce also for the idealist gander. It has not apparently occurred to them that if you prove that A is equal to B, you have simultaneously proved that B is equal to A. If you show that X closely resembles Y, it follows that Y equally closely resembles X. If one thing has certain properties of another, then the other has certain properties of the one.

Thus, in so far as the materialists succeed in showing that conscious beings are to some extent machines, they thereby perform the interesting function of proving that machines may be to some extent conscious beings. If Life is closely connected with chemicals, then chemicals must be closely connected with Life. The more successfully you identify mind with matter, the more also do you identify matter with mind. If there is no point at which Life can be said to enter into the picture there is equally no point at which it can be said to fade out of it. When the biochemist shows that it is impossible to specify the degree of complexity at which matter begins to be conscious, he thereby and simultaneously shows that it is impossible to specify the degree of simplicity at which its begins to be *unconscious*.

In fact, *if any organism is conscious at all*, every investigation establishing the essential continuity of the higher with the lower organisms, and of these with the worlds of inorganic chemistry and of physics, establishes also the all-pervasiveness of consciousness.



From the point of view of an utterly discarnate non-physical observer, of course, the problem would be insoluble, because this description—if it means anything at all—postulates a discontinuity between the observer and the objects of his observation. He would be confronted with a kind of symmetrical relationship and all he could say would be that since there is an unbroken continuity between the President of the Royal Society and a grain of salt, then, if one member of this series is conscious, all the others must be in some degree. As an outsider, he could not say whether any member of the series was conscious or not, and would be obliged to leave undecided the question of whether all were so or none.

We, however, have the advantage of working from the inside ; and if there is one thing that we can—each one of us—assert with unqualified and absolute assurance it is that one member of the series *is* conscious, and from this the principles of continuity established by our materialistic friends enable us to conclude that all are so.

## 7

It is important to note that, although this argument works both ways so far as continuity is concerned, it is not to be taken as convertible. That is to say, although we may rightly conclude that matter is always accompanied by some degree or kind of consciousness\* it would be erroneous to suppose that consciousness is thereby proved to be always accompanied by matter. This is an elementary error which is often made, but there seems to be little excuse for it other than a somewhat craven reluctance to face the consequences of the alternative view. To this cause also we may fairly attribute the persistent attempts noted earlier in this essay to hustle the fact of consciousness off the scientific stage altogether. We may sympathize to some extent with those concerned, who do not want to see their immediate and pressing problems of detail overridden by the claims of general speculation ; but unless we are prepared to deny that we ourselves are conscious (and shall a foot-rule repudiate length ?) we cannot escape the conclusion that consciousness is omnipresent throughout the universe.

\* I am fully alive to the duality implied by this form of words, and deplore the necessity for using them. It is, however, scarcely practicable to do otherwise ; the locution is one of the "pragmatic expedients" referred to above.)



In the last three sections we have conceded to our opponents much of the advantage that goes with choice of ground. That is to say, by tacitly accepting throughout (with the exception of a single footnote) the pragmatic duality between consciousness and matter, we have argued at their level of discourse rather than at that properly appropriate to the subject. I think it is both permissible and practicable to take our thought one stage higher and thereby to dispel whatever doubts may remain.

As I shall have occasion further to insist in the second essay, our own changing consciousness is *all* we know at first hand and all we can ever know ; it is, indeed, all that we *are*, even if we suppose, as I myself do, that it may be enormously extended in the process of evolution. If we choose to speak about any entity whatsoever, all that is really happening is that we are assigning an identifying label to certain recognizable elements or constituents of this conscious flux. This procedure is indispensable for ordered and communicated thought ; but it is fallacious to suppose that by assigning labels we thereby create a new order of entities. In ultimate analysis, little though we may realize it, all we can ever think about or talk about—the final referents of all our symbols—are conscious states or elements thereof. Thus, the moment materialists claim “matter” as a fundamental category *sui generis* they are begging the whole question at issue and assuming what they seek to establish.

I wish to make it clear that I am not here seeking to resuscitate an antiquated idealism of the kind which affirmed that all matter was “mental” and doubted whether things kept on keeping on when no observer was observing them. My point is that since all that is knowable is consciousness it is not so much untrue as utterly meaningless to suggest that, with respect to part of this known, consciousness *is*, while with respect to another part consciousness is *not*.

The doctrine of the Universality of Consciousness is accordingly ineluctable, not by any arbitrary definition or possibly fallacious argument but by the very nature of knowable existence.

(To be continued.)



# A SINGER OF ANCIENT BABYLON

By ALICE CUNNINGHAME

To this talented author, with novels like "Dorothea of Romney Marsh", "The Love-Story of Giraldus", and others, to her credit, has come a strange experience. Lyrics of unusual beauty come unbidden into her mind, dictated by an inner voice which purports to be that of one Edipee, a singer of olden time. Whence come these songs? From the subliminal self of the author? Then that self holds views in many cases directly contrary to those of the normal personality. And is a memory of past incarnations involved? These and other problems which naturally arise in the mind offer a fascinating problem, to the elucidation of which correspondence is cordially invited.

LIFE brings us strange adventure. We are, on occasion, faced with mysteries that we cannot explain.

Under this head may be classed a psychic experience which has lately come to me. It was entirely unbidden and unsought; for I do not attend séances, and make no effort to contact with the unseen.

One of my experiences was when I dreamed of an old manor house, to find afterwards that it existed in reality, and that in some mysterious fashion I had sensed its past history.\*

In this present case, I do not attempt to explain.

What happened was as follows: On September 30th, 1933, I was suffering from a chill, and was in bed practically fasting. I had been reading and, feeling tired, resolved to go to sleep for an hour. I slept soundly, and on awakening found it was exactly four o'clock. As I put my watch down, I suddenly heard a voice *in my mind* (not outside of me) repeat the following: "*Shadows of eve upon a frosted wall.*" Instantly thinking, "I like that," I seized a pencil and a scrap of paper, which were on a table by my bed, and at once wrote it down.

This *inner* voice resumed its smooth, quiet recital. I began writing to its dictation. The words flowed forth; in a moment the poem was complete!

*This was not automatic writing.* I did not make my mind a blank. I was perfectly conscious of my surroundings, not in a

\* *Occult Review*, July 1917.



trance, and in full control of all my powers, both mental and physical. Indeed, I argued in my mind with the voice, contesting a phrase here and there.

The voice firmly and quietly repeated the phrase and continued.

A spiritualist tells me that this was a case of *clairaudience* on my part. It may be so. But I think it may more likely be my super-conscious mind.

*The whole point is, I had not intended to write poetry. It just came!*

I thought it very strange.

Having been asked to describe the voice, I answer: It sounds like a voice does in a dream, it is rather like my own, but, writing quickly from dictation, I can hardly criticize.

The next day a friend came to see us. He is a spiritualist. Hearing my account, he asked to have the poem read to him. He at once said, "Can you not see that this is some poet of the past trying to communicate with you?" He illustrated his theory by analysing various passages. "Evidently he wants you to help him to express himself."

Not being a spiritualist myself, I was doubtful on the matter.

"Perhaps," I suggested, "it is, after all, only my super-conscious mind! Being a Christian, I believe in the life after death, and the immortality of the soul. Also, that it is possible that those who have passed away may on occasion be allowed to help us. There is always 'The Communion of Saints'."

Since then have come in the same manner lyrics of varying length.

At first they came early in the morning. Objecting to this, and to having my rest broken in order to write them down, I determined that whatever this might be, either my super-conscious mind or some spirit influence, it should not go on.

On this account I said, "Please do not send me poems until after eight a.m." Strange to say, this mandate has been observed!

Another point about these lyrics is that the same personality runs through them all. Also that at the end of each one a name is given. It sounds like Greek. Knowing no Greek, I endeavour as far as possible to write this phonetically:



## A SINGER OF ANCIENT BABYLON 87

"Edip-ee er-voy-ay Argos Kay-ee." That is as near as I can get it, pronouncing E as in our alphabet.

What is extraordinary, Edipee (which might be Oedipus, a fairly common name in ancient Greece) *insists* that I was with him in Babylon, also in Greece, Crete and Persia !

I do not believe in reincarnation of the soul. To my mind there is not sufficient proof of such a theory. Also, as we cannot remember past lives in this world, one fails to see what purpose could be served by it.

Scientists prove that we inherit much physically from our ancestors. Possibly we could inherit memory up to a certain point. Or is it, as Emerson puts it, "The soul is superior to its knowledge, wiser than its works" ? My theory is that the soul receives this knowledge during sleep. I may, of course, be mistaken.

Here is the first poem :

Shadows of eve upon a frosted wall,  
Shadows of eve upon a *long-closed gate*,  
Opening at length, unto Life's Seneschall,  
"They also serve who only stand and wait !"

Shadows of eve upon the river's brim,  
Shadows of eve upon a shoreless sea,  
Shadows of life to memory beckoning,  
They also wait who only stand and see !

Shadows are gone into Infinity,  
Shadows but pass, they are not life's real goal,  
Joy, Peace, Love and Trust,  
They are the burnished armour of the soul.

Shadows may come, may go, may go and wane,  
They cannot last upon the Eternal sea  
Where white-winged Hope comes drifting,  
Chanting at eve, her voiceless melody.

Shadows are gone, they flit, and pass away,  
All the gay gardens of a Kingdom eld,  
Showing their colours in a brave array,  
Shall by the soul be ever delved !

*Come voiceless shadow, from the Past,*  
Sing once again, the songs of old,  
Let forth your memory to the trailing Past,  
To Babylon's ancient towers of shining gold.



*Singer long since, of that far distant Time,  
 Greets you once more, your hand would hold,  
 Say thou art weary, he would sooth your care,  
 Like harps, well-tuned, when minstrels sang of old*

EDIPEE ERVOYAY ARGOS KAYEE.

My friend argued that "this poet of ancient times" had been a "voiceless shadow from the Past"; he wished to "sing once again" through me, and he speaks of himself as "*Singer long since*"; he addresses me "*Greets you once more*", "*Your hand would hold*".

As forty-five lyrics have come since,\* I shall only be able to quote from a few. But, should an interest arise in them, it would be necessary to publish them in a small book.

Up to time of writing, a whole drama of ancient time has been set forth.

Edipee (*the name I must use for convenience' sake, even though it may be only my super-conscious mind*) seems a real entity of the Past, and has given facts concerning ancient Babylon of which I was not cognizant until I afterwards looked them up, and found them to be true.

I have always loved the art of Greece. Judging from the lyrics, "Edipee" was a man of Argos. He was for some time in Crete; from thence he went either to Persia or to Babylon. This must have been after the date of Nebuchadnezzar, 604 B.C., for he speaks of what are evidently the hanging gardens of Babylon, which were made by that king for his queen, a Median, who fretted after the flowers and verdure of her own land.

*If he really lived*, was he alive in the reign of Belshazzar? Edipee speaks of various raids and battles not only in Greece, but gives a vivid picture of the fall of Babylon, which points to the invasion, which would indicate the date 538 B.C.

It would be illuminating to be able to give the whole of the lyrics in the order in which they have come. It is only practical, at present, to give extracts from a few. All are given exactly as they came, without alteration.

Lyric No. 2 (Extract from):

Not in such words, our songs are set,  
 Yet we forget, yet we forget,  
 The incidence of other clime,  
 The forward march of errant Time,  
 Were hearts alone, to memory set,  
 We could forget, we could forget.

\* Up to time of writing this article: Dec. 28th, 1933.



*Then sing me songs, as dear to me,  
As those of old were wont to be,  
Nor dread the encroaching hand of Time,  
The burden of an oft-told rhyme,  
They bring, in an alluring swing  
The harping sound, of they that sing.*

And never can my soul forget  
The days, in which in fervent song,  
My fingers swept the keys along  
The harp, all cased in pearl and jet.  
The seasons come, and roll, and wane,  
*But still my soul returns again.*  
To busy mart, and idle throng,  
Why heed the far-flung minaret?  
Where Oxus stream flows calmly on.  
The incidence remains, and yet.  
There, dies the throbbing wail of song.

*Not always do thy pulses deem  
The idle purpose of a dream  
Can yet reveal a world of song.*

Unto the horizon's boundless rim  
Where desert stars shine faint and dim,  
*I see a hurrying martial throng,  
Bearing a captive slave along,  
To join their ranks of minstrelsy,  
Alas! Alas! Eheu! Eheu!  
They fade, as doth the morning dew,  
To other realms of dreams.*

From this we gather he was captured and taken as a slave to join the Court Minstrels. It may have been that he went to Babylon of his own accord, and was captured at the fall of this city. But Babylon fell several times, and as he speaks of Greece when art was at its finest, it is difficult to come to any conclusion, and still more so to select a fair representation by quoting only a few lines here and there. *Many of the later lyrics are the best,* but opening ones are necessary to indicate the trend of the matter.

He seems to rely on rhythm and assonance for his effects. He address me :

Sweet harbinger, thy soul bestir  
And voice my morning hymn,  
No heights sublime are reached by rhyme  
Thy songs in rhythm sing.



In Lyric No. 4, he says :

VERSE 2.

So strange, yet sweet, those ancient days  
I walked the world, and sang, and sighed,  
Awhile in Argos, then in Crete,  
Or near a far-flung Minaret,  
Where flows the Oxus brimming tide.

VERSE 3.

*To you I sing, and would make sing*  
And love as in the ancient days,  
The Time, the tide, and then the man,  
*Alas ! the parting of our ways !*  
*To you I sing, nor can forget*  
Nor may the Moon of Memory set !

We had discussed as to how one who, *if* he lived, had lived in such a remote past, could compose poems in English. Soon afterwards came Lyric No. 11 :

I do not speak in ancient tongue.  
My soul has learnt in course of time  
To speak the words of every clime.  
The days I lived are long since gone,  
The time has ceased to be with me,  
For you it yet abides.

In these strange days the earth to me  
Is not the World I knew of old.  
Although I pass amid the throng,  
No longer do I hear the song,  
Such as was sung, on Attic shore,  
Or sunlit Crete, when I was young.  
Some echo of the songs we sung  
Must surely come to Thee !

Again he says in Lyric No. 8 :

*To thee alone I sing,*  
Something within thy soul meets mine,  
*To thee alone I bring*  
Records of ancient days,  
Then make no questioning.

He speaks many times of Babylon. Extract from Lyric No. 6 :

As sweet as song of Babylon's harp,  
As sweet as old-time Persia's rose,  
As sweet as love's remembered words,  
Where the great halls of Babylon rose.



As fair as lights and colours were  
 In the long-hidden path of Time,  
 As white as slender hands that clasped  
 These hands of mine, these hands of mine,  
 When through the desert paths at dawn  
 We walked and welcomed Spring.

For you were there, and I was there,  
 All clad in robes of silk and gauze,  
 The faint short coming of the dawn  
 Was sweet to you, as 'twas to me.  
 Forget not in these hurrying days  
 How glad the hours then could be !

When through your lattices at eve,  
 You welcomed night's first gleaming star.  
 Or by the river's brimming verge  
 Saw the young moon send down her rays  
 To where the streams of Oxus are !

In stone and line, and broken shard,  
 Men learn to read of ancient time,  
 But not how sweet the roses were,  
 Where once I lived  
 Who chant this rhyme.

Summer and sun, and moonlight gleam  
 Fell on our World, in days of old,  
 But those who lived, they marked the time,  
 And loved the coming of the rose.  
 By Babylon's stream and towers of gold,  
 True poets there were, of song and rhyme.

In Lyric No. 12, he says :

The birds among the gardens sang  
 Beneath the *golden shrine*.

It was only after this that I looked up history concerning ancient Babylon and found, what I did not know before, that there was a golden shrine ; that there was the great temple of Bel-Marduk, and in this temple there was an image, with an altar and a mercy-seat all of solid gold ! This was the "Golden Shrine".

In those days the Euphrates flowed through the city ; the course afterwards was altered, so Edipee is correct in speaking of the river being close to the dwellings. Again, it appears that there were two hundred and fifty fortified towers on the battlements of the city !



This lyric I call "The Charioteers". It puzzled me at first for, having always imagined that Babylon was on a flat plain, I did not understand "down steep incline".

Lyric No. 7 :

THE CHARIOTEERS

'Twas Winter, the young hornèd moon  
Rose on the desert, bleak and grey.  
Silent we watched it, thou and I,  
Beside the ancient chariot way.

Down steep incline, when broke the dawn,  
The chariots rushed into the fray.  
O memory of ancient time,  
Sad, and yet sweet as dying rose,  
Brave young charioteers are gone,  
Passed like a dream, dies at the day.

But not their souls, so brave, so strong.  
Though centuries wane, and time is long,  
Nothing shall make their fame decay.  
As the sun's flames yet live, they live.  
Some essence of their strength divine,  
They still to us, can give.

The "steep incline": I found, in consulting authorities on Babylon, that Nebuchadnezzar had built a *great raised processional way*.

We wondered how these lyrics came through ; soon after I received the following :

Lyric No. 17 ; Nov. 4th, 1933, about 8.30 a.m. :

*The songs we sing are dual songs.*  
'Tis *part of you*, and *part of me*.  
Not wholly you, not wholly me.  
The colour and the imagery  
Are often you, not always me.  
You have the artist's eye and hand,  
Whilst I, the music understand.  
Music of sound, music of song.  
As when I swept the keys along,  
My harp of pearl and jet.

One more. It gives Edipee's views on *some* of the modern art.

Lyric No. 13 ; Nov. 3rd, 1933, 2.30 p.m. :

The Isles of Greece were manifold,  
The Doric Age, an age of wit,  
Men's minds were cast in giant mould,



Their souls were mighty, and sublime,  
 Greater than all in any time.  
 What thought, what writers, artists,  
 Poets !  
 What maidens passed the street along !  
 Art, wit, and poetry, beauty, grace,  
 We hailed them in the public place.  
 And could I sing aloud to thee,  
 The wondrous themes of minstrelsy,  
 I'd make thy very soul forget  
 All ugly works of modern days,  
 The futile Art which wins men's praise,  
 The horrors and monstrosities,  
 With which you tend to decorate,  
 And introduce with pomp and state.  
 Eheu ! Eheu ! Alas ! Alas !  
 I frown upon them as I pass.  
 And this, you say with bated breath,  
 "Is new, alive, and fine to see !"  
 It is a very life, in death,  
 Abhorrent mediocrity !  
 True Art the soul should upward raise,  
 But yours, alas, in this base age  
 Sends true Art mourning down your ways.

Edipee treats of eternity—of ancient times, ways, and thought ; of scenes in Crete, Greece, Babylon and ancient Persia ; of warriors, poets, battles, and laughter, sorrow, and gladness.

Two most interesting ones are about Our Lord. Edipee calls Him "The Lord of Life". Apparently Edipee was present, he says as a spirit, at the Crucifixion.

In one of the latest lyrics, Edipee says, "*I see down through the centuries, For time no more exists for me.*" Perhaps this accounts for the puzzling consideration that there are lyrics about the finest period of Greek art, as well as the fall of Babylon. History with regard to that period seems hazy. *But the concrete facts are the lyrics.* And why I should suddenly write them, about ancient Greece and Babylon, *I cannot explain.* I merely give facts.

Perhaps impressions received and forgotten by me have sunk into my sub-conscious mind and now impinge on my conscious mind, unbidden by me, though my mind may have worked on them unconsciously. But *why* the personality of Edipee?

In my next, I hope to give some of the later lyrics. This article is introductory and explanatory.



## A FANTASTIC TIBETAN HERO

By R. E. BRUCE.

In this critical appreciation of the exploits of the legendary Tibetan hero, Gesar of Ling, collected by the famous explorer, Madame Alexandra David-Neel, the author confesses to the glamour of its magic. "One is apt for a day or two after perusal to see 'magic' in the most trivial incidents."

THE Tibetans have a saying, "As forms created by a mirage or clouds in the sky, as images seen in a dream, thus must all things be regarded", and nowhere is this more applicable than to the magical legend of Gesar of Ling.

Gesar, an incarnate god, and King of Ling, like most geniuses, developed young, and having "remained deep in meditation for many years, seeing no one but his wife Dugmo, who brought him his meals, and the ministers, who sometimes solicited his advice regarding the country's affairs, attained in this manner his fourteenth year".

Then came the call to adventure. But before consenting to play "the amusing part of a man" he demanded eighteen gifts, of what description may be gathered from the fact that one was a horse that death could not overtake, which could fly across the sky and travel over the four continents of the world in an instant, capable of understanding the language of men and animals, and of speaking to each in his own.

Gesar's mission was to cause order to reign on earth and to suppress injustice and violence. Incidentally, whilst doing so he himself committed deeds of injustice and violence without ceasing.

A chief who can transform himself at will into a beggar, an apprentice, a lama, or even take on a divine form, who can change his horse into a gigantic bird, the king of vultures, which can fly all over the world and become invisible at any time, who can make *tulkus* and *tulpas* as easily as the ordinary man makes bread pellets, is an adversary not to be despised, even though his enemies may also have supernormal gifts.

Two of the principal methods followed by Gesar in his victorious exploits were the creation of *tulkus* and *tulpas*.



The *tulku*, "though made of flesh and bones and born in the ordinary way . . . is only an instrument animated by the will of him who has produced it". When such an instrument is only needed for a short time a *tulpa* is created instead. This is a mere phantom, which, though seeming to be material to those with whom it associated, will, its function ended, vanish utterly away.

A *tulpa* is obviously identical with that which Western occultists call a thought form, created by intense concentration of the will, and dispersed so soon as this concentration ends.

The Tibetan belief in and practice of one or two of the most fundamental teachings of the Ancient Wisdom gives an added interest to perusal of this legend. For instance, cause and effect are recognized as being a universal law, even as we ourselves know them to be.

"As the seed sown in the earth produces the tree and its fruit," says the Tibetan, "so actions and thoughts are the seeds from which spring new actions and thoughts. Effect follows cause as the shadow follows the walker."

Another Tibetan belief in line with occult teaching is that "very profound attachment to a person or a thing creates a tie that can defer for a long time the departure of the spirit, without, however, bringing healing to the dying person. This departure can also be delayed by the desire to accomplish a particular act, or fulfil a duty before leaving this world. A solemn promise made to the dying person that one will accomplish for him the act that he desires done puts an end to the struggle and allows the spirit to escape from the body."

Gesar's first exploit was to kill Lutzen, demon King of the demon men of the North. He was ordered to shoot him with his arrow in the middle of his forehead.

But Lutzen was also a magician—though a Black one—and he countered Gesar's—presumably White—Magic, with some Black Magic of his own.

So powerful was this known to be that Gesar's courtiers tried to dissuade him from the adventure. "Think of your age," said one; "you are not yet fourteen." "Lutzen is a giant," said another; "his head reaches the sky whilst his feet remain touching the earth . . . his tongue is a serpentine flame, as that of lightning," and so on.



Besides this, Gesar already knew from his gods that Lutzen's kingdom was "a gloomy country, unvisited by the sun. Its sombre mountains of bare rock reach to a dark sky from which falls unceasingly a heavy rain of blood. Pestilential mists fill the depths of its barren valleys and creep up the steep slopes, carrying death with them. . . . Lutzen, by his magic, is able to drive these deadly vapours beyond his frontiers and can at will poison men and animals of neighbouring states."

But Gesar—like the determined god he was!—replied :

"I came down from the abode of the gods expressly to destroy the enemies of the Religion. I received the order from Padma Sambhava and I cannot evade my task. It is useless to try and stop me."

He then set out, and first transformed himself and his horse into cairns, in order to examine Lutzen without being observed.

The guileless Lutzen passed unsuspectingly near the two heaps of stones, which certainly throws a slur on his own magical powers! Soon after he is betrayed to Gesar by his wife—betrayals are the order of the day in this legend!—who treacherously kills him in his sleep. But he sends his spirit to the Western Paradise, which somehow seems to make things all right. Throughout his meteoric career; in fact, no matter what atrocities Gesar committed in his laudable efforts to exterminate injustice and violence, he never failed to send the spirits of his victims to the Western Paradise.

The reader is occasionally seized with a rebellious desire to send Gesar himself to the Western Paradise, and what would he do then, poor thing?

Even Gesar, however, was not above all spells, for Dumo, Lutzen's wife, who had fallen in love with him, managed to weave one with the help of the assassinated king's ministers, which threw him into a stupor lasting six years, though its duration varies in different versions of the legend.

Variations in time, and discrepancies in the story itself, never affect its credibility to the Tibetan mind, which is amazingly elastic on such points. In fact the more he can ring the changes and embroider on the nucleus of a story the higher soars the fame of its narrator.

For instance, in one version of the present tale, Gesar is said



to have resisted Dumo's wiles as Joseph resisted Zuleika, and to have created a *tulpa* which resembled him exactly, and shared the Queen's couch, but in another she became his wife and had a daughter by him.

Meanwhile things had not remained static in Ling. Kurkar, King of Hor, had invaded and conquered it, and though at first Dugmo—Gesar's wife—had resisted him, Kurkar overcame her repugnance, and returned to Hor taking her with him as part of the spoil, and leaving Todong to rule Ling as his vassal.

The legend develops into a ceaseless battle for supremacy between Good and Evil Magicians—Gesar, of course, representing the Good, and his enemies the Evil, though to the ordinary person there does not seem much difference between them. Everything seems to lie in the label. Benevolent or malevolent, none of the characters are alive to anything but their own personal advantage, first, last and all the time, and for this every form of ethics, as we know it, is thrown overboard. Each wants supreme power, and thinks he ought to get it, and does not care what means he takes to achieve this end.

Another peculiarity of these legendary heroes—whether labelled Good or Bad—is that all their trumpeters seem to have been strangled at birth. They hold forth *ad infinitum* on the subject of their own perfections and valour, in a way which in these days would inevitably lead their steps to a mental home for dangerous megalomaniacs.

But with such beings the walls of mental homes would presumably crash down at their mere word, and they themselves emerge triumphant, to wreak inhuman vengeance on their incarcerators.

Even to modern so-called civilized humans the spectacle of the L.C.C. tied up in a monster sack, and rolled and kicked to perdition, might not be without allurements.

Gesar's next feat is to destroy Kurkar. In pursuit of this aim he indulges in countless lies, tricks and subterfuges, and by a series of amazing devices manages at last to accomplish his desire.

Gugmo, who suspects him, under no matter what disguise he appears, joins with her new husband Kurkar in evolving schemes for the destruction of his plans and himself.



Her suspicions are at first severely snubbed by the king's entourage. "Women are as dogs," remarks one of them succinctly and with righteous anger, "without intelligence, without shame." Dugmo, after reflecting for a moment, agrees. "After all," she says to herself, "Ditchen is right."

In face of such meek acquiescence, it is not surprising that she is easily taken in by three jugglers, who are in reality *tulpas* created by Gesar, who has a distinct penchant for this form of amusement. That Gesar, with his marvellously great powers, capable of destroying an army at a wish, should have to resort to such complicated and lengthy machinations for the mere extinction of one man, even though this man had magicians with their *mos\** at his disposal, is extraordinary.

But Gesar's miracle-working, though supreme in some directions, could occasionally fail lamentably in others, a detail which considerably prolongs his various struggles. His powers also suffer from distinct eccentricity in manifestation, so that a miracle which is a matter of course to him one day is impossible on another. This gives his enemies just the loophole they want, the snag being that it is impossible to foretell when and how Gesar's might will be extended or curtailed. To the reader, however, the perpetual uncertainty lends irresistible charm to the narrative.

Gesar, under the form of the god Namthig Karpo, clad in white and riding a goat, descended during the night on the balcony of Kurkar's room. He awoke the King and told him that seven men were going to perform dances at some distance from the palace. He advised him to send all his ministers and subjects without exception, to see this dance, but to remain in the palace himself, which would ensure that his life should be prolonged, a thing Kurkar greatly desired. Then, by lengthening the day for those who went to witness the dancing, and shortening it for the king, Gesar came upon him again at night when he was alone, undefended, and asleep. He cut off his head without more ado, and, as was his wont, pacified a not very exacting conscience by sending his spirit to the Western Paradise.

"*Le Roy est mort ; vive le Roy,*" is practised with the same assiduity in Tibet as elsewhere. Kurkar's chiefs decided that the best thing they could do was to prepare for the powerful Gesar's

A *mo* is a magical rite for discerning the future.



reception. "I will go to meet him myself with a scarf\* in my hand," said one. In such way does history descend from the sublime to the ridiculous.

After the above events, Dugmo's son by Kurkar naturally had to be wiped out, and, true to type, this also Gesar did by methods more suitable to a spying housemaid than to a king. After promising his mother not to kill the child, Gesar goes straight off to do so, and sees his prey by spying through a chink in the shutter. It seems strange that Gesar could not see into the room without having to resort to so degrading a device. To adepts and avatars walls become transparent at will.


This book grips the mind and imagination with such intensity that one is apt for a day or two after perusal to see "magic" in the most trivial incidents. A flat object thrown carelessly on to a chair and twirling round twice before coming to rest inspired the thought, "*Is it Gesar?*"—a tribute more eloquent, perhaps, than any words.

A glossary would have trebled the value of the work. It is packed so full of incidents and information regarding the adventures of the legendary Gesar, and the relation of these adventures is so involved and at times contradictory, in the best Tibetan manner, that in reading it is necessary to refer back continually to earlier statements, and this would be immensely facilitated by a glossary or even an index.

We do not know who "V. Sidney" may be, the collaborator in translation, but we would remark that there is no English verb "to calumny", and that the past tense of "beseech" is not "beseeched" but "besought".

Incidentally the author is often quoted as being a mystic, though there is little or nothing in her writing to support the idea, and a good deal in contradiction of it.

For instance, a lama once told her that Gesar would return to earth, and send his messages on the wind.

"Doubtless he meant a wireless telegraphy brought to greater perfection than ours," remarks the author complacently, ignoring the fact that mental wireless has always existed for those who were able to use it, amongst whom are naturally all mystics. 

\* The inevitable present of greeting in Tibet.



## THE TWO JOHNS : A COMPARISON OF "CLEOPHAS" AND "NYRIA"

By E. B. GIBBES

An interesting light is thrown on the psychic testimony of "Nyria", in regard to her statement of having met John the Apostle, by comparison with the "Cleophas" scripts, obtained telepathically by Miss Cummins.

IN her book, *The Soul of Nyria*,\* Mrs. Campbell Praed raises some interesting points connected with early Church history : notably, concerning John the Apostle and John the Elder (p. 432-2.)

It is of interest to find that in *The Great Days of Ephesus*, † recently published, some very definite information is given in connection with these same persons. This book, in fact, contains what might be a possible explanation of the statement made by "Nyria" that she met John the Apostle in the flesh.

Now it is evident that Nyria believes she actually saw John the Apostle (p. 369-372). The description, however, of his physical appearance does not necessarily fit that of an aged man. It is reasonable to suppose that, if the John of the "Nyria" story were identical with John the Apostle, he would have been a very considerable age at the time of the supposed meeting.

Mrs. Campbell Praed states that the book contains the story of Nyria from A.D. 77 to A.D. 95 (p. 19). As the meeting alluded to is recorded at the end of the history, it would have taken place, say, about A.D. 90.

From the point of view of the general reader, let us assume that John the Apostle met Jesus when He was about twenty years of age. If the Crucifixion took place *circa* A.D. 33, John the Apostle might have met Jesus about A.D. 30. By A.D. 90 he would have been eighty years old.

The description given by Nyria (p. 370) would seem to fit a younger man, yet one who, as stated, "had suffered much hardship".

\* *The Soul of Nyria*. By Mrs. Campbell Praed. Rider, 21s.

† *The Great Days of Ephesus*. By Geraldine Cummins. Rider, 7s. 6d.



In Appendix 28 to "Nyria", Mrs. Campbell Praed makes some interesting deductions concerning these two "Johns". She notes that Nyria refers to John as "the Apostle". But Mrs. Campbell Praed adds: "This would be an expression that might very well be employed by the Christians of that day of one who held such a prominent position in the Church as John of Ephesus." This John is, I take it, identical with John the Elder. Again, Mrs. Campbell Praed remarks: "John of Ephesus, as a leading light of the Asiatic Church, would fill the whole picture while his namesake's memory would sink into oblivion."

Though Nyria apparently believes that she actually saw John the Apostle, it seems clear that Mrs. Campbell Praed believes that she mistook John of Ephesus, or the Elder, for the Saint John. She brings various arguments to bear on this point.

Now in *The Great Days of Ephesus* (p. 201-2) we have the required information given in definite language. It is stated that John the Elder was the son of John the Apostle, and, from recollections of his father's words, this John the Elder "set down in Ephesus the Scrip of John".

The following paragraph from the last-mentioned book would seem to clarify Mrs. Campbell Praed's speculations to a considerable degree. It gives a possible explanation of the manner in which Nyria may have been led to believe that she was listening, veritably, to the Beloved Disciple. It runs as follows (p. 202):

. . . John the Elder called himself "the mouthpiece of the Apostle"; and, when speaking of Christ—more especially in the time of his age—did declare the Master's life as if He were his own father. This was not through any desire to deceive. But, being uplifted by the lofty sayings of Jesus, he would forget himself and say, "Such were the words of Christ in the time we abode in Jerusalem." It made his speech easier for the ignorant people.

If John the Elder visited Rome it is possible that he misled the people in this very manner, Nyria among them.

In *The Great Days of Ephesus* it is definitely declared that John the Apostle did not visit Ephesus or Asia. But that he "abode in Judea and perished in the siege of Jerusalem". This corroborates the conclusion arrived at by certain historians and quoted by Mrs. Campbell Praed. She points out that there "is no evidence that he (John the Apostle) ever . . . left his native environment". Further points of contact occur in these two books, but they cannot be dealt with now.



## QUESTIONS IN PSYCHOLOGY

By G. DE PURUCKER, M.A., D.LITT.

Leader of the Theosophical Society (Point Loma)

**For the indefinite term "modern psychology" the Leader of the Point Loma Theosophical Society would substitute the more appropriate phrase "psycho-physiology". In the penetrative, lucid style which readers of his books and essays have come to appreciate, Dr. de Purucker clears up several misconceptions in connection with psychological science, and incidentally has much of value to say in regard to the theory and practice of hypnotism.**

TWO questions are often asked of Theosophists ; the first is ; "What is the difference between the so-called sub-conscious and the so-called super-conscious ?" and the other question is : "Whether we Theosophists consider it right to practise hypnotism in any wise."

Now may I be permitted to make the following observations in elucidation of these two questions or by way of answer to them, as it seems to me some clarification of thought is required. In the first place, I for one greatly dislike this word "sub-conscious" when used as modern so-called psychologists use it. They seem to have a fixed idea—because they don't know anything about the inner constitution of man, nor of the invisible worlds, nor of the secret workings of the Universe—that in some mysterious and as yet unclear fashion there well up from the so-called sub-conscious regions of the human mind certain faculties or powers or capacities, or qualities, uncommon and unfamiliar, which faculties or powers or qualities at certain abnormal times manifest themselves in the human individual ; and they instance cases of so-called "double personality" or "multiple personality". And again the use of tongues not learned by the individual, or of languages forgotten, or of the appearance of ability to do things or produce results apparently impossible of doing or production by the normal individual.

Modern psychologists say that all this comes from what they call the "sub-conscious" mind. Now I venture to state that they don't know what they mean by this phrase, outside of a nebulous idea that there is a floor of consciousness so to speak, from underneath which these things foreign to the normal individual well up and rise and manifest themselves. Modern scientific psychologists don't believe in the existence of what is popularly called the soul ; and consequently they don't believe in an enduring and self-perpetuating intelligence



and mind in the human individual ; and consequently this phrase "sub-conscious" when used by them seems to me to be simply an empty verbal gesture. But in any case, I detest this expression "sub-conscious" when applied as it is applied in modern psychology. Other phrases for the same thing are "sub-liminal" or "sub-normal".

What is this so-called sub-conscious or subliminal mind ? From the standpoint of the scientists themselves, and basing my remarks on their own beliefs, it has no veridical existence ; and therefore, outside of my other objections, I object to it because it is simply voicing from their standpoint an illogical absurdity. A better phrase, but which I nevertheless also object to although less strongly, is the "super-conscious" ; and now let me try to explain just what I mean.

What the psychologists mistakenly call the "sub-conscious" really is that stock of experiences or information garnered and laid up in the treasuries of the inner and invisible constitution of man, and gained in former existences or lives. These latent memories or experiences return as manifestations when the channel for their return on to this plane becomes open at any time. Illness sometimes opens this channel ; so also does sometimes religious ecstasy ; sometimes it happens through mental disease, because occasionally disease of any kind happens temporarily to quiet or to subdue the very turbulent physical and astral and psychical portions of man's constitution ; and then at these periods of longer or shorter duration, as the case may be, the laid-up treasuries of experience or formerly garnered information reach the physical brain ; and the individual thereupon shows, or produces, or brings forth, or manifests, more or less perfectly, what has reached the brain. It is in this way that, for instance, tongues strange to the normal individual are spoken or partly used ; a knowledge of music may suddenly manifest itself in even a remarkable form, such as in the case of the negro Blind Tom of former years ; or the character of the individual seems strangely and marvellously altered or modified. Or again, possibly, the individual seems to have, or rather to be, several persons expressing themselves at different times producing the phenomena of what is called double personality, or it may even be multiple personality so called. Now unless these are cases of forgotten memories of the present life thus expressing themselves, they are simply remembrances or recollections of former lives, of former earth-existences.

Now obviously, as said above, these abnormal or strange phenomena cannot and do not well up from a non-entity ; consequently they must well up or appear from some part of the human constitution in which they have been stored ; but as the scientists deny such a thing in our human constitution, they are hard put to it to explain the source or origin of these occurrences ; and therefore talk of the "sub-conscious", through which well up these phenomena, much as



water oozes up through and from a marshy soil. The fact is that the psychologists are dealing with "soul"-expressions originating in experiences and in information garnered in other lives, and reaching into the present physical existence and condition of the present individual's life. Why, then, call it sub-conscious, meaning something beneath or inferior to the normal brain-consciousness? These phenomena are often far superior to the normal or brain-consciousness, and show a far wider range of experience than the individual called the normal man has ever had any opportunity to ingather or to pass through.

If you must give to the dividing line between these phenomena and the normal consciousness some term, then call it the "super-conscious", if you wish. It is a far better term, though not satisfactory to me at all. Certainly it is not the "sub-conscious", which has the ridiculous meaning of *beneath* the normal consciousness. All these phenomena are above the normal consciousness, if anything—unless indeed we are dealing with cases of degenerative disease, in which instances we are not dealing with the same class of phenomena at all, but are dealing with a diseased brain; and in these last cases the term "sub-conscious" or animal becomes accurate enough.

But what I have said is not by any means all that could be remarked concerning this complicated and almost totally unknown series of states of consciousness. What, then, is really this so-called "sub-conscious", using this foolish phrase to which I so strongly object? It is really what we might call from this other viewpoint the vegetative or, perhaps better, the automatic working of the former experiences garnered by the soul, in the soul. Whereas, if one insist upon drawing a distinction between the *sub*- and the *super*-consciousness, then the super-consciousness would be everything that belongs to the spiritual side of us, but not yet learned by us in fullness.

To illustrate: A man can teach his dog tricks. The dog for years may have forgotten these tricks; but when his master returns, let us say after years of absence, and says the formerly familiar words, instantly the dog then remembers, and automatically, so to speak, begins to repeat the trick it formerly knew. Years, months, weeks, may have passed by; and during these times the dog has no consciousness that it formerly had learned these tricks. Here is an instance of the working of the so-called "sub-conscious"; and, as said before, it is an expression of experiences laid up, laid aside, and later forgotten. But when the appropriate mental key is turned, then out they come again; for the rules of mental association immediately apply and produce the expected or unexpected phenomena. The "super-conscious", however, will be a man—not a dog, who has merely learned tricks—but man with his intelligence, sublime and marvellous



as compared with the dog's, possessing also the man's delicate and sensitive human feelings of love and honour and trust and purity and forgiveness, and all the other ethical virtues, intellectual powers, and spiritual faculties, which a man indeed shows, but which are "super-conscious" to the dog. To us men the genuinely super-conscious would be the divine faculties and powers and impulses commonly latent, or only feebly expressing themselves in most men.

You see how simple in general proposition the facts are. The so-called "sub-conscious" we may, therefore, define as the automatic or vegetative part of our consciousness, dealing with experiences and lessons and informations garnered either in former lives, or in this life, and forgotten in either case, and which do not work or express themselves in our normal condition ; but which, nevertheless, have become a part of our stock of consciousness, so to speak, forming, as it were a portion of the tissue or fabric inbuilt as a background of the soul-consciousness. This much, therefore, will suffice at least for the present in answer to the first question. What I have said is only a hint which the student himself can easily develop in proof to his own satisfaction, and to his heart's content.

In conclusion to the answer to this question, I would also like to state that just as there is in the brain a certain automatic occurrence and recurrence of activity, and the automatic internal reactions to external stimuli, so do there likewise exist in this intermediate part of us where this treasury of experiences and information is stored the constant occurrence and recurrence of action and reaction, resulting in minor phenomena of less importance than those hereinbefore pointed to. Just as in the case of dreams. These are largely the result of automatisms of the brain, or reactions from the preceding day's activities ; but yet there are certain dreams which are genuinely prophetic, of very rare occurrence, it is true, but nevertheless existing. Just so in similar wise is the case with the intermediate portion of our constitution.

Now I turn to the question whether we Theosophists consider it right to practise hypnotism in any manner. This matter has been treated frequently in our books by various writers during the last fifty years or more. I myself have written about it, and lectured about it many, many times. So-called modern "psychologists" to us Theosophists are not genuine psychologists at all ; because true psychology means the science of the entire intermediate and invisible constitution of man, popularly called the soul, and comprising under that head all the phenomena which both normal and abnormal men show or express. "Modern psychology" is really a kind of psychological physiology ; and modern psychologists are simply physiologists studying human consciousness from a more or less purely physiological standpoint, and



therefore cutting off ninety per cent. or more of the entire range of human consciousness. However, under the one popular word "hypnotism" are mistakenly grouped other things which should be separated if we wish carefully to distinguish among them and to study them scientifically: fascination, suggestion, including auto-suggestion, mental magnetism, the various forms of psychic attraction and repulsion, etc. Hypnotism *per se*, including self-hypnotism, properly should be called in the English tongue by the word Braidism, because first investigated and studied by an English doctor called Braid.

The word "hypnotism" means *sleep*. It is, however, not actually simply human sleep, but it is a quasi-trance state; and in this state an entranced or hypnotized individual can move, can open the eyes, can go about usually with a vapid, empty, and often silly expression on the face like a dreaming person, but with eyes that see not, and yet see awry, and with ears which hear not and yet in a sense do hear. Hypnotism, strictly speaking, is a form of trance. The individual when hypnotized is ninety per cent. or more unconscious intellectually of what goes on around him. He is entranced physically, and to a certain degree mentally unconscious on this plane. Furthermore, an individual can throw himself into this state. No good whatsoever comes of it, and the results are often distinctly injurious to physical and mental health and stability; but it can be done.

This, then, is mere hypnotism. From another viewpoint it is a sleeping or stupefied condition of the nerves in the body; the nerves and the nervous ganglia are practically dead for the time being. The condition occurs because the upper triad of the normal human individual, which upper triad comprises all the best and finest and noblest in a man, has been expelled out of and from the lower quaternary; and you here see what a human being becomes when he is no longer ensouled by the higher triad. A hypnotized person, therefore, is an unensouled person, using the word "soul" in the common or ordinary meaning of the word. The upper part of the man is temporarily absent, expelled from the lower; and therefore all that one sees in the man are the functions of the lower quaternary or lower parts of the human sevenfold constitution.

Now I will come to the question whether it is ethical or unethical to hypnotize others—and I here use the word "hypnotism" in its popular sense as comprising—and I may add altogether wrongly comprising—the various branches of psychological power to which I have hitherto directed attention. Let us first take the fact of suggestion or auto-suggestion. Suggestion is the implanting in the mind of some other person or persons of an idea, with the intent to make that idea control the thought and the life of that other, or of those others; and this is qualifiedly evil even where the motive is good, although, of course, the



evil is a matter of degree. Some suggestions when implanted with a wicked or thoroughly selfish intent are corrupt and evil throughout. Other suggestions when implanted in the mind of a second person, or of other persons, with an intent to help that other person, or those other persons, are evil because of their effects, but are largely relieved of the onus or stigma of moral depravity. No one has a right, nor is wise enough in our age of materialistic ideals and ideas, to practise suggestion with a deliberate intention of controlling the thought or life of another.

Suggestion is the attempt, very often successful, to put your own will and your own mind into the place of the will and the mind of the weaker one, the subject. Hence it is evil, because, most important of all, it corrodes the structure of the individual's own moral power, and poisons that source of inner guidance, thus weakening his own saving will. Auto-suggestion, which means suggestion practised upon yourself, can be evil if it is suggestion to yourself to be evil or to do evil deeds, to be beastly, to be cruel, to be dishonest, etc. ; in other words, to follow the left-hand path. Auto-suggestion, however, is always right, and we should practise it continually, if it means merely suggesting to oneself night and day and all the time pictures of spiritual and moral and intellectual strength, self-control, and improvement—things of beauty, of glory, of holiness, of purity, of charity, of kindness ; in short, all the great and noble virtues. These we should suggest to ourselves as paths of thought and conduct to follow. Auto-suggestion in this sense is right because it is simply teaching ourselves, it is self-teaching of a kind. We should suggest to ourselves that we are following the path of ethics ; for this is simply teaching ourselves to become accustomed to ethical thinking, to love it and to appreciate its simple grandeur. Auto-suggestion of this kind, as said above, is but another form of self-teaching.

If suggestion be practised on some other person, it is right and proper if the suggestion means merely the laying before the other's mind of the picture of a path of conduct or of a thing to be done, the path and the thing being intrinsically ethical and wise, and then saying to him, "Here is an idea. What do you think about it?" This is right because this is teaching ; and the suggestion does not contain the element of mastery, nor the quality of subordination of the subject's mind and will to your own. But when the suggestion becomes subtle and tricky, and is cleverly insinuated into the mind of the hearer, stealing upon him unawares with an evil motive behind it of gain for the operator, then indeed it is devil's work, devilish work, diabolic. Indeed, every time one teaches a child, the teaching is done by suggestion, direct or indirect. Every time you make a suggestion to a fellow human being, you are practising, working, suggestion upon him. If



the suggestion be good and given with a noble motive and with the intent to help the other, and not for your sake but for his solely, even if you are wrong in your vision of the situation or the fact, the motive at least is good ; and the one to whom the suggestion is made should, on the other hand, always be watchful and careful to accept it if he find it good, and to abhor it and reject it if he find it to be evil. In this way that sublime voice within us which men call the conscience is awakened and stimulated and its power increased.

Now then, do we Theosophists think that it is right, that it is ethical, to practise hypnotism, and do we approve of physicians practising hypnotism on their patients ? Mind you, I speak of hypnotism at present as I have explained it above. I have already explained what suggestion is and what it should not be. One can put a person into a physically insensible state by entrancing the body, and this is hypnotism ; and it actually can be brought about on very weak subjects who have already been under the control of the operator by even a simple suggestion. I have seen subjects in the hypnotic trance ; and in one case the subject was so utterly unconscious of pain that three long hat-pins such as women used to wear were driven into the upper part of the arm ; and I saw this unfortunate subject hold the arm up with these daggers or pins sticking in it and traversing the muscle. She had no more apparent consciousness of pain than a piece of cloth would have shown, nor was there visible a drop of blood. It left the audience nauseated, "sick" in the English sense of the word, for I saw naught in this exhibition of hypnotic power over an unfortunate subject which was elevating or good or kindly, or in any manner to be encouraged. I simply saw a wretched human being made the laughing-stock of the curious and morbid minds who were present.

Now the question arises : is it useful to do this or things like this ? I doubt it very, very much ; and in fact I have no hesitation in saying that I think it neither useful nor proper nor decent. I doubt if there be any physicians in the world to-day who have the wisdom of the ancients in this matter, to know when it is wise to put a person into a sleeping trance, even with the alleged motive of preventing or alleviating pain. The motive may be good, but the wisdom lacks. Such men are experimenting with something they don't understand. I had much liefer see the sick person come under the influence of an anæsthetic drug carefully and wisely administered by a moral and kindly surgeon ; much liefer see that ; and although this is dangerous too, it has, at least, not the moral danger hovering around in the atmosphere that any kind of hypnotic trance-production has. Who knows what temptation the doctors who practise therapeutic hypnotism or suggestion may undergo some day—temptations of many and various kinds, even the temptation "for the sake of science" to make further experi-



ments? The same arguments in objection may be made with regard to the use of drugs; but here, at least, all know that drugging is much more easily detected and traceable than any kind of trance or hypnotic or psychologic condition is; and therefore the bars against evil-doing are obviously much stronger, because the consequences of drug-taking are more easily traceable, and usually more immediately dangerous in case of misuse.

But this is not all. No matter what form the influencing of the mind of another human being may take, whether it be hypnotism, whether it be suggestion, whether it be psychologization, it all comes to the same evil result in the last analysis, unless indeed the motive be thoroughly good, and the appeal of the suggester—and I speak now of suggestion or psychologization—be made on the sole and unique ground of endeavouring to arouse the individual's own *combative* intellectuality and individual will. In all cases where the effort is to subordinate or enslave the mind and the will for whatever purpose, scientific or what not, it is to be classed under the general heading of diabolism; and therefore I call it diabolic, infernal.

To allege a good motive is a feeble excuse and is far from enough. It is an old saying that "Hell is paved with good intentions", or good motives. Good motives unwisely applied are vastly more dangerous than evil motives evilly applied; because everybody is more or less awake to the latter and resents them and repels them. A man with a good motive often deceives himself profoundly, and frequently succeeds in deceiving others. Do Theosophists approve of the practice of hypnotism in medicine? My own reaction is an emphatic negative. I will try to illustrate what I mean when I say I would answer no. Disease, suffering or pain, human misery, moral weakness, moral turpitude or ignominy followed by suffering and pain, mental or otherwise—all of this arises originally in the mind. It can all be traced back ultimately to evil thinking, evil thoughts making people feel evilly, to desire evil things and to carry them into action, thereby weakening the body and infecting it with disease germs, to use the modern phraseology. All disease thus originates in the mind; but it is quite wrong to say that, once a disease is in the body, it is therefore not in the body, but in the mind alone. This last is preposterous nonsense.

It is right and in every way proper to try to heal disease. It is right and in every way proper to try to alleviate pain and suffering. But mark you, if that alleviation of a temporary pain, which, in itself, teaches a lesson to the sufferer, is gained at the cost of a distortion of the sufferer's soul, then it becomes intrinsically wrong and the greater is sacrificed for the less. It may seem like a "dark saying" and a hard one to offer the suggestion that one of the psychological elements needed in Occidental life is a better understanding of the mental atti-



tude towards suffering and pain which the old and wise Orient understands so well and practises so successfully. The results that accrue in benefit to those who understand this are very great. This, however, does not mean in any slightest sense of the word that we should be callous to, or regardless of, the sufferings of others. Just the contrary is the fact. The lessons that we learn by suffering and pain and the mellowing and enriching of character that come from these, teach us the noble lessons of compassion and pity for others. It is the one who has suffered long who is the least inclined to fall under the seductive and very fallacious viewpoint of self-pity. Instead he becomes pitiful of others. It is the old ideal to have the "*diamond-heart*"—hard and unyielding as diamond towards one's own weaknesses, suffering, wishes and desires ; but, like the diamond, reflecting in flashes of light every phase of the suffering or pain or sorrow of others.

To continue my argument : Let us take the case of some trouble or weakness which is both physical and ethical-mental, e.g. drunkenness, or the drug habit, or some other form of physical or mental sensuality, multifarious and myriad as these forms are. The Occidental psychologists so called and speculative physicians have, for years past, been talking of "hypnotizing", as they call it, or suggesting, people who are addicts of one or other of these types out of their physical and mental-ethical difficulty, whether it be drunkenness or the drug habit, or the particular form of sensuality that is corroding the fibre of the sufferer.

Now I ask the plain question : Even if such attempts in hypnotic or suggestive practice succeed, what are the permanent results attained ? First it is doubtful if any result is permanent ; second, even if permanent, in what way has the sufferer actually been aided in recovering his own will-power to react against his weakness and to conquer it ? In no manner whatsoever. He has been weakened and his own will has been sent into a deeper sleep than before. His moral sense is blunted, and he has become a leaner and a craven. He is now a man artificially affected by outside influences, and is temporarily living on the thought-vitality of the hypnotic or suggesting operator—and his own nature, as just said, is weaker than before. He has not learned to control himself ; he has not learned to conquer his weakness nor his habit nor his impulses ; and in the next birth on earth, possibly even in this same life, he not only will have the same weakness in his character, and probably will begin the same thing again, but will begin it earlier in life than was the case in the present existence.

Whatever the motive of the operator may have been, good, bad, or indifferent, the sufferer has been deliberately deprived of the saving and instructive suffering and pain—Nature's natural teachers for those who violate her laws—which would have taught the man, through suffering, to turn from his evil thought and evil courses, and take himself in hand



with a will. I mean every word of this. I mean it literally. It is somewhat like the case of the dear mother who is so terribly afraid of hurting her little child's feelings that she will allow it to go wrong because she cannot bear to see it weep or hear it cry under proper control and even loving chastisement.

I am not blind to the obvious fact that all such cases are genuine problems partaking not only of a physical character, but also very strongly of a psychological character in every instance; and the Theosophical doctor, the Theosophical physician, who may be faced with problems such as these, certainly will have difficulties and objections to face in the world; because among other reasons he has the strong current of ordinary human psychology running against him. People who are sometimes frenzied with foolish fear, harrowed with real or imaginary pain and anxiety, ask—and naturally ask—for relief “at any cost”; and just here is where the clever, but ethical physician, finds his problem—a problem of an ethical as well as of a physical and psychological character. Now what is he going to do? It is his duty to bring help to the sufferer and to relieve pain if humanly and morally right to do this last; and no Theosophical physician could ever turn a deaf ear to a cry of pain, because if he does he violates one of the first principles of Theosophic conduct applicable to both doctor and layman, i.e. our common duty to help each other in every way that is right and proper and possible.

Suppose that the doctor weakens under the stress and his own anxiety in the circumstances, and seeks a way of psychologizing, of suggesting, of hypnotizing, in order to give the sufferer temporary relief. Then he is acting exactly as does the doctor in the world who cannot, or will not, stand the cry of pain; or like the surgeon who shrinks from the pain of the man he is operating on, and shoots into him an almost deadly measure of a drug, till the patient is so stupefied that he is as a mere unconscious log on the operating table. Suppose, I say, that the doctor weakens and employ hypnotic suggestion; he thereby gives the patient a mental injection.

Of course, I am now speaking of a physician who really can psychologize, or hypnotize, to use the popular word. The result after a number of such mental injections of the mental drug, the psychic poison, is that the man goes around as in a dream. Careless onlookers and those who do not analyse, think and say that the man is now quite changed. He no longer cares for his alcoholic poison. He no longer takes his favourite drug. He seems to have dropped his particular form of sensuality; and people say, “Behold, a cure.” This is quite wrong. The man is not cured, for the simple reason that what you now see before you is no longer a normal man. He is a man in an abnormal or drugged state, or in a condition which from the mental and ethical stand-



point is one of stupefaction. His intermediate or soul-nature has been hurt, i.e. dislocated from its normal functioning, because the reform has not originated within the sufferer's own being; no permanent good has been done to him; and he is living in an artificial and abnormal state, and is simply deadened to ethics and psychically stupefied, exactly as a man may be under the influence of a physical drug. It is even possible that this abnormal psychological condition may wear off in time; or the doctor who has been the "suggester" or hypnotizer may die; and then the man's condition is worse than it was in the beginning. The old devil, i.e. the old temptation, comes back, but now accompanied by seven others worse than itself; and so far as the sufferer is concerned, in the next life he returns to incarnation worse because weaker than when he died. The man has not been permanently helped in any wise.

The proper way in which to handle these cases, or cases similar to them, is in some manner to seek a reform or inner moral and mental reconstruction in the nature of the sufferer himself; and this can be done by arousing the sufferer's interest, by restoring his self-respect, by awakening a desire in the man to take himself in hand. Teach him the truths about the Universe, about himself, about life, about the way to live properly and grandly. Restore his self-respect and self-command; and when you have shown him the way thus to live, then the man finds his own inner strength, and throws off the temptation of the drug or of the sensual attraction, or of the evil which had been tormenting him. Thus he will build up a strength of character which will guarantee him against becoming diseased anew—whether it be morally diseased or mentally diseased or physically diseased.

It is obvious, of course, that all diseases, once the seeds of them have been implanted, must work themselves out; and the sufferer in such case can be helped to bear his trouble even with equanimity and increasing hope. It is against all Nature's law that anything which has come under Nature's correcting and merciful hand can be escaped from. Effect follows cause infallibly, and it is foolish to think that "miracles" can be worked. One cannot escape Nature's laws; and this fact to the reflective mind is the source of immense, of colossal, comfort and hope; because it means that if Nature's laws operate to cause us to suffer and thereby to gain self-control, likewise do Nature's laws help us to grow and to become greater when we do right; and give us full meed of compensation for every harmonious thought or feeling or act that we have.

Psychologization and suggestion and hypnotism and any other of these efforts are really mental-psychological drugs; they are not even palliatives; they are stupefactions. Their use stupefies and deadens for a time; but nothing is permanently cured, nothing is



permanently healed ; for the reason that moral disease, such as drunkenness, bestiality, sensuality, drug-taking, whatever it may be—all these things that it has been proposed to hypnotize or psychologize people for or against—all these things, I say, originate and always will originate, in weakness, in desires, in thoughts, in feelings, leading one and all to corresponding acts.

Therefore, hard as the saying may sound at first hearing, I repeat that my own feeling is that it would be unethical for a Theosophical physician ever to resort to the practice of hypnotism or psychologization or suggestion in the senses popularly understood and so often accepted as proper. A physician should be a physician of the soul or of the heart, as well as of the body, i.e. an ethical as well as a physical practitioner ; and the more successful a physician is in being such, the larger and more lucrative will become his practice. Sufferers will turn instinctively to the high-minded doctor who can help them in their minds and in their hearts, as well as in their bodies. Nor is this ethical help that I speak of a matter of mere irritating preachments. Such preachments would be fatal to the physician's objective, and would simply make him become known as an unconscionable bore and nuisance.

In conclusion, remember that hypnotism is brought about by an expelling of the higher part, the nobler part, of the man out of the lower quaternary of the man's constitution ; so that the man thereafter goes around in a state which we can call a waking sleep, i.e. in a trance ; and therefore he is stupid, temporarily unensouled. Psychologization or suggestion, again, when done with an evil motive, means the planting of seeds of thought with power behind them into the mind of the sufferer so that they stick like burrs in the psychological apparatus of him who receives them. And thus the sufferer under the control of the thought not his own, of the idea not his own, is no longer fully self-conscious, no longer in control of his own life, no longer growing in strength of character and in power of moral decision ; but becomes with each repetitive occurrence of the suggestion more largely enslaved to the exterior will. Hence it is that such psychologization or suggestion also finally results in expelling the man's own soul, or perhaps a better term is dislocating a man's own soul ; so that no longer does it function either normally or with power. Here, too, is a case where the sufferer, by means of the deliberate act of the psychologizer or suggester, becomes unensouled, for the time being at least "soulless" ; and by every canon of ethics or justice can henceforth no longer be considered to be morally or mentally fully responsible for what he thinks or does. He is a mere psychologic machine to the extent that the external power controls him.

Doubtless no two cases are identic, and each case has to be judged in



accordance with the respective factors involved. In thus dealing with what to the Occidental world is virtually a *terra incognita*—the fields of human consciousness—and because it is a *terra incognita*, western experimenters are wandering in Cimmerian darkness.

I have touched only indirectly upon another immensely important feature involved in each and in every case of hypnotic or suggestive control. I mean what we Theosophists call the karman of the matter. The Universe throughout all its parts is an organic whole, and all its parts in consequence are mutually held and bound by the laws which prevail throughout. In other words, no part can act unto itself alone, or escape responsibility for what it does, particularly so when acting with choice and with will. The disturber of Nature's harmonies, indeed an actor in any wise or after any manner whatsoever, becomes, and is held by Nature's own automatic operations, immediately responsible for what the disturber has done, ay, or even thought or felt. Consequently, he who changes the thought, feeling, will, or displaces the thought, feeling, will, of another, *de facto* becomes subject to the law which he himself consciously or unconsciously invokes by his action, and will feel the reflex current thereof at an early or at a later day. Listen to the words of the LAW which prevails throughout the Universe and which none can set aside nor ever stay: "As ye mete, it shall be meted unto you"; and "What ye sow ye shall reap". Motive affects the result even greatly, but motive is no excuse nor can it stay the unerring and terrible hand of Nature's karmic justice.



## CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of THE LONDON FORUM.  
—ED.]

### EXPERIENCE AND EVIDENCE

To the Editor of THE LONDON FORUM

SIR,—Your correspondent who signs himself “Author of *The Initiate*” is possibly arriving at a more occult conclusion in pursuing his investigations into the contradictions he notes in your January number on the “portraits” in Mr. Andrias’ book. “If the Andrias portraits are ‘all wrong’, then the Adyar portraits must be ‘all wrong’ too!” he writes. He has but to go into the history of the Theosophical Society and to study the teachings of one upon whose status as an Occult Teacher most of your readers, at any rate, are agreed, to resolve the problem he raises. And since he asks if any Theosophical students can throw light on it, it may be allowed to one such to put together as well as may be some of H. P. Blavatsky’s texts on the subject, with two or three from true disciples of H. P. B.’s, because numerous are those who claim to be themselves disciples, initiates, occultists and so forth nowadays. It would seem from what follows that they have little if any conception of what is involved in such claims.

“There are not in the West half a dozen among the fervent hundreds who call themselves ‘Occultists’ who have even an approximately correct idea of the nature of the Science they seek to master.” Why? “It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it.” How different is the esoteric idea of “selfishness” from our own settles most claims to occult status, when we recall what a Master wrote. “Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for *the welfare of humanity* become tainted with selfishness if in the mind of the philanthropist there lurks the shadow of desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself”—it is ventured to italicize the all-important “the welfare of humanity”. Thus since “‘not for himself, but for the world, he lives’, as soon as he has pledged himself to the work” H. P. B., knowing from experience that the occult road is strewn with failures advised most people to “study the philosophy and the ‘Science of Soul’, and thereby become one of the modest benefactors of humanity, without any ‘superhuman’ powers”. The *Siddhis*, as distinct from the lower *Iddhis*, “are only for those who are able to ‘lead



the life', and to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter*. Let them know at once and remember always that *true Occultism or Theosophy* is the 'Great Renunciation of SELF', unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether . . . his personality must disappear, and he has to become *a mere beneficent force in Nature.*"

"All this is either unknown," H. P. B. continues, "or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates often finds strange ideas quietly taking possession of their minds." Does not this throw light on the subject of "portraits", "messages", *et al*? Especially when taken in conjunction with, "The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights." "How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, even of the 'Astral man'?"

"Sensual, or even mental, self-gratification involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa*; the right from wrong; sound morality from mere casuistry." "How then can it be thought possible for a man to enter the 'straight gate' of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honourable, are still of the earth earthy."

In the article "Chelas and Lay Chelas" she tells us that the would-be disciple has by his "*unhelped exertions*" first to make himself master of his body, senses, faults, pain, "is ready to become one with his *Manas*, mind; *Buddhi*-intellection, or spiritual intelligence; and *Atma*, highest soul, i.e. spirit," before he can be even "put to the test". "When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates." And at this stage what happens?

"The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the



individual man or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him . . . in this moral battle, if the Chela has one single hidden blemish—do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities . . . the habits of society . . . are apt to be all forgotten, these restraints to be all broken through under the strain of chelaship. He is now in an atmosphere of illusions—*Maya*. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement.”

These are but a few of the countless difficulties and ordeals depicted by H. P. B. in the articles “Chelas and Lay Chelas”, “The Theosophical Mahatmas”, “Practical Occultism”, “Occultism versus the Occult Arts” and “Lodges of Magic”, now so conveniently bound together for us students in the book *Raja Yoga or Occultism*. No wonder it has been written, “Real chelaship . . . is something different from the . . . lay-chelaship of early Theosophical days . . . it will be apparent that as far as the physical world is concerned there are two classes of disciples. First the numerous class of pupils who learn from and serve under physical-plane teachers. Secondly, the small, the very small class of disciples, who learn from and serve under Perfected Men, Mahatmas, Great Souls; and which relationship belongs to the world of life and consciousness.”

That “psychic debasement” is all too easy, that the sincerest people are readily deceived because of “the clouds, the storms, the miasms and dreadful beasts of prey that line the road” during those long years of unseen test and trial, unknown to themselves, and that it is continuous delusion, are facts all clear when the *Voice of the Silence* is taken in conjunction with the articles mentioned. H. P. B. gives the directions in her Book of the Golden Precepts; she warns us about the Hall of Ignorance, where the mind mistakes the fires of lust for the sunlight of life in pleasure-grounds of senses, and the Hall of Learning with its blossoms of life but under every flower a serpent coiled. Not in those mayavic regions filled with the fragrance of stupefying blossoms and sweet-tongued voices of illusion all around is the Guru found, she says, adding in a footnote, “The astral region, the psychic world of supersensuous perceptions and of deceptive sights—the world of mediums . . . it is the world of the *Great Illusion*.”

Since her writings also make clear that what is known as “meditation” means, quite briefly, relapsing into a state of passivity and becoming a medium, which is the antithesis of the attitude required for the probationary path, your correspondent’s reference to “vibrations” is illuminated (as are the “portraits” and “messages”) by deep and prolonged study of H. P. B.’s “Psychic and Noetic Action”. If applied



to spiritualism there, it is equally applicable no doubt to the psychic field now under discussion, since both involve mediumship.

“A medium is simply one in whose personal Ego, or terrestrial mind (*psuche*), the percentage of ‘astral’ light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth’s memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false . . . hence the sight and the hearing of that which, if seen in its true nature, would have struck the medium’s heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world.”

Since, as H. P. B. writes in this same article, “mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim”, is there no hope at all? “There is no trial spotless purity cannot pass through,” she adds elsewhere; and that comes if the only desire in the heart is the good not of one’s self but of our fellow men, the great orphan, humanity. So, in the words of one who knew better than most, “the spikes that defend the entrance to the way that leads to the gate of the Path”, the truly wise and the deeply sincere will surely “prefer to prepare wisely and carefully, and not rush in like fools where angels do not pass *uninvited*” (italics mine).

Yours faithfully.

M. A. T.

#### PORTRAITS OF “MASTERS”

*To the Editor of THE LONDON FORUM*

SIR,—In reference to the drawings of the Masters in David Andrias’ book, *Through the Eyes of the Masters*, and Mr. Leadbeater’s criticism that they are “all wrong”—I personally agree with both.

During A. P. Sinnett’s life he showed me several direct and one precipitated portrait of the two Masters he was most in touch with, and I see a certain faint resemblance to these in David Andrias’ drawings.



One might say a Mendelssohnian version of a Beethoven theme. And as such some may prefer their music before they grow up to the deeper and sterner realities of Beethoven, in his own rendering.

Then again, a thought-form is apt to clothe itself in the material it finds in the recipient's mind, and this varies with the recipient's mind and stage of development. Therefore, as often, I run with the hare, David Andrias, and hunt with the hound, Leadbeater, and apologize for agreeing with both to a certain degree.

Yours truly,

R. K.

#### A CONFESSION—BY ONE OF SHRI MEHER BABA'S CIRCLE

*To the Editor of THE LONDON FORUM*

SIR,—I submit this letter in confirmation of your observation in the Editorial of the December FORUM, that "self-cultivation" must eventually give place to "self-surrender", and as witness to my faith in Shri Meher Baba as a spiritual awakener and regenerator.

Obviously, the only adequate proof of the faith that is in one is in a "changed life". But since the *fruits* of such a change will be visible only through *living the life* and not merely writing or talking about it, I shall have to confine my "confession" to the causes which produced the change.

Seventeen years before meeting Baba, I experienced my first spiritual awakening. It came about through the agency of an Anglican priest who conducted a "mission" in our parish church. As a result of his powerful appeal for changed lives, I voluntarily made my confession, and immediately there flowed into my soul the joy and love of Christ. From henceforth my life was oriented to Him instead of to the "World and the Flesh". To serve Him was my one desire. The ecstasy of the year following this conversion can only be understood by one who has experienced it. But gradually a dark cloud descended. Heart-breaking disillusionment followed. Finally utter darkness filled the place where light had been. Being very young, I had not learned to distinguish between the "channel" and the "power". A simple lesson it would seem, but it took me many years to learn it.

During this period of darkness I struggled to find again that centre of light and peace, but the Church no longer held for me the key. It was then that I turned to the study of esoteric truth, and the circumstances of life seemed to foster this procedure.

"Self-cultivation" now absorbed my interest. Meditation, concentration, reading, study and service—these would open again the



door, my preceptors assured me. And once for a few weeks the door did open and light poured in, but it was only another temporary glimpse. After this a sort of twilight state remained. Then I redoubled my efforts. Surely God had not given me so intense a desire for union with Him merely to thwart it. Could I not serve Him far more effectively if I were filled with His light? Thus I argued with myself, but still the semi-darkness prevailed. It was in this state of mind that I met Baba, when he came to us on his first visit to the United States.

I think it only right to affirm that up to this time I was *not* interested in "Masters". My early experience, coupled with the loose talk about Masters and disciples of which I had heard too much, had bred in me the "impersonal" approach to Deity. I was much more of Krishnamurti's mind regarding this. "Every man his own master."

But then life, through a series of amazing circumstances, threw us into the range of Baba's influence, and, though thousands of miles separated us from him, we, my husband and myself, felt the compelling beauty of his spirit.

His coming to the house we had prepared for him, the wonder and the glory of the days that followed, the tremendous quickening that took place in many of us, this is a story in itself. But there began in those first days the self-surrender which is still going on.

Without uttering a word, or *apparently* doing anything, he awakened in one a love so great, so divine, that it seems a small thing, a wholly inadequate thing, to surrender one's life to his service. To say and live "Thy will be done" in every detail of life would seem to be the only possible attitude for a sincere spiritual aspirant.

Permanent illumination did not then take place. Baba explained that this is impossible until all of the ego is eliminated. When the little self is annihilated with its pride of intellect and accomplishment, then the greater life flows in and abides for ever. And it is here that the aid of a Master such as Baba is needed. In the natural course of a life, circumstances usually contrive to rid us of a bit of ego, and if we are honestly trying to co-operate with God in His methods for our liberation, we may succeed in lopping off large slices of self. But the *permanent* and *complete* operation is only possible through the agency of a Perfect One. So Baba has told us, and my own experience in tackling the wary Beast of Self leads me to suppose he is correct!

After Baba left us, two years ago last December, the "eliminating" process began, and it is here that the co-operation of the disciple is required.

It amuses me now to hear the frequently expressed opinion (which



I myself once held) that being the disciple of a Master involves no self-effort. In one sense this is true. The effort for enlightenment ceases. "Self-cultivation" gives way to "Self-surrender". The energies are turned in a different direction, and any *effort* now is for the honest facing of one's shortcomings; for courage in the dark places; for patience under the daily irritations; for faith which believes and loves even when the reasoning mind fails to understand. This to me is what the preliminary stages of discipleship involve. And if anyone thinks it is a lazy man's job, I suggest he try it! The more subtle forms of self do not relinquish their hold merely for the asking!

But however unceasing this effort may be, it is enhanced by the love of the Master who inspires it. All along the way one is aware of the Beloved Presence. There are, of course, periods of testing, the seeming withdrawal of the Spirit, but, contrary to my former experience, I find now that even in the darkest places—and there have been many—the Presence of Baba guides, comforts and strengthens.

And to those who may question the "personal" guidance of a Master in human form, I can only say that the sense of guidance which I now have is of the *same quality* as in the early days when the Christ *not* in human form guided my life. The difference now lies in the *degree* of intimacy which that sacred companionship holds for the disciple. It is this experience of my own which I have seen duplicated in the lives of many who have come in contact with Baba which leads me to believe without question that when he *speaks* the universal quickening which he foretells will indeed take place.

Yours sincerely,

JEAN SCHLOSS.

### "ACTIONS SPEAK LOUDER THAN WORDS"

*To the Editor of THE LONDON FORUM*

SIR,—Meher Baba's "message to the world", quoted in a letter to this month's LONDON FORUM, is merely a repetition of what has been continually said in public, in private, and in print during the last few years, with the exception of the last sentence: "*I will play the leading part in this world-awakening drama.*" A mighty claim indeed.

By that statement Meher Baba would seem about to stand or fall. So far he has done, with much publicity, that which thousands of fakirs in India do in private, where vows of silence are constantly being carried out without publicity, advertisement, or assumption that there is anything peculiar in so doing. It is quite a usual thing.

If the words of James, "*Faith without works is dead*", be true, is



it not time we had some works from Meher Baba, and would it not have been more convincing if these works had been manifested *before* rather than *after* so stupendous a declaration as the above? Jesus acted first, and talked afterwards.

Yours sincerely,

R. E. BRUCE.

*To the Editor of THE LONDON FORUM*

SIR,—Your contemporary, the *New-Church Herald*, 30th December, 1933, in criticizing Shri Meher Baba's "Questions and Answers", adds, "If the Perfect Master can get this truth across better than we have done, we wish him well in doing it, but . . ."

Your current correspondent, R. E. Bruce, rightly demands the evidence of works; and your reviewer, whilst unable to accept certain statements on behalf of Shri Meher Baba, recommends his "Sayings".

Some of your readers first heard of Shri Meher Baba through your magazine, and have since realized that he is a being such as Jesus was, and have tested Baba's words and his public and private works by inner and outer experience, and by comparison with many other teachers from East and West.

If your space permits, will you kindly allow us to quote some of the "Sayings" of Baba so that your readers may judge whether he is worth a hearing, or personal enquiry at this office on any obscure point that cannot be readily dealt with by correspondence.\*

\* These have been included separately.—ED.

Press publicity and photographs have followed him on his journeys, although his public work has not commenced; but those that meet him with an open heart realize that he has no egotistic personality.

He utilizes "Maya" for the spiritual awakening of the few. Soon he will utilize "Maya" for the world.

Yours truly,

CIRCLE EDITORIAL COMMITTEE.

50, Charing Cross,  
S.W.1.



## UNDER THE READING LAMP: A CAUSERIE

MR. WILLIAM KIRK can tell a tale with the effortless ease which reveals the true artist. His *Stories of Second Sight in a Highland Regiment* (Stirling, Mackay, 2s. 6d.) show that and other desirable qualities. This record of amazing psychic happenings is nevertheless offered to readers as being based on authentic experiences of the author and his fellow-soldiers in the Seaforth Highlanders during the war. The fictional form has been adopted to enhance the interest of strange episodes which, in themselves, are highly interesting.

The basis of most of these stories is the established principle that Celtic races, such as the Highlanders, possess a definite predisposition towards the psychic. Some soldiers, in the first tale, go to a French fortune-teller's parlour to while away an idle half-hour, but themselves see their futures mysteriously pictured on the darkened wall of the room. The man who sees a bursting shell is killed two days after, while the other man confirms his own vision after the War, when he lolls—a destitute tramp—on an Embankment seat. In another tale a Scotch nurse working in the field hospital at Abbeville sees a ghostly Maori visitant bending over a wounded New Zealander. It transpires that an aged Maori retainer, who belongs to the soldier's father, has died at precisely the same time. But most impressive of all is the story of the gloomy Highlander who committed suicide after his young wife was murdered in the Indian Mutiny. His set of long-handled razors pass, by the strange mutations of fate, into the hands of another Scotch soldier many decades later. When the latter is about to shave himself with one of these razors, he sees in the mirror a picture of the suicide's gaping, crimson-stained throat!

During the last four years Miss Estelle Stead has been the recipient of a stream of writings which, she strongly believes, emanate from the inspiration of her father, the late W. T. Stead, a noble soul, an ardent psychic researcher, and a distinguished journalist. She has gathered a sheaf of these writings into a book, *Life Eternal* (Wright & Brown, 7s. 6d.), whose central object is to make good the average man's ignorance of psychic principles. A series of frequently asked questions, with answers, is appended to each chapter.

The topics touched on by this volume include: life after death, the pre-natal state, animal survival, trance mediumship, direct voice communications, materialization phenomena, automatic writing, clairvoyance, spirit photography, hauntings, guides, and controls. A special chapter is devoted to the subject of reincarnation, upon which the teachings given are entirely unphilosophical and illogical. It is said that the larger proportion of disembodied beings continue their development on the other side, but those who wish to return to earth may do so. No one is ever forced to take up the burden of flesh again. The minority who



do reincarnate are mostly wicked or weak persons who seek another chance "to make good". The Oriental doctrine of Karma, or allotted fate according to our good or evil actions in the past, is scouted as absurd.

Thus we witness once again the spectacle of different "spirits" communicating contradictory teachings upon rebirth. One group in France subscribes to this ancient doctrine, another group in England firmly rebuts it, and here we have a third section which makes the matter dependent on the chance will of individuals. As if such a momentous event as human birth were not subject to rigid laws imposed by the great Architect of the Universe!

How do suicides fare? The answer sounds reasonable enough. "If the suicide is committed because pain cannot be endured, there is only the natural result of sudden death, a longer period of unconsciousness. But if the suicide has been committed to escape consequences, the memory of what has occurred can go on torturing the victim."

Miss Stead is perfectly satisfied that the communicant was her own father. The actual work of mediumistically producing these automatic writings was done by Mrs. Hester Dowden. One may accept their sincerity without accepting the imputed origin of these scripts, for it is much less easy to determine what constitutes a sound test of mediumistic ability than unscientific people may think.

The book is largely free from abstract argument and gives plain teachings on most of the themes about which the average enquirer into psychic matters seeks information.

One welcomes the spirit of critical investigation which inspires the National Laboratory of Psychical Research, if the evidence of their excellent publications is to be taken as a token of their internal activities. The latest Bulletin, *Official Science and Psychical Research* (2s.), gather together a series of addresses delivered by well-known scientists and writers at a special function arranged by the Laboratory. Professor Joad, who presided, made the important pronouncement that "in various circles psychical research is becoming increasingly regarded as something which is not yet quite—but may at any moment become—a fully fledged science". Referring to certain spirit-messages he says, more humorously, but perhaps rather more unjustly: "So appallingly platitudinous are these communications that one is driven to the conclusion that if our souls survive our brains certainly do not!" Monsieur René Sudre, who shares with Professor Richet the honour of being the best-known authority on psychical research in France, pointed out that the existence of super-normal phenomena could only be denied by those critics who refused to make a serious study of the subject, but that it is entirely unnecessary, therefore, to jump at the explanation which spiritualists offer us. After twelve years of constant experimental investigation he had utterly rejected the attribution of these phenomena to spirits, although they could reasonably be attributed to exceptional faculties of living human beings. M. Sudre's lengthy lecture is so brilliant a survey of a complex subject, so masterly an explanation of the manner in which psychical research is beginning to afford help to the sciences of psychology, zoology, biology, and physiology, that it deserves the widest possible circulation. Other



valuable contributions to this *Bulletin* are made by Sir Richard Gregory, Professor Schiller, and Mr. R. S. Lambert.

Once every year there arrives from across the Atlantic a bulky, green-paper-covered volume containing the *Annual Report of the Smithsonian Institution* (Washington, 70 cents). One always expects two or three scientific papers of exceptional interest in each volume, and one is never disappointed. The latest *Report* (1932) contains a significant article by Sir Arthur Eddington on "The Decline of Determinism". This distinguished thinker reminds us that there is no longer any ground for the assertion that electrons are purely hypothetical, because by an instrument called a Geiger counter, electrons may be counted one by one as an observer counts stars one by one in the sky. He refers also to the silent revolution which has been taking place in physical science during the last ten years. The naïve materialism of last century no longer appears credible; while the relativity theory, the quantum theory, and wave mechanics are transforming our view of the universe.

Professor Albert Gilligan contributes some notes on the geological history of the North Atlantic region. In view of the widespread belief among occult students that the sunken continent of Atlantis still exists in that region, it is significant to find this celebrated geologist arriving at the conclusion that "there was an actual continental area occupying the whole of the present North Atlantic which has since broken up and foundered".

The famous excavations which are being carried out in the Indus valley at Mohenjo-Daro are carefully described by Dorothy Mackay. It is only ten years since the world became aware, through these discoveries, that the history of India could no longer be started with the coming of the Aryans, but that it stretched back to a still older civilization, the Indo-Sumerian. Merchants' seals belonging to the Sumerians have been found as far afield as Egypt, Syria, Babylon, and the shores of the Caspian Sea.

The Professor of Archaeology at Benares University, who has himself discovered and identified many Sumerian seals and inscriptions in Central Asian countries, once told me his opinion that there was formerly a civilization stretching from North Africa to Eastern India which possessed a common culture. It seems that twentieth-century archaeology is gradually and unconsciously being led towards the ideas enunciated nearly half a century ago by Mme. Blavatsky in her monumental volume, *The Secret Doctrine*.

When a scientific enquirer takes to the investigation of palmistry, collects the imprints of many thousand hands with notes about their owners, and compares his results with the traditional doctrines of this ancient art, we may reasonably expect that a book on the subject by him will possess more than average value. This is precisely the case about *The Hand of Man*, by Noel Jaquin (Faber & Faber, 12s. 6d.), which can therefore be commended. Nevertheless, one is naturally disappointed to find that divination, or the art of fortune-telling, which is the side of palmistry that most usually interests people, is the very side which



interests Mr. Jaquin least. As an ex-medical student he has given prior consideration to the medical, psychological, and sexual sides.

He proves, and I think with clearness and accuracy, that the human hand does betray diseased conditions which exist, or are threatening, in other parts of the body. He makes out an ample case for the value of palmistry as a help to medical men for correct diagnosis. Numerous examples of such diagnosis are freely strewn throughout the book.

Short-fingered people are the ones who get things done, according to the author; they are quick in thought and action. Long-fingered people belong to the world's brain-workers. Lack of thumb development can be taken as a definite sign of lack of will-power. A short, straight headline indicates the materialist, the man who accepts nothing that cannot be proved by material means. George Bernard Shaw's palm imprint is reproduced as a frontispiece: his little finger is abnormally long, thus showing remarkable literary ability; while the bulgy termination of his third finger betrays dramatic talent. Other palms illustrated are those of Professor Einstein, Sir Oliver Lodge, the late Sir Henry Segrave, and Sir Arthur Keith.

Mr. Jaquin refuses to admit that palmistry is a form of clairvoyance. "Clairvoyance is merely a magnification of the normal faculty of intuition," he says. "It is often startlingly accurate and often entirely wrong—it is just unreliable." He tells a story which was related to him by the late Sir E. Marshall-Hall. Many years ago a clairvoyant foretold the whole of Sir Edward's life in minute detail, which later proved accurate. The same day the same clairvoyant gave a reading for a friend of the distinguished lawyer, but not one prediction proved to be correct!

The author prophesies that the use of finger-prints for identification purposes by the police will one day be replaced by the use of full hand and finger imprints. The idea is an excellent one.

His heartening and inspiring belief that, within reasonable limits, we may change our circumstances by changing our psychological make-up and bodily health is doubtless responsible for the indifference with which he views fortune-telling.

PAUL BRUNTON.

APRON MEN. *The Romance of Freemasonry.* By Colonel Robert J. Blackham, C.B., C.M.G., C.I.E., D.S.O. Demy 8vo. Fully Illustrated. 15s. net. London: Rider & Co.

It is a pleasure to call the attention of Masonic brethren to Colonel Blackham's latest work, *Apron Men: The Romance of Freemasonry*, for many reasons, but chiefly because the author is well qualified to deal with the subject, and because he can write to the point. There is no snobbery, no pomposity, in these pages. They are excellent reading, and it may be said that the author wields his pen like a man of quality, a thing rarely to be met with these days, whether among Masons or others. His book gives a sketch of the rise and development of Freemasonry in this country from the time of the Craft Guilds, reminding us that the Guild of Masons adopted as their patron saints the Quatuor Coronati, the four Martyrs of Rome, whose emblems were the saw, the hammer, the mallet the com-



passes and square. As early as the fifteenth century the Freemen of the Worshipful Company of Masons were required to attend Mass on the day set apart for these Saints in the Church's Calendar.

The great names of the past history of Freemasonry are duly chronicled and chapters of special interest are devoted to Aprons in Ireland, Aprons across the Atlantic, and Aprons across the Channel. Drawing from his personal experiences in China and India, the author says: "I do not think people at home realize what Speculative Masonry has done, and is doing, to establish mutual trust between Englishmen and Indians. There is no place where the various Indian races can meet together with a common bond except in a Masonic Lodge. East and West meet and *mix* 'on the square'. I have seen five volumes of the Sacred Law in use at the same meeting. They were the Holy Bible, the Koran, the Shastras, the Zoroastrian Writings, and the Granth Sahib. . . . Nothing else but Masonry could bring together the adherents of such widely different faiths."

During the last twenty years the literature of Freemasonry has been enriched by many volumes of the greatest value.

Little can remain to be said on the subject in its symbolical, philosophical, or mystical aspects. Historical research as to early origins and past practices must, one would think, be almost exhausted for want of fresh material upon which to draw. The present volume serves to a considerable extent as an eminently readable summary of the whole field covered previously by many able and well-informed writers, but its chief claim to recognition is that it serves as a fitting memorial to those members of the Fraternity who closed their mortal career on the battlefields of the Great War. To their memory has been erected that noble Memorial Temple which was dedicated on July 19 last year by the Royal Grand Master, who originated the scheme in 1919. The illustrations to the volume include a view of the Temple and Tower of Remembrance, as frontispiece, and of the great bronze doors affording entrance to Grand Lodge.

*Apron Men* is most heartily and confidently recommended as a source of pleasure and profit to every Freemason who desires to make an advancement in Masonic knowledge.

P. S. WELLBY, P.M., P.I., ETC.

THE SAYINGS OF SHRI MEHER BABA. London: Circle Committee, 3*d*. "THE trinkets of this world cannot tempt the true divine lover," says this little booklet. Most of the other pithy paragraphs which fill its pages express the same intense burning devotion to essential religion. Meher Baba is the Parsee who is becoming known to the West as the so-called "New Messiah". Although I reject his claims, I can recommend his book.

RAPHAEL HURST.

WHITE FIRE. By Mrs. Cyril Scott. Secker, 7*s*. 6*d*.

IN this varied collection of short stories Mrs. Scott displays versatility, a vivid sense of narrative and a sympathetic understanding of human nature, which ranges over many forms of experience. Her grasp of



occult possibilities will impress not only those who are already informed, but the larger public which from ignorance or scepticism is still unable to distinguish between superstition and science.

It is not so long ago when the wife of another composer received serious attention for her theories on the practical benefit of sound as applied to healing. In the story which gives the name to her book, Mrs. Scott convinces the reader of the truth of this theory, and its tremendous possibilities. The young pianist who by his intuitive gift and power over vibrations is able to restore the health of the psyche in each of his listeners, is no mere fiction, but a prophecy. The story of "Galileo" is a necessary warning to all who dabble in astrology, rather than give it the serious study it calls for. But I consider the most successful study, though slight, to be that of Miss Simpson, in "The Creative Gift". For rarely we meet in fiction the elderly spinster who is also a normal human being.

Though the general level is perhaps unequal, Mrs. Scott has assembled a collection for all tastes, but especially for those who are aware of the service which occult experience, intelligently understood, may contribute to ordinary daily living.

C. C.

#### REINCARNATION : IN THE LIGHT OF THOUGHT, RELIGION, AND ETHICS.

By Friedrich Rittelmeyer, D.Phil., Lic. Theol. The Christian Community Bookshop, 100-1, Finchley Road, N.W.11. Crown 8vo. Pp. 144. Price 3s. 6d.

In a struggle between faith and reason, the victory must be conditioned by the degree of intelligence involved. Through the greater enlightenment of the masses, along with the general increase of knowledge, the old church ideas have been divested of much of their terrors—as a consequence, of their power to enslave, check or drive. A more questioning attitude has awakened sleeping doubts that will no longer be doped into somnolence. Amidst a myriad perplexing problems, aware mostly only of the immediate struggle for existence, the average man has lost all sense of a guiding hand ; environment, circumstance, chance have come to mean more to him ; so he is imprisoned in the span of the present, looking far neither ahead nor behind. The dramas of Ibsen, observes Dr. Rittelmeyer, show how modern humanity has reached the question of destiny. "And the doctrine of heredity has immensely increased the burden of it. Humanity will break down," he fears, "not under the weight of the doctrine of reincarnation, but under the weight of the doctrine of heredity, unless the doctrine of reincarnation is added to it."

Orthodox Christianity is not yet attuned to embrace reincarnation, and Dr. Rittelmeyer confesses that there is little support for it to be gained from the Bible. However, he is persuaded that it is essential to the spirit of Christianity, since without it there can be no exercise of eternal justice. His convictions have been influenced strongly by the investigations and deductions of Rudolf Steiner.

To those already conversant with, and who have accepted the notion of, reincarnation, this book will open further avenues of thought. Writing from a purely philosophical standpoint, with a judicious avoidance of any-



thing sensational, the author expresses himself at times somewhat nebulously ; thus, if we are not mistaken, he will prove a trifle irritating by over-caution to the less intellectually subtle enquirer.

FRANK LIND.

THE BOOK OF AFFINITY. By Moysheh Oyved. Illustrated by Jacob Epstein. Heinemann. Three guineas net.

HE who comes to this book expecting entertainment for an idle hour will be disappointed, exasperated, bewildered. Moysheh Oyved is of the company of the Hebrew prophets, of Blake, of every poet and mystic who speaks not only to his generation but to all men. They write because they must, from hearts over-burdened with the truth they are compelled to deliver, with blood and tears, with that inspiration which renders their message immortal for those whose inner ears are unsealed.

Therefore *The Book of Affinity* requires the reader's entire surrender and attention. If he is able to forgive the unsuccessful attempts at wit and fantasy in the first half of the book, where the author's intention is admittedly obscure, he will be rewarded as the pæan of love and faith mounts to a crescendo of poetry and power. Here in ringing and vital passages of sustained lyricism, the Man who is the mouthpiece of God denounces the crazy mechanism of this superficial and irreligious age ; flays and challenges those who support it ; reaches forth a compassionate hand to those who spiritually suffer and die beneath its materialism. He calls to all who are aware of the dangers about us, and the spiritual death which is the result of divorce between the human and divine, but who have also the knowledge of the latent godhead within, and its power to heal and save and guide.

Primarily a call to the Jewish people, it is also a call to Everyman. The Lion of Judah, the conscience of Israel, laments over his oppressed and exiled race, but He-She, the Lion Cub, symbol of the reconciliation between Earth and Heaven, God and Man, male and female, may yet restore them to the only true happiness and service. "And the Archangel Ahaviel" (Love) spread her wings over them, saying : 'The hearts of the Messengers are the sealed orders of the Lord.'"

The author's burning faith in the power of Love to save the nations outsoars the sentimental, but not the human. His passionate sincerity and idealism, his sensibility to human suffering, and the poetry of his style give his book the distinction which is akin to genius.

We are told this is the first and last book to be illustrated by Epstein. I have no space for technical criticism, but it is obvious that the artist has caught the spirit which so possesses the author. For only a mystical interpretation in the manner of Blake will serve to decorate this modern apocalypse.

C. C.

MAN INTO WOMAN : An authentic record of a change of sex. Edited by Niels Hoyer. Jarrolds, 10s. 6d. net.

THE amazing story revealed in this book, quite apart from the attestation contained in the Foreword, also bears the seal of a Harley Street specialist in the Introduction written by Norman Haire, Ch.M., M.B. Without

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these guarantees it would be excusable for the reader of *Man into Woman* to regard the whole record as an ingenious hoax, an attempt to play upon the credulity of the public.

Briefly the story is this: a Danish artist who was married and lived in France and Italy suffered from inexplicable feelings—a sort of dual personality seemed to exist within the physical frame of the man. By chance (in fun) he one day dressed up as a woman, and this act accentuated the feelings of change which seemed to be taking place within himself. The feminine strain was so real (and so successful to those who did not know of the masculine identity of the "woman"), that in time it gradually became a real individual.

The unhappy artist went from specialist to specialist in order to get cured by operation from his disturbing plight. At last he met a Dresden doctor who prescribed a series of operations which had the effect of eliminating to a considerable degree the masculine strain, and the artist, in consequence, became more and more a woman. Before agreeing to be married to a French painter (the Danish King having meanwhile declared his previous marriage null and void) the artist underwent yet one other operation, but unfortunately died shortly afterwards through heart-failure.

This is the purely physical side of the story, but it is the psychological which will have considerable interest to readers of the LONDON FORUM. The alternating bouts of "male" and "female" emotions, the subtle change in outlook (even the artist's handwriting went through a complete metamorphosis), make unusual reading, and after perusing the data given here readers must form their own opinion as to the cause of such a painful incarnation, as well as the reason why one human entity should possess two distinct personalities.

JOHN EARLE.

ALMANACH ASTROLOGIQUE, 1934. Paris: Bibliothèque Chacornac.

THIS useful, interesting and successful yearbook makes its second debut under the capable editorship of Monsieur Paul Chacornac. It contains a complete ephemeris of the planets' places, articles on various aspects of astrology by talented French writers, brief reports on the progress of the science in various foreign countries, and a provocative discussion on Hindu methods of interpreting the horoscope.

J. F. LAWRENCE.



## OUR CONTEMPORARIES

AMERICAN THEOSOPHIST (December). The editor complains of the misrepresentations of Dr. Besant's teachings made by sensational American newspapers. . . . Sydney A. Cook, National President of the American Section, gives his reasons for nominating Bishop Arundale to the Presidency of the International T. S. . . . Clara M. Codd interprets the significance of the mystic Hindu syllable, Aum.

ANTHROPOPHY (Christmas Quarter). Dr. Walter J. Stein examines the spiritual significance of Christmas and points out that December 25th was a time of solemn celebration in the ancient Mysteries even before the Christian era. . . . Eugen Kolisko describes and interprets Schiller's play, *The Maid of Orleans*. . . . An experience with a snake-charmer in Egypt is recounted by Dr. Vreede.

ARYAN PATH (December). C. E. Russell champions the cause of coloured peoples and asserts that their average mentality is not less efficient than that of white races. . . . R. K. N. Swami sketches the life story of Thiruvalluvar, the south Indian saint who flourished about the first century and who wrote a Tamil religious classic called *The Sacred Kiural*. . . . Professor Fitzhugh contributes "The Origin and Genesis of Speech from the Point of View of Roman Religious Belief".

ASTROLOGICAL MAGAZINE (August). The editor points out that astrological portents are inimical to the cause of peace during 1934, and suggests that rulers of nations ought to adopt a policy of conciliation. . . . A contributor ridicules Mahatma Gandhi's assumption of divine inspiration, and regards his political efforts as misguided. . . . Dr. B. V. Raman continues his excellent interpretation of the influence of Mars.

ASTROSOPHIE (December). Dr. Francis Rolt Wheeler studies the occult side of Patriotism. His conclusion is that the true occultist will always be a patriot but never a jingo. . . . Marjorie Livingston writes on "The Higher Clairaudience". . . . The magical associations of the number 666 are examined by Emmanuel Bloch.

BEACON (December). We welcome this intellectual periodical, which acts as a kind of unofficial organ of the Arcane School. Mrs. Alice A. Bailey, writing on the present need of optimism, says: "Humanity has come of age. Our pioneer spirits have been receptive to the wider vision and their work has accomplished much in the field of human culture. We are on our way. We are ready for great things." . . . William Cummings concludes his valuable studies of



energy and consciousness. . . . A. H. suggests that it is better to forego the temporary sensationalism of séances and fix one's attention upon spiritual self-training.

BEYOND (December). Mrs. Marjorie Livingston contributes some interesting paragraphs on the angels and their work for humanity. . . . Arthur Bell writes "Shaking Hands with a Ghost!" . . . "Let us remember that simplicity is best," says the editor, "as it conveys more of the heart than can a more flamboyant phraseology."

CANADIAN THEOSOPHIST (December). Cecil Williams proposes that Theosophists should found and organize a new society which will take up the burden of a political party and attempt to apply Theosophical principles to the reconstruction of society. . . . F. B. Houser sketches the amazing accomplishments of Roger Bacon.

CHRISTIAN ESOTERIC (December). "Why Grow Old?" asks E. Mickleborough, who points out that the face cannot betray one's years until the mind gives its consent. . . . Enoch Penn, in a consideration of the subject of ethics, writes: "The Ten Commandments are an epitome of the laws of the kingdom of heaven."

EUDIA (December). In a paper on Rhythm, Mme. Anne Osmont suggests that the work of art is to influence magically the mind of its recipients. Music was primarily incantation; dance was evocation; and design was the symbol part of a ritual. . . . Henri Durville contributes "The Life of the Cosmos". He says that those who can enter into a unity of being with the soul of the universe will find all cosmic secrets yielded up to them.

FACTS (January). This is the first issue of a quarterly magazine which is the official organ of the Friendship Centre. It covers the field of spiritualistic and occult subjects. . . . Frederick L. Brown suggests that astrological help would enable spiritualists to arrange harmonious séances and find the best times for them. . . . F. Garnet Stobbs, in his description of a tour in the Holy Land, mentions the disgraceful mercenary attitude of priests who are in charge of the Church of the Holy Sepulchre.

HARBINGER OF LIGHT (November). A dog who frolics with invisible playmates in an American cemetery is cited as an instance of the clairvoyant power of dogs. . . . The editor points out that all the phenomena of modern Spiritualism, such as clairvoyance, trance mediumship and foretelling the future, were familiar to the writers of the Bible.

HIBBERT JOURNAL (January). Dorothy Emmett offers some notes towards a philosophy of civilization. . . . Dr. Robert Assagioli, in a paper on psychoanalysis, mentions that the most important psychological results have not been obtained by academic experts but by



independent investigators. . . . Reginald Rynd suggests that the Oxford Group movement will die out if it is not really of God, and that if its basis is truly spiritual it will bring a much-needed message to the entire world. . . . Lewis Spence describes the religion of the Maya people of Central America and Yucatan.

INNER LIGHT (December). "Those who are familiar with Cabbalistic terminology know that the first of the greater initiations is said to consist of the power to enjoy the knowledge and conversation of our Holy Guardian Angel; this Holy Guardian Angel is really our own higher self," writes Dion Fortune. . . . The value of ritual, when worked with that power which comes from knowledge and faith, is emphasized by C. R. Seymour. . . . D. G. considers "The Divine Child".

INTERNATIONAL PSYCHIC GAZETTE (December). The fact that Frederick Jones, the healing medium who recently passed away, gave as many as twenty-five thousand treatments every year, is disclosed in a biographical sketch. . . . The psychically received life-stories of Orientals who lived in ancient times are continued.

ISLAMIC REVIEW (December). Miss R. Griffiths, an English lady, contributes "Why I Am a Muslim". . . . M. F. Shaikh explains the theory of matter and life which is propounded in the Holy Quran. "The Theosophic view about the creation of the universe is similar to the Quranic view," he writes. "It is old wine put in new bottles." . . . Muhammad Sufi continues his serial on "The Life and Mission of Jesus".

JOURNAL OF THE AMERICAN PSYCHICAL RESEARCH SOCIETY (December). The editor records the astonishing case of a human aura which has been caught by the eye of a camera. The photograph reproduced shows a hazy ovoid mist extending from the neck to the ankles for several inches on either side of a girl. . . . Philip H. Haley gives particulars of an Indian woman who has lived without food for the last thirteen years, and also a Korean mystic who fasted for one hundred days.

JOURNAL OF THE SOCIETY FOR PROMOTING THE STUDY OF RELIGIONS (January). The editor pays high tribute to "one of our leading scholars", the late G. R. S. Mead. . . . A. Yusuf Ali contributes a highly informative paper on "The Religious Polity of Islam". He shows the close connection between Muhammedanism and State law and politics. . . . Mr. Loftus Hare records his belief that the poems of the Rig-Veda were originally composed in honour of famous exploits of men and gods, and that they were only incorporated in sacrificial rituals in much later days.

LUCIFER (December). The topical subject of leadership is ably



handled by Dr. Fussell. He finds in the great Masters of Compassion a perfect exemplification of the finest leadership. . . . E. Heather describes the Christos legend and discusses its symbolism. . . . A writer quotes a prophecy by H. P. B. that "there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation." . . . Judith Tyberg's article on the power of will and thought shows an original approach to a hackneyed subject.

MODERN ASTROLOGY (January). The editor mentions a new explanation of Revelations by the Christian Bishop Nakada of Japan, who declares that the four angels stand for the Anglo-Saxons, Latins, Slavs and Teutons, all of whom will become embroiled in a world war. . . . W. L. contributes some hitherto overlooked references to astrology in the writings of the Swedish mystic and clairvoyant, Emmanuel Swedenborg. . . . An excellent article on Paracelsus traces his intimate understanding of astrology as a handmaiden to spiritual alchemy.

NATIONAL SPIRITUALIST (December). A brief history of the Spiritualistic Press of America mentions that the pioneer publication began in 1853 under the title of the *Spiritual Telegraph*. . . . The editor vehemently contests a New York newspaper's reference to W. D. Pelley as a Spiritualist. Mr. Pelley is author of a psychic work, *Seven Minutes in Eternity*, and leader of a Fascist organization.

OCCULT DIGEST (December). E. Benjamin suggests that the blue eagle of the American N.R.A. would make an apt symbol for the planet Pluto, whose recent discovery has set astrologers to work finding out its influence. . . . Scott Elsworth writes on the art of predicting the future. He admits that a high percentage of failure has made many persons sceptical, but asserts that there are sufficient instances of correct prediction to justify investigation of the subject.

PRABUDDHA BHARATA (December). "Does political independence necessarily bring happiness to a nation?" asks the editor. His answer is in the negative. . . . A contributor tells how Jalaluddin Rumi, the Sufi poet, came to found the sect of Dervishes known as Moulavites, which is the most influential of such sects existing to-day.

PSYCHOLOGIST (December). This "magazine of practical psychology" contains several interesting and useful articles. Milton Powell writes on "The Magic of Your Hidden Self"; Wilfrid Northfield gives practical advice on changing one's temperament; and Alison Clare has a sensible paper on the use and abuse of humour.

RALLY (December). The editor points out that simple response to the inner voice and spontaneous living according to the dictates of intuition are better than complicated and difficult systems of self-training. . . . Dr. Julia Seton writes inspiringly on the necessity of



casting out fear. . . . The fact that we are passing out of the Piscean Age into the Aquarian Age is responsible for much "end-of-the-world prophecy", declares W. G. Hooper.

ROSICRUCIAN DIGEST (December). An outline of the career of that brilliant Russian, Nicholas de Roerich, is given by Imperator. He writes: "The guards in the Louvre have told me that it is seldom an adult person passes by any of the Roerich pictures without stopping, standing still reverentially, and becoming lost temporarily in spiritual reverence." . . . A paper discusses the inner meaning of "The Dweller on the Threshold" . . . Frater George D. Haines suggests that Science and Theology are rapidly coming so close to each other that the researches of the future will be conducted by a union of both.

ROSICRUCIAN MAGAZINE (December). The editor repeats rumours that immoral Hollywood films are part of a conspiracy to debauch the morals of Christian peoples, and, through the moral weakness they engender, make them more susceptible to defeat in a coming racial struggle. . . . E. S. Glenn enters into a defence of astrology. It is pointed out, however, that Rosicrucians regard the use of astrology for fortune-telling as the prostitution of a divine science. . . . "The Ego does not ordinarily choose its time of rebirth," says a writer, "as this is done by the Lords of Destiny, except in the case of advanced Initiates."

SEER (November-December). Gaston Luce studies the case of Thérèse Neumann, who has neither eaten a bite of food nor drunk a drop of liquid since Christmas 1926. This amazing peasant girl has also an intimate knowledge of the extinct Aramaean tongue, the language which Jesus used, and shows on her body the stigmata, or wounds of Christ. . . . Rao writes on Yoga health hygiene and suggests that self-control and a due sense of proportion are essential, not only to mental health but to physical health also. . . . Israel Regardie writes a scholarly and informative article on "Magic as a Science".

SERVICE (Autumn). Miss Kate Browning mentions that the activities of the late Dr. Annie Besant can be classified under thirty-six headings . . . Dr. Egon Virany contributes "The Machine in Evolution". . . . A paper on wild animals in Africa reveals that the lion is not a savage creature, and that, unless it is frightened or angry, it does not attack human beings. . . . Dr. Anna Kamensky writes on the spiritual side of the peace work which is being carried on at Geneva.

SHRINE OF WISDOM (Winter quarter). Serial publication is begun of an ancient Gnostic book, *The Celestial Hierarchies*, which, while



being based on passages from the Old and New Testaments, embodies essential Neoplatonic teachings. The authorship is attributed to Dionysius the Areopagite. . . . In a note prefacing some extracts from the writings of Floyer Sydenham, one of the earliest English translators of Plato, it is stated that he did not receive adequate reward for his labours, and died in a debtors' prison in 1787.

SURVIVAL (December). The plans of "Power", who controls Mrs. Meurig Morris, include a new fellowship which will weld Christianity, Theosophy, Spiritualism and Eastern religions into one harmonious whole. . . . Sir A. Conan Doyle's "Wanderings of a Spiritualist" series is continued. . . .

THEOSOPHICAL PATH (January quarter). J. Emory Clapp asks, "How Unify the World's Religions?" and suggests that a practical effort to live brotherhood will enable different creeds to exist amicably side by side. . . . Dr. F. S. Darrow writes on the teachings of Orphism, its ideas of Deity, Creation and the Soul. . . . P. A. Malpas, in his life sketch of Cagliostro, deals with the incident of the Queen's Necklace. . . . Dr. de Purucker takes as his theme the mystery of the soul's condition prior to birth.

THEOSOPHY (December). A paper by the late Robert Crosbie contains the statement: "It is to the Teachings that attention has to be called—not to ourselves who are only handing them on as best we can." . . . An article explains that Buddha was a disciple of the Brahmins and that he publicly gave out their secret teachings in order to help all the people. . . . "That Lemurian civilization will be discovered," asserts a contributor, "may be regarded as certain, not only upon Theosophical prophecy but from the present trend of discovery."

THEOSOPHY IN INDIA (November). A series of tributes to the late Dr. Annie Besant follow the large number printed in the last issue. . . . Shri Bhagavan Das shows the inner, inspiration side of much of Dr. Besant's public activities. . . . The world's greatest need of to-day is a better understanding, engendered by love, says K. S. Rao. . . .

VOILE D'ISIS (December). The actual difference between the methods of instruction used in esoteric initiations and those of worldly schools is explained by René Guénon. . . . E. G. Diricq writes on the mystic meaning of numbers.

WORLD THEOSOPHY (December). This magazine ceases publication with the present issue in order to eliminate its competition with the *Theosophist* of Adyar. . . . Bishop C. W. Leadbeater writes on the fields of opportunity available to all who wish to serve humanity by spreading a knowledge of Theosophic truths.



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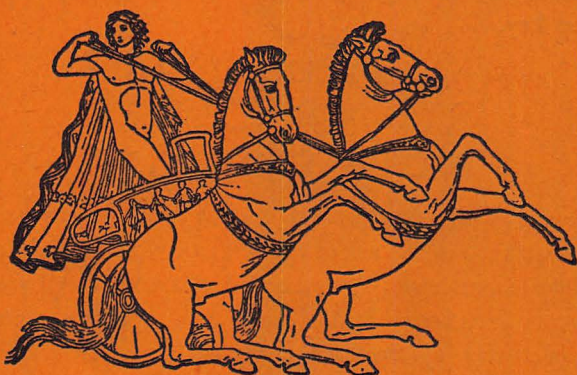
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