

June, 1934

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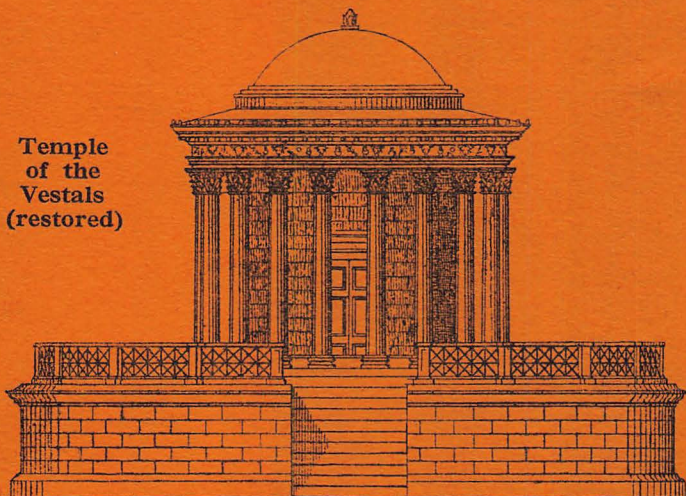
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## EDITORIAL

THE keynote of to-day surely may not inaccurately be described as "complexity". Complexity reigns throughout the entire field of human activity. Economically, the world is in a veritable tangle. Politically, matters are not much better. Socially, the glaring contrasts baffle the efforts of every party towards readjustment. Obsolete and irritating restrictions on the one hand, and undue licence on the other, serve only to puzzle and bewilder the citizen. Mentally—in the realms of science and philosophy—our ideas are in such a state of flux that it is almost impossible to keep pace with the changes. In the world of religion new sects and cults are springing up on every hand, each one claiming to be *the* key to unravel the tangled skein of modern life. And, spiritually, an indefinable *malaise*, a wistful yearning which is as unreflecting and instinctive as the infant's cry of pain, is stirring the masses of mankind to a discontent with the existing order of things which expresses itself in mutually conflicting ways. The revolutionary at one end of the scale and the religious enthusiast at the other, each offers sincerely his own panacea for the many ills of the people.



Not all the discontent of our day, however, is attributable to the inequalities and injustices of the economic and social tangle which we dignify with the title of "system", even though any system in our patchwork civilization is far to seek. Much of it may be traced to pressure from the super-conscious spheres, resulting in a vague dissatisfaction which, as often as not, is mistakenly interpreted. Haunted by a devastating sense of futility, people with no really grave physical cares take their lives in despair, while others, of a more forceful character, are goaded to espouse in desperation revolutionary and anarchical doctrines or movements.

### Man-made Chaos.

Nor should it be forgotten that the chaos and complexity of the outer world is merely a reflection of the corresponding lack of simplicity in man's inner life. The collective mental life is cluttered up with a surfeit of theories and speculations, whether scientific, philosophical or religious. There is not one of us who would not be the better for jettisoning the greater part of what we imagine we know. We have woven for ourselves a web of thought in which we have become inextricably entangled. We have ceased to be aware that anything exists beyond it; and even when, on rare occasions, some faint breath from the great spaces outside is wafted within our ken, we shrink back as though afraid, and wrap ourselves around only the more securely, fearful of venturing outside our self-made limitations.

Yet that there really is something worth while in that vast beyond is evident when we consider the procession of Great Ones who, through the ages, have brought to mankind—at times of crisis like the present, when there is danger lest men should lose touch with the source whence in reality their life-blood springs—the news that, deeply hidden within each, may be found an inner way whereby alone he shall attain the consummation of his humanity. The testimony of these Great Ones is universal, whether their message be given to the East or West, in remote or in more recent ages. Mankind, they assure us, is in the unenviable position of being torn between two forces—that of the nature which he shares with the animal kingdom, and that of which so far he is only dimly aware, that of the Divine, of the nature of which he also partakes. With the animal he is "at



home'. He knows its ways. Generally speaking, he knows how to guide and use it for the accomplishment of his purposes, though sometimes he abdicates his throne for a while and lets the animal hold sway. He is ill at ease when the touch of the great Life beyond awakens unaccustomed responses within him. He recognizes dimly that much of what to him is precious in the present state of his consciousness is incompatible with the demands of that fuller life. Except in the case of a few adventurous spirits, man is afraid to let go the familiar and known, in order to explore what seems to him the trackless desert beyond himself. Yet the fact remains, that the testimony of those who have taken the step have discovered that, far from being a desert, the unknown country is one where suffering and disharmony are unknown, and existence is such as to make the life which we ordinarily know to appear as a nightmare in comparison.

### **The Gospel of Simplicity.**

The teachings of the Great Ones, and the confessions of every follower in Their footsteps—the saints and sages and initiates—tell us the same thing: that simplicity is the fundamental keynote of the higher reaches of our being. The devotees of all the great faiths achieve simplicity of mind and heart through the practice of the love of God. Gradually this love purges the being of the accretions which, though they may have served their purpose in the long course of upward climbing to man's stature, must in their turn be put aside and their acquisition be no longer regarded as an end in itself, but merely as an instrument for the service of those kindred who have not yet reached the stage where such "possessions" cease to be of paramount importance to themselves.

What the mystic and devotee achieve through prayer and worship, the yogi achieves by deliberate effort of will. His training is directed intensively towards the attainment of a state of emotional calm and mental stillness which are the necessary preliminaries to the opening of the higher consciousness. There is this much in common between the ways of the yogi and mystic respectively, that the term "meditation" may not inaptly be applied to the method in either case. The main difference lies in the fact that the practitioner of yoga works generally through the power of will, while the mystic works through love.



It is a question of whether the head or heart predominate in the personal make-up. Quite conceivably there may be constitutions in which the two are pretty well balanced.

The point is that in every case achievement is preceded by a definite and sustained effort more or less consciously directed towards simplification. Indeed, such simplification is an indispensable preliminary to the awakening of the higher consciousness. Our trouble is that we want to take our complexities with us. We prefer them to simplicity. We find it difficult to believe that we shall gain far more than we shall lose by letting go our encumbrances. It is a blow to our pride to be asked to believe that the simple of soul and the pure of heart are nearer the heart of things than the keen intellect may be. Intellectual growth, self-culture, the development of psychic faculties, anything which will serve to strengthen and fortify that aggregation of characteristics which we regard as "ourselves", appeals to us as eminently desirable. And in this connection we are deliberately leaving out of account the merely animal appetites and passions, however refined and disguised they may be. Those in whom the animal predominates have not yet begun even to envisage the possibility of a wider consciousness. Their hour has not yet struck. So far they are scarcely men, much less of the glorious company of immortals, the true servants of God.

In the meantime, we ordinary folk hug to ourselves our pet likes and dislikes, our favourite theories; and even if we turn our attention towards the Way, cherish the secret hope that in some manner it may prove to be possible to take these along with us. One is inevitably reminded of the comparison made between the rich man and the camel! The richer we happen to be in the culture of our time, the more difficult it is for us to leave our wealth behind us. Not that culture is to be disdained. Far from it. But if we cling to it as desirable beyond all else, failing to recognize that it counts for nothing in the realm of eternal values, it merely serves as one more shackle to keep us bound to the world of change. None of those possessions which belong by their very nature to the realms of time and space and change are available in the new and wider life.

### **Crossing the Gulf.**

A point which we often ignore, or of which we may perchance not be fully cognizant, is that a definite gulf separates the one



state from the other. It is not possible to merge gradually from the unborn to the born. The new life, according to the testimony of all the Teachers through all the ages, is that before it may be entered it is necessary to "be born again". It is the presence of this seemingly impassable gulf which makes the entry into the new order of being such a tremendous adventure. No more momentous change really is conceivable in human nature; for it means the stepping outside the ranks of mortality into immortality. This admittedly implies that conscious immortality is not *yet* the inheritance of all, nor indeed of the many of us. Survival is another matter. In the face of the evidence provided by the investigations of the phenomena of the séance-room which are daily becoming more and more overwhelming, it is scarcely possible to doubt this fact. But survival of physical death by the personality is not the same thing as eternal life for that personality. Indeed, there is evidence to show that communicators from the planes more immediately adjacent to the earth pass on to higher spheres and shed their subtle bodies in much the same way as the physical form is cast aside at death. This is why in so many cases communications from the other side partake so much of the nature of dim reflections of the characters with which we were acquainted during their tenure of earth life. Again, after a while, communicators leave word that they will soon be "passing on" and that it will be difficult to get in touch with mundane conditions. It is, moreover, reasonable to conclude that in the absence of any experience of the higher consciousness while in the flesh, it is impossible for the disembodied man to transmit any hint of its existence through the mediumship of another person still on earth. Any hope of such a revelation would therefore seem to be doomed to disappointment.

### **Get Back to Essentials.**

All this, however, is rather beside the point. The vital thing under consideration at the moment is the matter of simplification. No realization of what is frequently termed "cosmic consciousness" is possible without some denudation of the personal self. Automatically this process is initiated when the attention is withdrawn consistently from the things of lesser value, to be turned in the direction of the wider life, "the life eternal" as the scriptures have it. Even a little deliberate practice of simplifica-



tion results in greater freedom of life here and now. Imagine what a weary treadmill is made of the brain of the person who is the victim of worry. Over and over again the same worrying thought will pass through the mind, depriving the sufferer of all semblance of peace or even physical rest. The recuperative possibilities of the power to cast worry aside at will cannot well be over-estimated. There is no need to try to delude oneself and deny the existence of whatever it is that troubles the mind. Far better to take oneself quietly in hand and realize the truth of the popular phrase, "It will all be the same in a hundred years' time"; to rest in the Eternal; to see oneself as a mere grain of sand amidst the myriads of similar grains that strew the shore of life; to set oneself deliberately to cultivate impersonality, to realize the impermanence and comparative insignificance of our short span of earth life.

### The Royal Road.

Happy are they whose hearts are drawn to the worship of one or other of the Great Teachers. No matter if the ideal is but a conventional conception of the Lord—the Buddha, Krishna, Jesus the Christ, Zoroaster—so long as the heart knows its own Beloved, and is able to act on the injunction, "Cast thy burden on the Lord". If there is any royal road to simplification it is this.

Nor must it be supposed that because, mayhap, the conception falls so far short of the reality, such simple devotion does not "work". From the very nature of the spiritual forces with which such worship brings the mind and heart in contact, the consciousness is so closely knit with that of the Divine Teacher who is worshipped, that without realizing it the gulf that separates the "living" from the "dead" is bridged, and the "twice-born" arrives in safety on the other side. In her book, *The Living Touch*, Dorothy Kerin records a vision which illustrates this point with vivid symbolism. Of it she says, "Probably everyone who reads it will be given his or her own interpretation of its meaning." Obviously the meaning which it carries for the writer of these notes is a purely personal one. Others may or may not share the view of its accuracy.

After a long and tiring journey, in company with an angel,



during which the narrator encountered many vicissitudes, she declares :

“ . . . At last we reached a great gulf, on the brink of which were a multitude of men and women. They were trying to cross over to the other side, but could not, because they were encumbered with all kinds of burdens ; some were hugging idols, some gold, some pictures, some children, some even crucifixes, which they would not leave behind. . . . I wondered how I was to get across the gulf, and, kneeling down, I prayed God to take me safely over. On opening my eyes I found that I was on the other side ; everything was changed, and I looked upon an entirely different scene. Coming from every direction were crowds of people. . . . They had nothing in their hands. . . . ”

These people passed under the broad red stream flowing from the Sacred Heart, and came out changed into glorious beings.

Not all are temperamentally given to devotional worship, and for the more philosophically inclined it may be advisable to follow the course outlined in the remarkable little essay of Mabel Collins, *Through the Gates of Gold*, in which the analogy of the inventor or scientific discoverer is used. In the same way that these people dwell in mind upon what is intangible and elusive, until in an instantaneous flash they *know*, so the possibility of a wider consciousness may be pondered over, dwelt upon, and considered until at some moment, when least expected, the experience is undergone, and knowledge is ours. But whether approached along philosophical lines, or along devotional lines, it will be found necessary to rid the mind and desire-nature of many cluttering inessentials.

The more the individual takes his own life in hand and clears away the rubbish, to that extent he is helping the nations at large to put their affairs in order, and hastening the time when peace and harmony shall once more reign in a world where all just now is chaos and discord.

THE EDITOR.



# REINTERPRETATION IN RELIGION

By C. G. SANDER, D.Sc., F.R.P.S.

Change is the order of the day in every department of life, and, along with Science and Philosophy, Religion is no exception. In the present two-part article, of which this is the first instalment, Dr. Sander endeavours to arrive at the formulation of a Natural Religion which shall satisfy not only the instinctive aspiration of the human heart, but which shall satisfy the reason as well.

## PART I

IT may truly be said that all human activity, all endeavour and experience, ultimately lead to God—not perhaps to the traditional and anthropomorphic concept of God, but to the intuitional realization of an undefinable Reality, the source of all existence, of which Nature is the manifestation. The folly of a life of vice or crime may lead to God through suffering. A more rational and natural way to reach God-consciousness is through intellectual and moral striving, through exercising one's talents, and doing one's duty faithfully within one's sphere of activity and influence.

The intuition, in times of great mental or emotional stress, often affords unexpected visions of Reality. The men who during the Great War were waiting and watching in the trenches in weariness of soul and in constant peril of death often had intuitional glimpses of a spiritual reality and a power beyond themselves. Such an inner illumination might never have come to them in the normal experience of civilized life. Unexpected spiritual visions are at times experienced by those who are facing some overwhelming catastrophe, whereby the mind may be so paralysed that the inner Self, which cannot suffer or be hurt, manifests in a vision or by the diffusion of an inexplicable serenity and resignation to the inevitable.

The ultimate object of all scientific research is the discovery of reality underlying all phenomena and the systematizing of the laws of nature by which it manifests and which are the foundation of all science. During the last few years science has gradually gone beyond the mere physical aspect of the phenomenal world and touched upon metaphysics. Sir Oliver Lodge, Pro-



fessor S. Alexander, Lloyd Morgan, A. N. Whitehead, J. H. Haldane and Hans Driesch, to name only a few thinkers and scientists at random, are dealing with Reality and are speaking of God in a way which would have been repudiated by the materialistic savants of the nineteenth century. Albert Einstein believes in God as conceived by Spinoza, and A. S. Eddington is faced with Reality in his astronomical work.

It is the prerogative of religion to lead man to God, to connect the human with the Divine. For that reason God and Religion are two ideas which are always closely connected. In the popular mind and through tradition the idea of religion is connected with actual or nominal membership of some religious community and the acceptance of its authoritative teaching, which includes belief or creed, worship, prayer and denominational observances. If that popular idea of formal religion be accepted, then the masses of the people could not be called "religious", for they are indifferent to the call of the Churches. They little trouble about, and do not understand, the dogmatic teaching and ritual of the Church, and moreover do not find that dogmatic religious teaching enters into the experience of their daily life, or is of any practical help in the solution of their difficulties, although it may afford temporary consolation and pacification of perturbed feelings and emotions, especially those of fear and worry. Generally speaking, the people who cannot or dare not think for themselves, are content to rely upon authoritative teaching and ministration, remain within the fold of the Church. There are, however, great masses of people absolutely indifferent to religious or philosophic thought, and there are also an ever increasing number of people who have an earnest desire to discover Reality. The latter think independently of authority, and investigate and search for truth. Their demand in recent years has been met by many schools of thought and institutions which cater for those who find no satisfaction for their thirst for truth in institutional dogmatic theology and observances.

There are two main categories of religion, namely natural or intuitional religion, and formal or organized religion. The former is innate in every human being. It is the religion of the Spirit, the natural urge of the soul of man to seek conscious communion and union with Reality. In essence it is ever the same, and is the basis on which the variations of religious expression of institutional



religion are raised. Formal religion is the assertion of priestly authority in the matter of doctrine and observance, the garment, as it were, by which natural religion is hidden. From time to time thinking man has rebelled against the dominance of false theology and sacerdotal superstition and demanded a return to natural religion and truth. Old faiths such as the religions of Ancient Egypt, of Greece and Rome, had to make room for religious beliefs more in harmony with natural religion, and rational thought and history may repeat itself.

For a typical example of formal or authoritative religion we will briefly notice Christianity and particularly Roman Catholicism, which has far more followers and claims a much more paramount authority than any other Christian denomination.

Christianity was originally based on the teachings of Jesus of Nazareth as recorded in the Gospels. Paul, whose writings antedated at least the three synoptic Gospels, may be regarded as the virtual founder of the Christian Church, and he was its first theologian. Others soon followed the example of Paul, for many thinkers considered that the philosophical and ethical statements in the New Testament might be amplified, so as to be made into a distinctive creed or confession and to form the basis of a new religious sect.

In practically all institutional religions there is an intellectual basis on which its authoritative or dogmatic teaching is founded, and there is always a subsequent deviation from the original teaching of its founder. Christianity is no exception in that respect. On the simple mystic and ethical teaching of Jesus a theological and authoritative superstructure has gradually been raised during the centuries, under which the original teaching has practically disappeared.

These dogmatic accretions were started at the council of Nicea (A.D. 325), and were added to until the Vatican Council, which was closed through the outbreak of the Franco-Prussian war in 1870.

It may be assumed that the readers of this article are more or less familiar with Church history and the development of dogmatic theology, so that we shall confine ourselves to mentioning only one or two of the outstanding historic events which left indelible marks on the authoritative teaching and organization of the Church in middle and western Europe.



The uprooting of Mithraism, the sun-worship of the Zoroastrian or Vedic religion of Persia, deserves notice. This took place at the end of the fourth century by the orders of the Roman Emperor Theodosius, who was converted to Christianity and would not tolerate a rival religion, for Mithraism had spread in the centuries before and after our era from the East through Asia Minor, Greece, Rome, to Western Gaul and Spain. When Mithraism was suppressed much of its teaching and its ceremonial was adopted by the Christian Church, including its astronomical festivals, of which our Christmas and Easter are survivals.

The influence of Augustine, Bishop of Hippo (354-430), over the destinies of the early Church was very great. He was a great philosopher, theologian and organizer, and formulated a number of theological theories into definite dogmas, amongst them being the Fall, Atonement, Grace, Predestination, Free Will and Original Sin. We may add that these dogmas had no place in the teaching of Jesus. H. Reuter says: "I consider Augustine the founder of Roman Catholicism in the West." The dogmatic theology of Augustine was subsequently often referred to as "Augustinism".

For brevity's sake, we must make a jump of over a thousand years in Church history, a period which was fruitful in the accretion of dogmas.

An event of historic importance as regards the consolidation of the authoritative system of dogmas of the Latin Church was the Council of Trent, which lasted from 1545 to 1563, during which time twenty-five sessions were held. The main object of this Council was the revision and codification of the doctrine and discipline of the Church and counteraction of the teachings of Luther and other reformers. "Its proceedings were one long and anxious tissue of ecclesiastical and theological diplomacy." The decrees and canons of the Council were finally embodied in the Tridentine Faith, which made a compact and authoritative statement of the creed of the Roman Church.

Modern ideas met with a severe ecclesiastic condemnation by a Papal Syllabus of Errors, which was issued in 1854 with an encyclical. These errors were dealt with in ten divisions, and among others comprised: Pantheism, Naturalism, Rationalism, Bible Societies, Natural and Christian Ethics, errors respecting the Church and her rights, modern Liberalism and so forth.



Toward the end of the last century an endeavour (called "Modernism" by Pope Pius X) was made from within the Roman Church to obtain a revision of theology, dogma, freedom in Scripture criticism and modernization of church government and discipline. The primary object of this movement, which found countless enthusiastic supporters amongst the clergy, was to bring ecclesiastic life and doctrine into harmony with science and modern thought although "accepting the substance of Catholic faith, adhering to its ritual, to its sacred books, organization and discipline, while claiming the right fearlessly to apply conscientious and thorough historical and critical methods to the study of the Church's origin and development".

This modernizing movement, which was started almost simultaneously in England, the United States, France, Germany and other countries, caused alarm at the Vatican, and Leo XIII in 1899 condemned the American movement. Nothing further was done until 1907, when Pope Pius X condemned all endeavours by priests and teachers of theology to reform dogma. The modernist movement was finally suppressed by Papal encyclical and by a syllabus confuting sixty-five modernist propositions. Later (in 1910) all in responsible ecclesiastic positions were bound by the administration of the Oath of Adhesion to all the condemnations, declarations and prescriptions contained in the encyclical *Pascendi* and decree *Lamentabili*. That ended "Modernism", or freedom of thought within the Church, at least for the time being.

With regard to dogmatic theology, it has been pointed out that Science is quite as dogmatic as Religion. There is, however, this characteristic difference, that whereas Science is ever ready to revise its dogmatic statements in the light of new facts or discoveries and, if necessary, to reject old theories (often rather reluctantly), in the Church once a dogma has been promulgated by papal authority it becomes, as it were, an immovable brick in the ecclesiastical structure. The attitude of the dogmatist ever is: "I am not arguing with you, I am only telling you the truth." Roman Catholicism assumes an authoritative attitude with regard to dogma, and asserts: "The Church and the supreme Pontiff are endowed by God with the privilege of infallibility in discharge of the duty of universal teacher in the sphere of faith and morals, hence we have an infallible testimony that the dogmas defined and delivered (to us) by the Church are the truths con-



tained in Divine revelation." In other words, the Church claims scientific accuracy and legal authoritativeness in the interpretation of what is considered revealed doctrine. The fact, however, must not be overlooked that in their origin all dogmas are based on the opinion of ecclesiastics of bygone ages, and that intellectual victory at some of the early councils often went to those who could fight best with their fists. Dogma is true to those who without question accept the authority of the Church as "a truth of faith derived from the word of God and revelation", but not to others.

Although the Church nominally gives freedom, in the prosecution of scientific research, to observation and co-ordination of the phenomena of nature, virtually there are casuistic restrictions placed upon the interpretation of these researches, if they should interfere with dogmatic belief and ecclesiastical authority, "which limit intellectual activity as far as may be necessary for safeguarding the truths of revelation".

A dogma of dogmas is the dictum, "The dogmas of the Church are immutable."

To be quite fair, however, Protestant belief, whether in the Lutheran Churches, the Church of England, or in Nonconformity, is also dogmatic and conservative, but not quite so authoritative and intolerant as Roman Catholicism. Among Protestants an exaggerated value is placed upon the authority of the Bible, especially the New Testament, as the "Word of God". The results of modern Bible criticism are so well known that there is no need to do more than make the broad statement that the sacred writings in the state in which they have come down to us are by no means what their authors originally wrote, nor represent in some cases what they intended to teach. This statement of facts is not made in a spirit intended to be derogatory to the value of the sacred writings, which are helpful and dear to the hearts of millions of Christians.

From the foregoing brief historical sketch of the development of dogmatic theology and ecclesiastic authoritativeness it will be evident that no modernization of religious doctrine, to bring it into line with modern science and thought, can be looked for from the Church.

There is, however, hope for the modernization of the religious faith for the millions who, dissatisfied with the stale and uncompromising dogmatism inherited from the Middle Ages, are



looking for new spiritual guidance and a natural, rational and intuitional religion. Such a restatement of faith will also be a return to the simple, mystic, idealistic and ethical teaching of the great Nazarene. The times for such a spiritual reformation are fully ripe, the demand lies in the "Zeitgeist" (the tendencies and ideas of the age), with its demand for truth, peace, co-operation and readjustment in politics, economics and social conditions, so as to harmonize life with the marvellous scientific and industrial progress of the human race in recent years. Institutional religion during the war and its aftermath of general upheaval has stood by helplessly and has no part in national or international affairs.

The religion of the future will be a faith founded on the harmonization of modern science and metaphysics, in which directive psychology, ethics, æsthetics and idealism will be integral parts. It will be the expression of Love, Truth, Life and Beauty in everyday life in co-operation, so as to reach a higher level of spiritual self-expression.

The direction in which a union of physical science and metaphysics may be looked for can only be very inadequately outlined within the scope of this article.

Observing and thinking man, whether he be philosopher, scientist or theologian, is everywhere in touch with three cosmic powers which cannot be analysed or reduced to simpler spiritual elements, either in thought or by empirical methods, and therefore may be regarded as primary principia. We may, as a postulate, say that by their co-operation they create, evolve and preserve the phenomenal world or nature. So little have these principia or essences been observed and understood that there are no single words in any language which would adequately symbolize or designate them. We have to use the nearest words we know to express them, namely Energy, Intelligence, and Attraction. The latter, in its spiritual manifestation among self-conscious beings, is Love.

These three principia never act separately, but always in conjunction or epiphenomenally, in a variety of combinations, thereby causing the phenomena of matter, life and consciousness. As an active or efficient basis or entelechy of all phenomena, there are spirit-units, or Monads, which are the individualized substance



or noumena of the manifestations of the visible and invisible worlds. We shall again speak of Monads further on.

Before defining the afore-mentioned three principia as efficient causes of the world around us, we may as a speculative hypothesis imagine them as unified spirit, transcendent to the phenomenal universe, unmanifest and intangible to physical science. We may postulate this spirit as the cosmic, interstellar ether, an ever-present, self-conscious, beneficent creative reality. As pure spirit it would escape even the calculations of the mathematician, but not the intuition of the metaphysician.

Energy, the subject matter of physics, need only very briefly be noticed here. Energy is inseparably inherent in all matter. Modern science has made us familiar with the structure of the atom and with the electrons gyrating round the protons in astronomical orbits at a tremendous velocity, driven by great force, which scientists are attempting to liberate. This energy is negative electricity, which is playing such an important part in modern life. There are various states of static and dynamic energy. Energy can be converted into heat, and, vice versa, the latter can be turned into energy. Motion is the result of energy, and produces relative time and position, which two factors are conjoined in modern science and known as space-time. A modern scientific discovery is radiation, the giving off of energy by all bodies, which originally was thought to be a steady homogeneous stream, but which, according to the Quantum Theory of Max Planck, is an intensely rapid, rhythmic pulsation proportionate to the quantum of the ejected energy or rate of vibration which can be expressed in a mathematical formula. It is now thought that radiation is compensated by energy working in an anti-radiative direction, i.e. forming a core to the rays of light. This theory is propounded by a French scientist, Louis de Broglie, and seems to contradict the prediction of Sir James Jeans that the universe is dispersing itself into space through uncompensated radiation.

It is not easy to form a satisfactory concept of the next principium or essence, for the word "Intelligence" which we had to adopt does not adequately represent its nature. "Ideation" might be used in conjunction with it, for when we speak of "Intelligence" we are apt to think in terms of psychology and link the word with mind, thought, will, feeling, reasoning and other



phases of human mentation. It is far beyond all these, and transcends all the limitations of psychical activities of the human consciousness.

Cosmic intelligence is Plato's "Idea". It is creative power, through being the image or spiritual prototype of all objects in nature, as well as its directive, governing and synthetic principle. Furthermore, it is inexorable unchanging law and order, or sequence, unified cause and effect, and the substance underlying all manifestation. It is absolute knowledge or truth, expressed by the Latin word omniscience, all-presence or immanence (omnipresence), and absolute power of progressive or evolutionary expression in and through matter and consciousness. It is omnipotence or creative, synthetic, organizing, directive and progressive power for a definite ultimate cosmic purpose, which is perfection in self-expression of the Deity through and in matter. This perfection is Harmony, Joy and Beauty, of which the humans at times reach a faint reflection in co-operative service, in the joy of accomplishment and of life, of æsthetic self-expression and self-realization.

The cosmic or divine Intelligence or Ideation is not only diffused in and transcendental to Nature (like Energy), but it is also individualized in an immensely graduated hierarchy of units or Monads, which constitute the consciousness and working power of Nature. These Monads are clad as it were with self-created garments of organized and inorganic matter and also exist as pure spirit units. We shall return to this subject further on, when dealing with consciousness.

There is an equal difficulty in finding an adequate designation for the third cosmic essence or principium. In its pure spiritual expression it is Love: not what the masses of the people conceive as love, which often is no more than passion, but impersonal, holy, selfless, divine Love, which includes all nature, all things, all creatures, whether plants or animals, and, quite impartially, also man and the invisible denisons of the spirit realms. Like energy and ideation, cosmic Love is transcendent to manifestation or the phenomenal world, and yet it is immanent in all material manifestations. In the human consciousness love manifests as compassion, affection and all which Paul so beautifully described as the attributes of love (mistranslated as "charity" in the Authorized Version) in 1 Cor. xiii.



Love is the harmonizing and balancing principle of existence. It is balance and peace, the secret of a magnetic (as distinct from a dominant) personality ; it is attraction, goodness, good will, understanding and includes all ethical and moral qualities essential for happiness.

The love principium manifests in a variety of ways in and through matter. It is attraction, gravitation, cohesion, magnetism and positive electricity. It forms the nuclei or protons within the atom and balances with the energy which causes the electrons to gyrate round the protons in definite orbits. This unvarying accurate balance between radiative and attractive energies is responsible for the law and order by which the orbits of the stellar world and indeed the whole structure of the cosmos are governed. The working of the love principium in the phenomenal world is the subject of several branches of physical science, as well as of religion, psychology and metaphysics generally.

The three cosmic principia or metaphysical essences, just briefly described, are intuitively apprehended by a mind which in thought and feeling is attuned to them and aspires to express them in daily life. These three essences in their unity constitute the divine Reality or Truth, which is the quest of the philosopher and the metaphysician and the goal of the mystic. They are the All of Existence and of Nature.

The various philosophic concepts of God are but different viewpoints of this triune divine Reality or Deity, the great I AM. Deity is neither confined within matter nor is outside creation, but is both immanent in all nature and existence, and also transcendent, maybe as a cosmic spiritual or metaphysical ether, a continuum filling absolute space, wherein all that exists lives and moves and has its being. This divine stream of being may be deemed as flowing and pulsating in and through the whole Cosmos, through every living creature, and through every particle of inanimate matter. As a speculative hypothesis it may be assumed that in the unmanifest, noumenal transcendental or ethic realms, of which only the metaphysician and the mystic are cognizant, the triune divine Reality may be present in its undivided mode as a self-conscious, creative and controlling Deity, but which, owing to its infinity and transcendence, the circumscribed human mind can only conceive as a cosmic principium.

Although the three divine principia, Energy, Ideation and



Attraction (or love), can be separately apprehended and are the subjects respectively (with some overlapping) of science, philosophy and religion, in reality they are never working separately, but are ever immanent as one united or triune cosmic Reality, manifesting in three distinct modes, namely Matter, Life and Individualization (or consciousness). If the hypothesis of the immanence and transcendence of Deity as here inadequately described be accepted, then Nature may be considered as an idea inherent in Deity and the Universe as an organic whole created and governed by it. As a teleological conclusion we may postulate that the ultimate goal of all creation and of all Nature is perfection or self-expression in Beauty, Joy and Harmony. That is a philosophic idea called "Pantheism", and propounded by the philosopher K. C. Krause (1781-1832).

## THE BROODING SPIRIT

By CLARE CAMERON

Love is the spirit brooding over the face of the waters, the key to many a mystery. All that abides in Man and his universe is sealed and sterile without the key of love, moved by the direction of that second condition, the Divine Will within. There is no other destiny for us all than to discover this Sun within and follow its guidance with devotion. There is no service we can render to our fellows unless the intelligence of its Light shines upon it. It is the theme of all the great teachers. For this the yogi empties his mind in meditation, that the Light unobstructed may penetrate and illumine. This is the purpose of all true prayer. "Thy Will be done in earth, as it is in Heaven." That is, in my flesh as in my spirit. In active acceptance, that we may run and sing as the children of God, not in that abject resignation which grovels in the dust.



# A SINGER OF ANCIENT BABYLON

By ALICE CUNNINGHAME

To this author, with several novels to her credit, has come a strange experience. Edipee, "a singer of olden time", dictates lyrics of undoubted merit and beauty. In this article the story of their reception is continued. Since they express views and sentiments often at marked variance with those of the author herself, the problem arises : Whence come these songs ?

## PART III

THERE are, I know, many eminent people who believe in reincarnation of the soul.

With regard to reincarnation, Edipee appears to suggest that only *some* spirits are allowed to return to earth either reincarnated or otherwise.

Lyric 62 (Extract). Jan. 26, 1934. 3.8 p.m.

Eternity is beautiful,  
Eternity is here.

We worship here with song and harp,  
*The Lord of Life, our King,*  
*Our shepherd still,*  
*Who guards us through the silent door,*  
*That closes on our life below.*  
*Yet some of us can yet return*  
*And wander to and fro,*  
*Seeking to succour and defend,*  
*To guide, and guard as I do thee.*

Having given lyrics which suggest continuity of purpose in Edipee, and his present views on religion and philosophy (so far as brief extracts suffice), I proceed to pick some of varied interest. Many of the finest cannot be quoted owing to lack of space.

If people are interested, will they write and say so, then a book containing all the lyrics might result.

The following is about Greece.



Lyric 69. Jan. 30, 1934. 2.10 p.m.

We used to think the forest glades  
Harboured strange beings in their shades.  
We used to think the trees and flowers  
Were signs and portents in the hours ;  
We used to think that all the stars  
Shone down on man, from the high bars  
Of Zeus, of Jupiter, of Mars,  
That pale at eve the goddess shone,  
Her lamp of love did Venus burn.

We used to dream, that by a stream  
In heaven's floor,  
Aquarius held his gracious store.  
We used to think in forest depths  
There was the strange, dark haunt of Pan,  
We used to think him baleful to  
The life and happiness of Man.

We used to deem, that in the wars,  
We all were led by the god Mars,  
We used to think Minerva fair,  
She taught us all to love and learn,  
She taught us, too, a wisdom mild,  
A wisdom gentle and urbane.

We used to think that Proserpine,  
The flower of Spring, the flower's Queen,  
Fled in the Winter dark, and old  
To where old Pluto holds his sway.  
We used to think she sat and wept,  
Whilst waiting for the brighter day.

We used to think, we used to dream  
*We loved the beautiful and true.*  
We used to hope and try to learn  
The meaning of the soul's sojourn  
In that world far below.

The gods they were foreshadowings  
Of hope which came on silver wings  
To gladden us and teach us to  
Aspire, and hope, and love, and wait  
For the great coming of a King,  
A King who was predestinate.  
And now I speak to thee once more,  
I do entreat, I do implore  
That you will tell the world to-day  
There is one God who holds all sway.



Lyric 68. Jan. 30, 1934. 3 p.m.

Euphrosyne ! Euphrosyne !  
She was so tender,  
Divine, and sweet and tender,  
Euphrosyne !

Euphrosyne !  
She was so beautiful, so beautiful,  
Euphrosyne !  
And often in the twilight  
When she looked forth for me,  
She was so tender, she was so beautiful,  
Euphrosyne, *my mother !*

The following is about Greece.

Lyric 40. December 17, 1933. 10.5 a.m.

The artists of antiquity,  
The scholars, and the men,  
And all who wrought in curious Arts,  
Or used the mighty pen.  
Were those who dwelt beside the streams  
And sacred groves of Greece.  
Where far from noise or fret of men,  
Their minds might be at peace.

*The sculptors of the Inner Light*  
Who sought to gain great fame,  
They went to busy haunts of men  
And where the mighty came  
To gaze upon their glorious Art,  
To criticize, or blame,  
Or to eulogize, or adulate  
The glories of the same.

But Greece it was a land of Art,  
Of beauty, and of grace :  
Where the sculptors sought to imitate  
The winners of the race.  
Those who hurled the mighty javelins,  
Or who sought to win the place,  
And gain the crowning laurels  
In the rushing chariot race.

In the beauty of their bodies,  
Or the beauty of their face,  
They chose the maids to sculpture  
In the great palæstra place.  
And the mightiest of the warriors,



Who marched in fierce array,  
 Were the models for the friezes  
 In Art's most glorious day.

Go and see the few remaining  
 In your nation's store of Art.  
 Some there are that still are beautiful.  
 They are but the lesser part,  
 Of those that were in old-time Greece,  
 Our glory and our pride.  
 They are gone, and lost, and shattered,  
 Or buried 'neath the tide.

I should like to give some lyrics about Babylon and the  
 "Fall of Babylon", but they would be spoiled by cutting.

Lyric 64. Jan. 30, 1934. 12.45 p.m.

RAIN AFTER DROUGHT

The olive trees upon the hills  
 Were bending 'neath their weight,  
 The earth sent forth a thousand rills,  
 All rivers were in spate.  
 And you rejoiced and thanked the God  
 It had not come too late.

The scent of earth, the scent of flowers  
 Rose upward to the sky,  
 And the oxen bowed their weary heads  
 In soft tranquillity.  
 The market-place was empty  
 Of the speakers, and the crowd.

The rain came down so steadily,  
 So pleasantly, so readily,  
 And all the land rejoiced  
 For great the scarcity had been  
 Of water, and the rain  
 Would now restore the trees and fields,  
 And good would come again  
 To the farmers, and the seedsmen  
 And the storers of the grain.

For though the ships come laden  
 With produce from afar,  
 It is the land's fair olives  
 That fill with oil the jar ;  
 And the housewife, too, rejoices  
 When she sees her goodly store,  
 For the gracious rain from heaven  
 Keeps famine from the door.



A SINGER OF ANCIENT BABYLON 383

The clouds give forth their richness,  
And the birds resume their note,  
For the moisture, and the water  
Bless the tiny minstrel's throat.  
The heron seeks the waters,  
And the song-bird seeks the bush,  
And the fish resume their sporting  
Where the rivers quickly rush.

This strikes another note :

Lyric 26. Nov. 22, 1933. 9.50 p.m.

I saw the moon in dusk of eve  
Lean down towards the desert sand ;  
I heard the far-off tribesmen call,  
High, and yet low the echoing fall,  
Came rushing like the sea.

The ramparts of the Citadel  
Were gleaming red with torch and flame.  
Loud rang the trumpets in the land !  
Watchful, not fearful, full of awe,  
I loudly called your name.

I saw you with the womenfolk  
Go sadly down the winding way.  
*You stretched your hand to me, and cried :*  
*"The God be with you, all this day !"*  
*The blinding tears were in my eyes.*  
*I saw you go away.*

Was that after the raid on Babylon ?

Edipee had been in Persia before, and then he states, "You were there !"

Lyric 89. Feb. 23, 1934. 2.45 p.m.

The Mercy seat, of the Golden Shrine,  
Of Babylon's High Tower,  
Had many curious things apart  
Despite the Time and hour.  
There was graving in a curious Art  
Which showed Sun Disk, and flower.

The way to it led steep and straight,  
The golden gardens fair,  
The scents, and scent of flowers,  
The ambient air.  
There was a steep and ancient stairway,  
And an ancient worn stone wall.

The  
Past hidden  
The song of-bird  
They filled the a  
There was a steep  
And an ancient worn stone wall.



And in silence of the night-time,  
 We could hear the beasts of prey  
 Break through its solemn silence  
 In the desert far away.  
 Then again, a peace would fall once more  
 On the ancient beaten way,  
 Where the pilgrims used to mount and climb,  
 Their offerings to pay  
 To the great God Bel Marduk,  
 Whom in Babylon's great prime,  
 Had been erected and appointed,  
 As men thought, for all Time !  
 But now there rests no stone, nor shard  
 There are no gardens gay.  
 And the glories of Bel Marduk  
 Is the home of beasts of prey !

Lyric 81. Feb. 18, 1934 (Sunday). 10.30 a.m.

I recollect in Persia,  
 Both the roses, and the wine,  
 And the cups of gold and silver,  
 Which their mighty men did use.  
 And the grandeur, and the splendour,  
 And the silks and pearls galore,  
 That the monarch, and his courtiers  
 Did wear with grace of yore.

*I used to sweep my fingers  
 O'er my harp of pearl and jet,  
 In solace of the music  
 I my troubles would forget.  
 And the scent of the sweet roses,  
 And the song of birds at dawn,  
 They brought my heart strange comfort,  
 When I was most forlorn.*

*A captive, and a stranger,  
 I dwelt within their gate,  
 And when the heart is faint and low,  
 Such things do compensate.  
 For the great God made the roses,  
 And the great God made the wine.  
 He waters with His treasure  
 The rivers, from above.*

He makes the smallest herb to grow  
 For still His name is Love  
 So that e'en a weary captive  
 Gains pleasure from His store.  
 And thus to me was music  
 And the fair delights of prey !



## A SINGER OF ANCIENT BABYLON 383

The clouds give forth their richness,  
And the birds resume their note,  
For the moisture, and the water  
Bless the tiny minstrel's throat.  
The heron seeks the waters,  
And the song-bird seeks the bush,  
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Despite the Time and hour.  
There was graving in a curious Art  
Which showed Sun Disk, and flower.

The way to it led steep and straight,  
Past hidden gardens fair,  
The song of-birds, and scent of flowers,  
They filled the ambient air.  
There was a steep and ancient stairway,  
And an ancient worn stone wall.



And in silence of the night-time,  
 We could hear the beasts of prey  
 Break through its solemn silence  
 In the desert far away.  
 Then again, a peace would fall once more  
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 To the great God Bel Marduk,  
 Whom in Babylon's great prime,  
 Had been erected and appointed,  
 As men thought, for all Time !  
 But now there rests no stone, nor shard  
 There are no gardens gay.  
 And the glories of Bel Marduk  
 Is the home of beasts of prey !

Lyric 81. Feb. 18, 1934 (Sunday). 10.30 a.m.

I recollect in Persia,  
 Both the roses, and the wine,  
 And the cups of gold and silver,  
 Which their mighty men did use.  
 And the grandeur, and the splendour,  
 And the silks and pearls galore,  
 That the monarch, and his courtiers  
 Did wear with grace of yore.

*I used to sweep my fingers  
 O'er my harp of pearl and jet,  
 In solace of the music  
 I my troubles would forget.  
 And the scent of the sweet roses,  
 And the song of birds at dawn,  
 They brought my heart strange comfort,  
 When I was most forlorn.*

*A captive, and a stranger,  
 I dwelt within their gate,  
 And when the heart is faint and low,  
 Such things do compensate.  
 For the great God made the roses,  
 And the great God made the wine.  
 He waters with His treasure  
 The rivers, from above.*

He makes the smallest herb to grow,  
 For still His name is Love.  
 So that e'en a weary captive  
 Gains pleasure from His store.  
 And thus to me was music  
 And the fair delights of yore !



## A SINGER OF ANCIENT BABYLON 385

Lyric No. 53. Jan. 10, 1934. 10 a.m.

### VERSE 3.

Perhaps in early questing dawns  
Or 'neath a dreaming star-lit sky,  
Some light to you may come !  
*And you may realize once more,*  
The beauty of those dawns of yore,  
When you and I together walked,  
Beneath a Persian sky.

### VERSE 4.

What matter if the stars sail by  
In never-ending majesty,  
Through long marked trail of Time.  
The flowers, and the roses then,  
The loves, and hates, and hopes of men  
Were just as real as now !

### VERSE 5.

Time cannot make the ages stay,  
Nor stem the hours from day to day,  
Which pass along the stream.  
Not unrecorded, nor forgot,  
Is every life, or every lot,  
Which comes to man below.  
Some souls are deathless in their power,  
They fade not as a mortal flower,  
But still immortal reign !

In Lyric 87, Sunday, Feb. 18, 2.35 p.m. (extract), he tells us that nothing can die, and that all is a part of Time's stream.

For God most Holy, and most High,  
Has thought for all that passes by,  
*And nothing is in vain !*  
*Upon the ether, in the air*  
*The imprint of the Past remains.*  
And if we raise our hearts above  
And seek, and praise the God of Love,  
*That too must still remain.*  
In earthly life, then have a care,  
Let your words be both sweet and fair,  
Your actions good and true.  
It all remains !

No flower's scent, no wild bird's song  
Can e'er be lost,  
In records of the living Past  
They live, and have their place.



Sometimes at eve, you see a tree,  
Stretch forth its arms unto the sky,  
As if in silent ecstasy  
It too sought God on High !

*Nothing is dead, nothing can fade,  
All that once lived, for ever lives  
In God, Who hath them made !*

Lyric 94. Sunday, Feb. 24, 1934. (Extract.)

And *your belief*, shall always be  
A source of life, and hope,  
*There is a hidden mystery*  
*Why some souls shall be born again,*  
*Not all.*  
*They only are predestinate to serve, and wait,*  
*But Christ is with them still.*  
*He has power to give to all*  
*His light and love,*  
*Not once, not twice, but always dear.*  
Then have no fear,  
For those at last, who tread this way  
Return at last to Paradise,  
And with their loved ones wait  
The coming of the King.

One wonders *if the explanation of the whole of this matter* is not found in the following extract from Lyric 57, Sunday, Jan. 28, 1934, 9.59 a.m.

VERSE I.  
I, that lived so long ago,  
Am yet alive, and speak to thee  
*In the soul's silence, I do know*  
*The deeper inner mystery ;*  
It is the *very soul of man,*  
And he who seeks, will always find  
*The mystery of the Inner mind.*  
Above the self, of sin, and shame,  
*There is the Inner guarded flame.*

Perhaps it is best to close this article on this note. Impossible now to quote from many lyrics of great interest. There is a beautiful one, about those who *appear to be conquered* in earth's life. "For the conquered are the conquerors here," says Edipee. And there is One Who said, "The first shall be last, and the last shall be first."



## MARION : "THE CLAIRVOYANT WONDER"

By RAPHAEL HURST

British audiences are being offered just now for their combined puzzlement and delectation various platform exhibitions of psychic power. In his interview with "the Clairvoyant Wonder", Frederick Marion, our contributor elicits information which throws an interesting sidelight on the working of the supernormal faculties in man.

THOSE who follow the Continental psychic journals have long been aware of the remarkable exploits of Monsieur Frederick Marion, who is called by the foreign Press, "The Clairvoyant Wonder". We in England have now the opportunity of meeting M. Marion in the flesh, and he recently justified his title at a series of striking demonstrations given at the Grotrian Hall, in London. Further demonstrations will be given during the year at the more important provincial centres.

M. Marion is a Czecho-Slovakian, but as an exponent of the supernormal faculties in man he has travelled in several European countries. He does not belong to that large class of pseudo-clairvoyants who make incorrect predictions or vague statements, often unverifiable. He provides instant and tangible proof of the fact that he possesses a sixth sense. The following four cases are well known on the Continent.

After one of his lectures in The Hague, a lady of the Court came to Marion in great distress. An exceedingly costly necklace which she possessed had suddenly been stolen, and despite the best efforts of Holland's finest detectives, no trace of the jewels or of the thief could be found. Marion concentrated his mind for a little while and then said: "Go home to your boudoir and search your dressing-table. Look behind the bottom drawer and you will find the necklace there. It was not stolen but has somehow fallen down there." The lady hurried homewards and to her joy found the necklace in the precise position indicated. As a result of this, the Queen of Holland became interested in Marion, for she knew all the circumstances concerning the missing necklace.



Another Dutch case dealt with an old man who had disappeared. The police consulted Marion when all their own efforts had failed. The clairvoyant asked for some article which had belonged to the missing man, so they brought a watch. Marion fingered the article and then told them that the old man would be found dead in water. This gave them a clue. They searched the river, and eventually dragged his body out of the water !

At the town of Ulm, on the Donau, the police had arrested a man for the murder of his brother, but they held him only on suspicion. The accused strongly denied having committed the crime, being quite aware that the police possessed no definite evidence against him. Marion was then called in, and he described how the murder was committed, identifying the arrested man as the criminal. The latter was taken aback and confessed. However, hoping to get off more lightly, he insisted that he had killed his brother in a fit of passion after being greatly provoked. The clairvoyant was not satisfied with this confession and declared that the murder had been coolly premeditated. To prove his point he went into every detail, picturing all the circumstances that had led up to the crime, and finally describing how the victim had been attacked from behind with an axe which was afterwards thrown into a near-by pond. The police found the axe in the position indicated, and then the accused man made a full confession.

One evening at Salzburg, Marion was staying in a house where several guests had been called to meet him. Among them was the leading jeweller of the town. Before an hour had passed the latter was informed by the clairvoyant that his shop was being burgled. Marion described the building and also a large safe containing many jewels ; and, although the description seemed correct, the jeweller scoffed at the warning at first. But when he saw the clairvoyant having his "readings" fully confirmed by the other guests, he became nervous and asked Marion and the others to accompany him to the shop. En route, the party picked up some detectives at the station.

When they arrived they found no signs of any burglary, the safe was unharmed and its contents untouched. Thereupon the clairvoyant demanded that some strong men be called to move the safe. This was done, and to the surprise of all a large hole was discovered in the floor, while the bottom of the safe had



## MARION : "THE CLAIRVOYANT WONDER" 389

already been partly perforated. The robbery would have been completed on the following night but for Marion's timely warning.

At the Grotrian Hall, and in the presence of an audience of two hundred people, Marion showed us some homelier but hardly less difficult feats. He left the hall and waited in the vestibule while a lady, a member of the audience, hid a gold pencil under someone else's seat. Marion came back, puckered his brow in concentration, followed the exact movements which the lady had made, and successfully located the pencil ! He repeated this feat a second time when a man I know, a hard-headed journalist, hid a ring inside the grand piano which stands on the platform. Marion made straight for the piano, although he had a little difficulty in getting hold of the ring. But in the end he got it ! Finally a girl who wore a green hat hid some article in a friend's handbag. Marion moved towards her, muttering, "Green, green, green !" and then passed over to her friend. He seized the handbag and took out the hidden object. It must be remembered that in all these cases no indication whatever had been given to the clairvoyant as to who had hidden anything, or as to what articles were concerned.

The most impressive demonstration of the evening, however, was one in which a committee of a dozen people sat down on the platform and selected at random about fifteen written questions out of a large number which had been sent up by the audience. Their places were then taken by the persons who had written the questions. Marion then proceeded to take up each piece of paper in turn, described the nature of the question and gave an answer to it, but he did not unfold the paper and read out the question until he had finished with the matter. He called upon each person concerned to tell the audience how far he was correct, and invariably he received high testimony to his amazing powers. For instance, he held a sealed envelope for a minute or two and then said : "The questioner is thinking of a certain date. I see a very high ship . . . the ship begins to sink . . . the waters are pressing in . . . I feel suffocated. . . . Someone he knows is drowned." Opening the envelope, Marion read out the written question : "What happened on October —, 1919 ?" Thereupon the writer stands up and testifies to the audience as follows : "I was thinking of my brother, who on that date was returning from the Far East. His ship was in a collision and he was drowned !"



Perhaps I ought to add that the committee which selected the questions was composed of responsible men and women, whose status guaranteed the independence of their collaboration.

A brief chat with Marion in his private room after the demonstrations convinced me that he had some ideas of real worth to contribute towards the theory of occultism. A few days later he afforded me an opportunity to go more deeply into these ideas at an interview in his hotel apartment.

Picture a swarthy, dark-haired, attractive man slightly under medium height, whose general cast of countenance is curiously Napoleonic. His eyes are bright and beady, his body well built and broad-shouldered, and his entire personality conveys the impression of suppressed force. That is Marion.

"Most of the people in Europe to-day have forgotten that they have something called 'soul'," he snaps out in the emphatic manner which is characteristic of him. "That is the trouble. People here are to-day too materialistic. They cannot understand anything beyond the obvious."

This restless, volatile man suddenly jumps out of his chair. He begins to stride up and down the red carpet.

"That is why they are so surprised," he continues, "when I show them how I can read their thoughts, describe their past, watch their actions from another room, find hidden objects or foretell what is going to happen in the future. All these things are quite natural to me—in fact, so easy that I often wonder why so few can do them. Yet people come to me gasping in astonishment and tell me that I possess abnormal faculties. Abnormal! *Pouf!* I answer them that these are the ordinary faculties of every man and seem to be extraordinary only because they are neglected and never used. The real nature of man is 'soul', and these faculties belong to the soul. But man shuts his eyes, refuses to see or feel anything except 'body', and is then filled with wonder when someone who refuses to do the same insists on using his soul senses."

"Will you explain, monsieur," I ask, "the precise nature of this power which you possess? Is it clairvoyance, clairaudience, telepathy, psychometry or mediumship?"

Marion waves his hand impatiently.



"It is impossible to do that," he replies brusquely. "To separate theoretically these things which you have named is a great mistake ; it has caused false notions to arise among all Western students of psychic subjects. There is no real difference between telepathy and clairvoyance, for instance. The difference is only apparent and academic ; it is quite artificial and has nothing to do with the experience of a genuine seer. The soul's power does not work in separate watertight compartments, so that some persons can use one compartment and others can use only another. It is the self-deceived or pseudo-clairvoyants who are largely responsible for this mistake. I must strongly protest against it, because the same question has arisen with the National Laboratory for Psychic Science, who have arranged to investigate my powers thoroughly. They, too, have tried to force my demonstrations into some artificial classification."

"Then will you explain the actual mental process which occurs when you use your powers—for instance, when you trace a hidden article ?" I enquire.

"Yes, I shall explain, but first of all let me tell you that people wrongly think that because I am called clairvoyant I immediately find a picture flashing before my eyes whenever I wish to know something. That is not right. The real process is like this : First I get a feeling, an intuition, a 'clear-knowing' as I like to call it. That is the most important step. It is something in me which *knows* firmly, but of course it is a most delicate and subtle 'something'. It is very deep and only felt by turning my attention completely inwards, so that for a moment or two I blot out all other impressions and even forget my surroundings. When you saw me at the Grotrian Hall the other day, there were moments during my demonstrations when I entirely forgot that there was an audience in front of me. Having received this first impression, the next step is to concentrate upon it in order to translate it into words and thus make it more definite, more clear to myself. Having done that, I enter the third and final stage, when, still holding on to the impression and to my mental interpretation of it, I grope after the detailed circumstances of which the impression is but a kind of instantaneous summing-up. It is only then, as I try to pick up one detail after another, that pictures begin to arise before my mind's eye and I reach the stage of 'clear-seeing', which, you will observe, is only part of the process—and not the most important part. It should now be possible to understand



why I cannot call myself a clairvoyant, or a psychometrist, and so on. The process is not so simple as that."

"If, Monsieur Marion, you could give an illustration of your process, it would be extremely useful," I murmur.

"Very good!" exclaims the clairvoyant. "Let me pick up this clock. At once I have a feeling in connection with its owner. I feel that the man is far away. I concentrate on this feeling and try to know more exactly where he is. The word 'Australia' rises in my mind and I accept that without hesitation. I begin, therefore, to think of Australia, and this brings pictures before my mind's eye. The first picture is of a man walking down a busy street in a large town; there are tramcars running through the street. The man has a pipe in his mouth. I connect this man with the clock as its owner, guided by my first impression. When I describe him to the person who is in charge of the clock, she is amazed; yet the whole thing has been perfectly natural to me. The more I concentrate on that man the more intuitions I receive about him, about his character and his past."

"Why should the primary feeling, the intuition that the clock's owner is far away, come to you so quickly? How do you explain that?"

"My explanation is not a theoretical one, although it amply fits in with my philosophical studies, but a practical one based upon the hundreds of such experiences which I have had during my lifetime. This intuition, this 'primary feeling', as you call it, is something impressed upon me from without. It comes from the general consciousness of Nature. Nature keeps a complete memory of everything in the ether, and the impressions or thoughts which I receive in connection with objects and persons come from this ether. Nature is the real sender and we human beings are the mediums; she broadcasts and we are only the receiving sets. I have proved this for myself so conclusively that when professors tell me that unconscious telepathy between myself and other persons explains all my feats, I am compelled to laugh at them and their academic explanations. I am not interested in theories, only facts. I know what I have experienced, but they know only their opinions!

"Take the case of two inventors to whom, almost at the same time, the idea of a certain invention occurs. One may be living in Europe and the other in America. People say lightly, 'Oh,



that is a case of telepathy !' They are wrong. The inventors have 'picked up' the idea from Nature, whose storehouse of ideas is vaster than we imagine. Both these men were mediums, not for spirits but for Nature. Every thought which mankind has had lives in Nature's wonderful memory. It was the concentration by these inventors upon the same problem which enabled them to obtain the solution from Nature. The greatest power in the world is mind—properly concentrated. Most of the so-called occult powers of the mind are really very normal and natural—only we have neglected to cultivate them."

"Do you agree with the Indian fakirs who told me that formerly these powers were widespread among mankind ?" I interpose.

"I fully agree with them. The notion of some European occult schools that these are embryo powers which will grow in the course of evolution does not reveal much understanding of them. They are not embryo but lost powers. Civilization and the growth of intellect have killed intuition. Intuition is now in the background because we moderns have become too 'clever'. Intellect is more attractive to people because it is logical, while intuition is without logic. If a man is asked to go outside for a walk in the street, it is impossible for him to know beforehand that he is going to slip and break his leg. But by intuition I could at once have warned him not to go in the street, because I would get a strong feeling that he should stay in the house. If he persists in wishing to know why he should not go out, I would concentrate on my intuition and thus receive in thoughts the details that he will break his leg. Logical intellect could never have provided him with such a warning. I speak with feeling on this matter, because, as a youth in Prague, I was trained as a medical student. Doctors, as you know, are more attached to intellect than the members of any other profession."

"How did you acquire this power ?"

"I had peculiar experiences, which I could not understand, from childhood. I would receive impressions about events or people, and usually time proved them quite correct, but it was not till I had grown up that I knew enough to appreciate my power at its proper value. I became familiar with the literature of occultism and embarked on a course of intense self-training. The progress I made was due solely to the exercises which I practised by instinct. Exercises in concentration of thought, together with exercises



in breath control, brought about a development of the faculty which I already possessed. The breathing exercises were very important, and as a result of them I can take certain poisonous drugs without harm, if I wish to experiment. Yet I had no teacher, but depended solely on my intuitive faculty for guidance during the difficult and even dangerous period of training."

"What is your opinion of Spiritualism? It is spreading more widely in England."

"One cannot dogmatize generally about the subject, but I accept both Spiritualism and Theosophy as being true in their chief doctrines. Yet many mediums may indeed be fraudulent. In many cases mediums use their own inner powers, but through misunderstanding attribute their results to the spirits. And in other cases they may have effected genuine contact with spirits. It is an individual matter; you see why one cannot dogmatize. The trouble is that exact scientists have been sceptical of occultism and thus left the field open to charlatans. However, the last twenty years has seen a large increase of belief in the occult in most Continental countries. Once there was a professor who fixed an appointment with me for midnight so that no one should see him near me! But now the attitude towards me and the things I represent has become much more favourable."

"A last request, Monsieur Marion. Can you give me a personal message? I am greatly interested in developing these powers of the soul. What course shall I take?"

The clairvoyant screws up his eyes tightly, apparently concentrating inwardly for a few seconds. Then the lids open, his mouth relaxes into a smile, and he remarks jokingly:

"Your journalism is a pretence! It is not for me to tell you that. You are following a path already, and it is the right one for you."

And so I leave this astonishing little man. I come away with the feeling that the tottering figure of materialism will be brought to the execution block during this century. It has never done much to explain the mystery of mind. There are pessimistic scientists who predict that the end of our earth will be a frozen planet rotating through emptiness. Maybe. But the end of man himself can never be so hopeless as his home, *because he is more than body.*



# BULL-FIGHTS AND BULL-SACRIFICES ANCIENT AND MODERN

By W. G. RAFFÉ, A.R.C.A.

Like many other survivals in modern times, the symbolism of the Bull-fight has become almost forgotten. Drawing his material from all quarters of the Globe, our contributor, in this two-part article, traces in a manner both interesting and illuminative, the history and significance of this universal custom.

BULL-FIGHTING brings to mind, for most people, the brightly coloured arena in Barcelona or Seville, where gaily dressed matadors, picadors, and finally, toreadors, taunt and tease a young bull, to slaughter the animal for the superficial amusement of the somewhat bloodthirsty crowd. For others, faint strains from *Carmen* echo in the mind. When the Spaniard murmurs about fox-huntin' and grouse-shootin', or the vegetarian makes a pointed enquiry concerning cattle killed for food, there is a strange silence on the part of the critics of bull-fighting.

For the student of occultism, the bull-fight of to-day, and far more so the bull-sacrifice of ancient times in several countries, is a most fascinating line of investigation. Within the limited space of one article, however, we can touch only on a few of the major and minor points, for it is a long journey from the abstruse symbolism of the Zodiac, through Egypt, Assyria, India, Crete, and Greece to the sunlit dust of the Spanish arena and the roar of applause to the successful toreador.

Bull-baiting was not unknown in Britain; the so-called sport was popular in some places until the early days of last century. At Beverley, in East Yorkshire, it was customary for the elected candidate for Parliament to present to his supporters a bull to be baited, then killed and the meat given to the freemen of the town. The practice was abolished in 1817 by the Mayor.

At Stamford it continued until 1839. The inhabitants chased a bull through fields and streets, killed it after enraging it, and



then roasted the carcass that night. It is said that Earl Warren developed the sport in the time of King John, having seen two bulls fighting in his fields. A butcher who set his dogs on one bull to force it to the town made so much noise that all the dogs joined, which highly amused the noble lord ; and he arranged for repetitions of this amusing game. The story, however, seems inadequately to represent the really serious bull-baiting of other lands.

Bull-baiting is followed as a sport to-day, mostly in Spain and in Mexico, but occasionally it has appeared also in Portugal and in the South of France, and even in Italy. Napoleon saw a fight in the amphitheatre at Verona in 1805. Previously, a fourteenth-century fight was held in the Roman Colosseum in the year 1332 ; but prior to this date it is not easy to find evidence for the practice after the decree of Theodosius ended bull-fights in Rome in the later years of the fourth century A.D. It is probable, indeed, that this decree ended the rite of bull-sacrifice ; and that when it was re-established the inner meaning was as completely forgotten as those of the other vernal rites once essential at Easter.

Going still farther back for information on this once great rite, the Sacrifice of the Bull, we find that it has not only been obscured by the official Christian substitution of the sacrifice of the man-god, but that it was for prior ages more and more overladen with exoteric superstitions ; even when the higher priesthood of the day remained instructed and fully informed on the original symbolism of the ritual. Thus the bull-games of Thessaly, which were held in the fifth century B.C., were already degraded from a ritual to a public spectacle, with the main emphasis on amusement rather than upon instruction. Archæological research has furnished us with interesting evidence of the high importance of the bull. Coins from Thessaly, of a period which dates them about 480 B.C., portray scenes from the bull-hunt. The designs are often repeated. The reverse depicts a Thessalian youth struggling with the bull. The obverse shows the horse from which the youthful rider has just dismounted, the loose rein often being notable. One fourth-century Greek coin, found at Larissa, in Thessaly (the name La-r-Issa is significant) shows the leaping bull, while the reverse shows the mounted rider



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on his horse. The fact that these symbols were used for coins emphasizes in the strongest manner their national and traditional significance.

This evidence is amply reinforced by discoveries of gold cups, judged to be temple vessels for ritual usage, such as those found at Vaphio, near Sparta (now in the Athens Museum). Two of these elegant cups bear designs worked *en repoussé*. Obviously a pair, one design shows a peaceful scene with domesticated cattle while the other has a contrasting portrayal of the capture of a wild bull. This second cup shows the bull caught in a strong net; near by are disguised phallic symbols; the symbolism is clear, for the former one has other symbols, one a kind of pomegranate or ripe fig (it is "conventional" rather than realistic). Thus we have two cups, one a masculine and one a feminine vessel; one wild and untamed, the other trained and peaceful.

Many other relics abound, bearing hints more clear than half-legible manuscripts, or even the stories of the games as described by Pliny and Suetonius. They tell us of men mounted on the small but spirited Attic horses, who pursued bulls until they wearied, then the riders leaped from horse to bull and dragged them down by the horns. Whether this hunt was a ritual is not altogether clear, for no special time of the year is mentioned by which we might place it. Certainly the sport was popular. In those days, perhaps, more men actually took part, while in our day there are a thousand spectators for every actual player at most games. Numerous inscriptions testify to the continued popularity of bull-hunting; but by the first century B.C. the sport had become a regular spectacle confined to the circus arena. Here it was sometimes performed by itself, but more often, perhaps, in connection with festivals in which other activities were included, both for secular feasts and also on days of religious celebrations. So highly esteemed was the bull-fight in Greece, that the fact of having taken part was mentioned on a man's memorial inscription on his grave stele. Longer inscriptions found elsewhere state the names of victors in many athletic events, among which the bull-fight often comes first in the list of honours.

The problem of deciding how and where the rite, or its later tradition, was carried, is still difficult to decide from the available



literary and archæological evidence. It is known in Asia Minor and in Rome ; and Pliny tells us that the Romans brought the practice from Thessaly, in the days of Julius Cæsar. Other writers assert that the sport was introduced into Asia Minor by the Romans ; and some state that it was taken direct from Thessaly by colonists who went to Smyrna. There seems to be no evidence of the bull-hunt in Greece before Roman times. In Asia Minor, however, there is evidence from Caryanda near Halicarnassus. An inscription, dating from the late first or early second century B.C. tells of a man who was "bull-starter" and who presided over the games. The inscription states that to augment the occasion, he let loose not only the bulls of the tribe, but additional bulls, from his private possessions. Especially he let loose a very fine bull ; and when this bull had been made angry, the flesh was distributed among his fellow tribesmen. This particular practice echoes the oft-recorded habits of many tribes who eat the flesh of a slain enemy, hoping thereby to partake of his valour. Even in the court-leets of England there was at one time a custom by which butchers were fined if they exposed for sale the meat of bulls which had not been baited. Knowing what we have found recently about blood, namely that its toxins are notably increased after anger, this seems the more curious.

Other localities in Asia Minor furnish added testimony to the prevalence of bull-games and rituals, which clearly varied from place to place, and which therefore were traditionally followed and not still a living newly-designed ritual under intelligent control. Aristides, the Greek rhetorician who lived in the time of the Antonines, writes that on his visit to the great centre of Diana, at Pergamum, there was "a brilliant spectacle in the city, a hunt of bulls it seems to me, or something of the sort," to which everybody had gone.

In the Thracian mythos of Dionysos, the god is said to have been cut to pieces by the Titans, after he had evaded them by turning himself successively into Zeus, Kronos, a young man, a lion, a horse, and a serpent ; and finally a bull.

The Cretan story, related by Firmicius Maternus, tells us that Dionysos was killed through the treachery of Juno, wife of



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Cretan Jupiter the king, who built a temple there later. The ritual of the Cretans was celebrated at a biennial festival in which the history of the god was mimed in detail. Worshippers tore a live bull to pieces and ran through the woodlands shouting madly, carrying the sacred heart of Dionysos.

The sacred bull has a very close connection with the worship, ritual and symbolism of Dionysos. The rending and devouring of sacrificial bulls and calves was a regular part of his rites; and the magical character of the main rite is inescapable. Dionysos the god "became" the bull; and the god was sacrificed anew to give renewed life to his worshippers. The women of Elis chanted greetings to the Bull Dionysos, praying him to enter :

*Come hither, Dionysos,  
To thy holy temple by the sea!  
Come with the Graces to thy temple!  
Come rushing with thy bull's power  
O goodly Bull! O godly bull!*

In Grecian sculpture and painting, in dance and song the god was often portrayed as a bull in appearance and character. He is spoken of as "bull-faced", as "bull-horned", as "horned" or "two-horned", and again as "bull-browed" or "bull-shaped." The human face was painted bearing horns (or carved as with the Renaissance figure of Moses, by Michael Angelo, as symbols of power). On one statuette Dionysos appears clad in a bull's hide, with head, hoofs and horns hanging down behind, much as Heracles is shown draped in a lion's skin. In another figure Dionysos appears as a child with clusters of grapes in his hair and a calf's head with young horns attached to the back of his head.

Besides various historical fragments relating to bull symbolism and sacrifice, there are modern stories, of which perhaps the imaginative half fiction *The Birth of the Gods*,\* offers us a more realistic glimpse of the Cretan age. The author, however, is not entirely objective in his presentation; and has failed completely to understand the symbolism of the Minotaurus.

\* *Rozhdenie Bogov* (Praha: Plamja, 1925). English edition, *The Birth of the Gods* (Dent, 1926).



## BY THE WATERS OF LETHE

By CLIFFORD W. POTTER

An autobiographical fragment which reveals the nature of consciousness as it is found on the higher Astral plane, or in the realm of Devachan. The author, formerly Editor of "Survival", has little to fear at the hands of the psychoanalysts, notwithstanding his "defiance of the terrifying theories of Freud and his friends".

THIS is an account of some very remarkable experiences which have come my way from time to time, and which I think worthy of putting before the public, though they are rather personal in character and will, I fear, be regarded by the majority as mere hallucination. Nevertheless, I know that they were the most wonderful and satisfying happenings which ever entered my life, and I say this in defiance of the terrifying theories of Freud and his friends.

I always dreamed vividly. The earlier dreams were in the nature of grotesque and foolish fantasies, adorned with the absurd frippery of a perhaps somewhat exotic and, probably, slightly disordered imagination; at least, so the average reader may consider when he has finished this article. Occasionally, however, a charming vein of felicity would thrust itself through the discord, temporarily to waft my soul upward into ecstasy; but when the cold early dawn arrived, bearing almighty reason in its company, the joys of night evaporated. Almost invariably the supernal pleasures of dreamland, in which I had so extravagantly luxuriated, seemed by day pallid and rather empty. This happened again and again, and these minor tragedies of the realm of Morpheus made me regard dreams as not worth seriously bothering about. I certainly took no pains to consider them, still less to question their origin and purpose! When they took sufficient hold of me to cause me even to remember them, I laughed at the merely silly fancies, and perhaps feared those that were bad; but because both were habitual and unavoidable, being a part of my life, I did what nearly everybody does—totally ignored them. They seemed to possess no qualities which allied them to that world which we have come to regard as real, but were like phantoms which would strangely float through my consciousness like moss across the velvet surface of some moonlit



pool ; it can, in such circumstances, be glimpsed only when one looks closely, and then is swiftly blotted out by black shadows ; so was it with that quality which we have come to regard as an essential factor of a sane mental life, and which perhaps might best be expressed by the word *coherence*.

What is the real nature of such dreams ? I have always been inclined to regard the consciousness as a kind of mirror, in which may be reflected many moods and thoughts. Dreams undoubtedly express feelings and ideas which belong to bodily existence—they are mental reactions to physical conditions. That their nature is vague and illusory is undoubtedly due to the fact that during sleep the spirit, which is the seat of the consciousness, absents itself from the body, temporarily abdicating its dominion, and leaving the latter to the sweet will of every psychic influence that hovers in this tainted atmosphere. I have often heard people exclaim that *they* would never succumb to trance and allow their bodies to be used by spirits—little realizing that every time they sleep the body is temporarily tenantless and more or less unprotected, whether the ills may come from this world or the next ! Sleep is, in fact, a kind of *trance*.

What happens to the spirit during sleep ? That is a question which has puzzled and will continue to puzzle all generations. Many suggestions have been made, and to my mind the most interesting is that which postulates the transition of the spirit to another domain of consciousness, broader and more elevated than earth life. To the question, Why is memory of this experience denied to the majority ? is given the answer that the greater cannot be contained in the lesser. The human brain, unless specially trained, is not sufficiently sensitive to interpret these fine vibrations. The experience of sleep-time belongs to a plane which is not normally describable in our terms, save, perhaps, by the use of merely nominal words such as ecstasy, satisfaction, and restfulness, which emotions all of us have brought back from our dream state.

What is embodied in the acceptance of the possibility of a superior plane of sleep existence ? To my mind the whole question is inextricably linked up with the problem of life, death and survival. It seems feasible that if this plane of extended consciousness does indeed exist it must be that sphere to which



the spirit goes when it leaves the body at dissolution. If so, thither have fled all our learning, poetry, music and arts ; while thence indubitably must come what we know as inspiration.

That other world must be the veritable temple of the Muses ! One imagines that in that sphere Schopenhauer yet ponders, Rodin strikes with mental mallet, Blake weaves clouds and phantoms into faery fancies, Beethoven wends a solitary way through celestial passions, Chopin broods over a sentimental keyboard, while the artisan whose art has ever been suppressed suddenly finds it blossom like some lovely flower, set for the first time in the sunshine. Truly, if it exists, a world of mystic glory, an adequate compensation for the trials of life on earth !

What place have our dreams in this scheme of things ? Do they give us any key to this supernal sphere, where love, art, religion, poetry, and music are the very air the soul breathes ? Is it possible to attain a conscious realization of that other world ? *Can* it be translated into our rude tongue ?

When I was in my 'teens, artistic life was suddenly opened out to me, mainly through music. But my understanding was accompanied by a growing sensitivity. Then I began to have those experiences which I am about to relate.

If I remember correctly, they began with beautiful colours, visible to my sight when sinking into slumber. As the faculty, if I may call it so, developed, these colours formed landscapes, of which the strangest and most exquisite quality was that they appeared to be transparent and literally to radiate light. Their composition was superior to that of the most miraculous of sunsets, and the strange thing was that they appeared, unlike my dreams, to possess in superabundant degree that quality which I have called *coherence*. In fact, they appeared more real than anything I have ever seen or known in this life.

I may add that this is true of all my experiences of this nature. Temples, palaces, and groves of transparent, shimmering light, and radiant forms lit by a soft light of unutterable loveliness, would haunt me, not as a dream that is flown, but as a living, vivid experience. All this was greater and far more satisfying than our tawdry, mundane enjoyments.

I cannot remember my first experience of a musical nature. I only know that on thousands of occasions I have been wafted into slumber by soft, ethereal strains. After about a hundred



such experiences, suddenly there was a variation. I visited an actual concert, and on awaking in the morning retained a vivid recollection of it and of the music played, exactly as I do when I have been to any concert. At this performance, which consisted entirely of piano music, Chopin's music was played, and *by the composer himself*. All the compositions were new to me, who know most of Chopin's earth music ; but the spirit was his. So was the playing—indescribably superior to anything of Chopin I had heard previously. I may add that at this time, being interested seriously in artistic and musical matters, I regarded Chopin as a musical degenerate, and looked on his music as sickly. Had I been allowed to choose, I should have preferred any other of the great composers. My experience of Chopin caused me to revise my estimate of him, which I own was immature and critically severe. I now know that we do not understand how to play Chopin's music. From that day to *this*, I have not heard Chopin perform on the spiritual plane, at least I have not retained a conscious recollection of the fact. Occasionally I have heard music of his, but whether played by him or others, I could not say. From that day my dissatisfaction with our renderings of Chopin has been complete.

On a later occasion I was privileged to hear Bach performed as never before—piano, violin, orchestral, organ, and choral. Every kind of music entertained me through the sleep-hours. Some of it was music which had been composed in this life, but most of it was entirely novel.

Of all the composers, I was perhaps old-fashioned in regarding Beethoven as the greatest. His music touched me more deeply than any other. It can be imagined that it was for a long time my desire to hear Beethoven himself play. I had to wait more than ten years for that experience.

In the meantime I heard a great deal of his music ; both music composed here and music, as I claim, composed in the other world, and played in a manner which seemed to me utterly satisfying. I found the music of Beethoven, as represented by his tenth and eleventh symphonies, and many others, to be as virile and vital as it always had been ; whilst now there was a depth in the music which indicated complete fulfilment of the composer's intentions. No longer was there that passionate yearning for a larger canvas, for a more perfect harmonic structure, which characterized his later compositions while on earth. Now his



desires had been fulfilled by the new musical scale in which the composition was written. Musical theorists will understand what I mean ; I myself know so little of music that I cannot give an adequate explanation.

I heard music by other composers, whose names are not known on earth—music the equal of, and even greater than, that of Beethoven.

Last year I heard a new Beethoven symphony written in a modern idiom, replete with all that astounding virtuosity and originality for which the master was noted.

A fortnight later came the greatest experience of the kind that I have had. I heard Beethoven himself at the piano. It is very easy, in describing this experience, to appear over-enthusiastic. When I state that it came as an anticlimax to one of the worst days of my life, however, my feelings can be better understood. At some time in the small hours of the night I suddenly found myself in a vast open-air auditorium—when I say vast, I mean one which might hold upwards of a million people. I wish to give the sense of a great, hushed audience of souls rather than people, each one tuned-in to a mental wavelength. In the centre was the Master. I could not see him, yet I knew he was there, and I had no desire to visualize him—it was not necessary. Nor was there a visible instrument—only the throbbing, golden notes which filled the atmosphere. It was one of the loveliest and most hackneyed of all his melodies, which the Master was playing. Had I had the choice, the "Pathetic" would probably have been the last sonata I should have thought of asking him to play. But as I heard the notes of that marvellous melody, and realized the warmth of expression in the mind and heart which were behind it, I felt that surely this was the most stupendous of all the great things I had ever heard. It has been claimed that when Beethoven was alive he could cause his hearers to weep by the magic of his playing.

Now, listening to this, the most passionate of love songs ever written, I felt it too much to bear, and could listen to it no longer, and awoke in my room, sobbing from the stress of the experience. All in a moment I pulled myself together, and almost at once was back in that vast, hushed auditorium.

The same movement was still going on ! Now I felt more able to listen to it, and heard it till the last note. When it had



died away I felt that surely I could never again hear anything so sublime.

The last movement of this sonata I have never greatly cared for. It has always appealed to me as an anticlimax. It was greatly to my astonishment, therefore, to discover that as the Master commenced it, after a short interval, stringed instruments joined in. He had re-written the movement with an accompaniment for stringed instruments, and with this addition it sounded exquisite. If that were possible, it was even more delightful than the movement which preceded it. The former movement had expressed longing; this one the fulfilment. The Master had lengthened it, and had beautified it beyond recognition. It was glorious music, and for weeks afterwards filled my thoughts. My recollections of this concert are still vivid.

The Beethoven ended, I heard a great new Mozart symphony of four movements, of which my recollection now is necessarily vague. Often, however, I can recollect the melodies of new music heard in this way for several days afterwards.

“Last night I dreamt of music, this morning I recalled it all and fell into one of those supernal ecstasies . . .” wrote Hector Berlioz, the great composer, in a letter to a friend. “All the tears of my soul poured forth as I listened to those divinely sonorous smiles that radiate from the angels alone. Believe me, dear friend, that being who could write such miracles of transcendent melody would be more than mortal.” That is how I feel.

I have found that usually these superlative experiences come in times of stress and trouble. They are given for the purpose of healing and aiding. I believe that too frequent experience of them would cause too swift a soul-development, and possibly the mind and body would not be able to keep pace. That is why these experiences are not common, but there is no reason why everybody should not enjoy them. They merely have to develop their receptive faculties, and the ether is full of beauty—both the music of the spheres and the temples, palaces, and landscapes of the soul-world. There are institutes of learning, theatres, and churches where I have been conscious of having been during the hours of sleep, and there we meet those whom we have loved and lost.

Each night many, many souls embark upon the waters, but how many find the farther shore? . . .



## 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.]

### W. Q. JUDGE AND THE MASTERS

To the Editor of THE LONDON FORUM

Sir,—Kindly allow me a little space in regard to Mr. Jinarâjadâsa's letter in your April number. As an active member of more than forty years' standing in the Theosophical Society, and one who was closely concerned in the so-called "Judge Case", I would point out why it seems impossible that W. Q. Judge could have been anything but an honourable man, and that if we condemn him we must completely disregard H. P. Blavatsky's opinion of him, emphatically expressed on many occasions.

I have a great respect for Mr. Jinarâjadâsa's long record of hard work, devotion, and ability in the Theosophical field, and there is no personal criticism towards anyone in what follows. As H. P. Blavatsky wrote to Dr. Hartmann, "We have all erred, and we have all been punished, and now we have learned better." As I see it, personal criticism is not constructive nor helpful, especially among Theosophists.

As I read his letter, Mr. Jinarâjadâsa implies that W. Q. Judge was not of much account in the eyes of the Masters. He remarks that while "dozens of Theosophical workers, pupils and non-pupils of the Masters, are referred to in the published letters from the Masters, the name of W. Q. Judge is strangely enough never mentioned." This may be admitted, though in *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 313, he is mentioned in an interesting quotation by H. P. B. from a Master's message about him received by her. This may be passed over as unimportant, but it should be noted that if W. Q. Judge's name is only mentioned in *The Mahatma Letters to A. P. Sinnett* by others than the Masters, Mr. Leadbeater's name does not occur in the index at all, though he was working in India at the time many of the letters were written. Mr. Judge was not prominent then, and his public work for Theosophy was in its infancy. He was far removed from the scene of the Master's chief Theosophical activities.

My wish is to draw the attention of your wide circle of readers to the very high terms in which H. P. B. spoke of W. Q. Judge after he had surmounted the earlier trials of chelaship in his years of apparent desertion by H. P. B., loneliness, poverty, etc., which are reflected in the touching letters by him recently printed.



Many of H. P. B.'s encomiums upon her devoted pupil are to be found in her Messages and other well-known documents, but still more emphatic and decisive expressions of trust and appreciation have lately been published in *The Theosophical Forum*, the official organ of the Theosophical Society (with Headquarters at Point Loma), which will be new to most of your readers. They are taken from its archives, and the originals can be seen by any responsible and honourable Theosophist. Here are a few. The spelling, punctuation, italics and capitals are H. P. Blavatsky's. She says:

London Oct. 23 1889. . . . He or she, who believes that under any circumstances whatever, provocations, gossips, slander or anything devised by the enemy H. P. B. will ever dream even of going against W. Q. J. . . . does not know H. P. B.—even if he or she *does* know H. P. Blavatsky, or *thinks* he knows her. . . . H. P. B. would give 7 dozens of Bridges, 77 dozens of Noyeses & the whole esoteric brood in the U.S.A. for one W. Q. J. *who is part of herself since several æons*. Those having ears will hear. . . . The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans.

W. Q. J. is the *Antasharana* between the two Manas[es] the American thought & the Indian—or rather the trans-Himalayan Esoteric Knowledge.

DIXI. H. P. B. (*Theosophical Forum*, June 1932.)

23 Feb, Ostende. [1887. Letter to W. Q. Judge]. . . . Whatever they may report to me *about YOU*—is *immaterial*. I *know you* and heed not what they say, never *have*,—*never* will. You *have* remained "faithful" throughout all. We know it. [Note the word "we".] . . . You have done the last two years what you could & more than could be demanded of you for . . . "Society" & cause. Yes; those "few true souls" will be the nucleus for future success & their children will. . . . I *know* you sympathize with me; and you do because you feel that I have always stood up for you & will do so to the bitter or the happy end, as the case may be. (*Theos. Forum*, July, 1932.)

Ostende Rue d'Ouest 17. October 3 1886 [Letter to W. Q. Judge]. . . . Well when I lose YOU—then will I say—Goodbye Society—"Gone to join her grandmother". . . . The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed & replaced by those of Adepts (as of Elementaries) & they influence the *outer* and the *higher* man. With you, it is the NIRMANAKAYA not the "astral" that blended with your astral. . . . (*Theos. Forum*, Aug. 1932.)

London, Sept 12 1889 [Letter to Richard Harte]. . . . Judge has never pledged himself, never signed anything; for as in the case of Olcott, my confidence in him is sufficient to trust him without any Pledges. . . . I will not permit Judge to be lowered or humiliated in it [*The Theosophist*] Judge is one of the Founders and a man who has ever been true to the Masters. Moreover what I wrote was quite true, although incomplete by two words. Had I added "The designated successor to Olcott when the Col dies"—*pro tem*—there would be nothing to say. And *Judge will be the President of the T.S. after our death* or the T.S. will die with us. Make of this what you like and snub the Masters again if you will. . . . (*Theos. Forum*, Jan. 1934.)

More could be given, but the above will suffice to illustrate the status of W. Q. Judge in the eyes of H. P. B., and her Masters, shortly before he was called on to take his heavy responsibilities—or words have no meaning. In the Theosophical Society (Point Loma) we do



not claim that the progress of Theosophical teaching ceased with Mr. Judge. As Mr. Jinarâjadâsa rightly says (and Mr. Judge also), more light will be given as our understanding grows. We do believe, however, that every real advance or clarifying interpretation must be on the lines of the original teachings, and that any fundamental modifications should be regarded with suspicion, to say the least. An illustration of a perilous departure is seen in the confusion in regard to the Globe-Chain of the Earth. So much importance was attached to the original teachings by H. P. B. that when Mr. Sinnett continued to claim that Mars and Mercury were parts of our Globe-Chain, she appealed to the Master, who replied in the words given in *The Secret Doctrine* (I, 160-70 orig. ed.), wherein he fully supports H. P. B. and explains the fundamental fallacy in Mr. Sinnett's misunderstanding. Unfortunately, the error made some headway, and a superstructure was erected on it which has been adopted by certain students of Theosophy. W. Q. Judge warmly supported H. P. Blavatsky, and in April 1896 an article appeared by him critically discussing what he called the "pernicious theory" of the Globe-Chain. It is entitled "H. P. B. was not deserted by the Masters", and will be found in his magazine, *The Path*, the name of which he had just changed to *Theosophy*. Many have wondered whether his attitude on this matter was not partly responsible for some of the misrepresentations from which he suffered, as it was well known long before that article was written. The issue is clear cut; either H. P. B. was wilfully misleading her readers, or the Master was mistaken and Mr. Sinnett knew better than he!

The rather "faint praise" offered to Mr. Judge's memory by some kindly Theosophists who do not follow him is appreciated, so far as it goes, by many of us who regard it as grotesquely impossible that such a man could be a "forger" under any circumstances. In regard to this point, the following statement was made by Mrs. Besant at the European Convention in Avenue Road, London, on July 12, 1894, when the so-called "Judge Case" was being discussed. I was present and heard her say with great earnestness:

"Further, I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to *messages received psychically from the Master* in various ways, without acquainting the recipients with this fact." (Italics mine.) See *Lucifer*, p. 459, Aug., 1894.

After this, we all hoped that no more would be heard of "forgery" in connection with Mr. Judge's honoured name.

A fuller understanding of H. P. Blavatsky's estimate of Mr. Judge's character and occult rank (a "*part of herself since several aons*", etc.)



puts him in his rightful place. There must be thousands of fair-minded persons who are ignorant of those high tributes to him, some of which show an obvious prevision of the unfortunate events that happened soon after her departure, and I hope the quotations given above will prove helpful in forming a just judgment.

Faithfully yours,

*International Theosophical Headquarters,  
Point Loma, California.*

Charles J. Ryan.

### THE "JUDGE CASE" AGAIN

*To the Editor of THE LONDON FORUM*

SIR,—In Mr. Jinarajadasa's interesting letter over the Judge case, it is surprising to find it end with a nasty innuendo. Coming from one holding exalted office in the Theosophical Society, it is not only unbrotherly but—shall we say—ungentlemanly.

In reference to the Masters' letters he states: "Dozens of Theosophical workers, pupils, and non-pupils of the Masters are mentioned by name or by initials. The name of W. Q. Judge is strangely enough never mentioned. I wonder why."

Careful examination shows that the majority of the "dozens" mentioned are proved failures; even the recipient, Mr. Sinnett, is found not without blemish. These letters show, only too painfully, the tremendous difficulties the Masters experienced in giving their teachings, even to those professing willingness to receive them. The person most prominently mentioned is Mr. A. O. Hume, and because W. Q. Judge's name is not found in such august company, Mr. Jinarajadasa's insinuation is uncalled for, and his wonder at this fact is inexplicable.

It is of little account whether Mr. Judge was, or was not, a direct pupil. His few books contain the Masters' teachings, and that is all that matters.

Yours fraternally,

CLIFFORD PHILLIPS.

### C. JINARÂJADÂSA AND W. Q. JUDGE

*To the Editor of THE LONDON FORUM*

SIR,—In his letter in the April LONDON FORUM (page 263), Mr. Jinarâjadâsa "wonders why" W. Q. Judge is nowhere mentioned in any of the *Mahatma Letters*. I, on my part, "wonder why" Mr. Jinarâjadâsa does not see that of the many persons mentioned in these Letters all, without exception, were named because of some relation to the matter in hand, usually in connection with theosophical affairs in the Orient



or in England. There was no occasion to mention Judge. Sensible people, and I include not only Mahatmas, but Mr. Jinarâjadâsa himself at times, do not waste time, paper and ink in bringing in persons unconnected with the matter under consideration; they stick to the subject and do not address the gallery. Would Mr. Jinarâjadâsa, in writing a personal letter about the T.S. in India, go out of his way to mention George Washington or Abraham Lincoln? I think not. Perhaps Mr. Jinarâjadâsa, through long association with the late Mr. Leadbeater, has contracted the idea, so manifest in that gentleman's two "masterpieces" *Man: How, Whence and Whither*, and *The Lives of Alycone*, that one must list in the Theosophical Pantheon any and everybody who can be of use, and thinks that silence speaks contempt or ignorance.

It is certainly most noble of Mr. Jinarâjadâsa to suppress some of the Judge letters to Olcott "out of pure charity towards his followers"—even if his charity deserts him in the next seven lines. But his "wondering why" the *Mahatma Letters* do not mention Judge either speaks little for his insight or is deliberately intended to arouse suspicions among the beneficiaries of his "pure charity". Being forced to choose between obtuseness and malice on his part, out of "pure charity" I lean towards the former view.

Yours very truly,

H. N. STOKES.

#### A SINGER OF ANCIENT BABYLON

Sir,—I have known the writer of the article "A Singer of Ancient Babylon" for some years, and know full well her dislike and distrust of spiritualism and psychicism. We have often discussed mediumship together. I have frequently described to her the spirits I have seen visiting her in her cosy garden parlour where she sits to write her novels. I have told her that she is herself mediumistic. Like Thomas, she doubted. A little later on, in spite of her scepticism, her mediumship manifested itself remarkably as through her poured the lovely lines of a hundred perfect little lyrics—the songs of Edipee—voiceless melodies of a singer of old. Unlike Thomas, when proof was forthcoming, Alice Cunningham still doubted, and, rather than admit the reality of Edipee, to his sorrow she prefers to think it is her super-conscious mind.

But he who has so successfully used his medium to broadcast his memories will as surely succeed in proving to her his objective personality. In that day she will find him to be a trustworthy guide and an unfailing friend, invisible, but very near.

Yours, etc.,

HAROLD SHARP.



## A SINGER OF BABYLON

To the Editor of THE LONDON FORUM

SIR,—I am delighted with the articles, "A Singer of Ancient Babylon", but much regret the cutting and snipping of the verses. Could they not appear as a series of poems intact—one in each issue of the magazine? or perhaps in book form?

Extracts and "bits and bobs" always seem to me like snapshots of cathedral naves taken at too close range. The full majestic sweep of the architecture is marred by decapitated capital or debased pillars.

Miss Cunninghame's experiences are as old as the hills. There is but one explanation—Edipee is Edipee—a delightful young fellow who has evidently a far better memory than Alice Cunninghame—who sings his memories of the Past sweetly. Let us then have his songs un mutilated.

Your constant reader,

V. HOLT.

## CLAIRVOYANCE OR PSYCHOMETRY?

To the Editor of THE LONDON FORUM

SIR,—I have been intrigued by my friend Horace Leaf's mystification over a very simple matter—Horace Leaf of all people!

The explanation is very simple. The ladies concerned were evidently sitting, not only "in the very place", but in the *very chairs* Mr. Leaf and his journalists had occupied, so that it was a simple case of *psychometry*.

I recollect a similar case in New York City, when I took a mystic friend to find out *why* a certain eminent lecturer (who had not a care in the world) treated his audience to a perfect deluge of depressing pessimistic negativities. We went into a room which the lecturer frequented before his lectures.

My friend sat down in a cosy armchair, immediately jumped up crying, "Oh, my God, *what a chair!* Mrs. S., sit in this chair a minute." I sat—but not for a minute—I too jumped up—the waves of trouble that engulfed me were too awful to endure. I said: "*Now* I know where our lecturer (who was a *very negative* sensitive) gets his awful pessimism from—he absorbs it from *this chair*—which has gotten it from the poor dear lady of the house who is going through a particular Hell of her own at this time."

*Chairs* hold the *vibrations* of their occupants very strongly.

I often put a patient in my chair to heal him—and the results are always immediate and definite. If I am a bit puzzled by the conduct of a visitor, I sit down in the chair just vacated and I get the thoughts, emotions, etc., very definitely.



"Thoughts are things endowed with being, soul and wings," as my friend Ella has recorded. Also thoughts are *vibrations*—and are, in a sense, photographed on the walls of rooms, chairs, tables, desks, etc.

This accounts for the *atmosphere* of rooms, harmonious or the reverse, dependent on the occupants. I have "picked up" vibrations a *year old*, repeating the very words spoken at that time—in *that place*—to that person—frequently. Time is not a reality. We have need to mind our *thoughts*, for "for every idle *thought* we must give account", and, "There's a chiel amang ye takin' notes." But *not* a discarnate soul—necessarily. It is all a scientific law of vibration. Psychometry is pure science—not connected with any religion, only needing enough *sensitiveness* to pick up the vibrations.

It is a pity that it is not universally *recognized* and *used* in the detection of crime, for instance—in the diagnosis of disease—in the reading of character, etc. It would be *invaluable*, provided the vibrations were not mixed.

I am,

Yours fraternally,

ELIZABETH L. SILVERWOOD.

#### REINCARNATION

*To the Editor of THE LONDON FORUM*

SIR,—In Alice Cunningham's account of her interesting psychic experiences in the April FORUM she states that she "sees no useful purpose in reincarnation".

The Christ told us we must become perfect as our Father in Heaven is perfect; in other words, "become Godlike". She must admit that that achievement is impossible in one human life.

Divinity is the goal of humanity, but it is a long, toilsome road to travel, probably nearly as long as our journey upwards from the animal kingdom, and must need many lives of effort before it can be attained.

Evolution means *from* the animal, *through* the human, *to* the Divine, and the afflictions which beset us on the way are for the training of the soul and work out for us a "tremendous weight of glory". Mrs. Besant has told us that "the veil between the living and the dead will become thinner as the years go by".

M. G.



## UNDER THE READING LAMP: A CAUSERIE

"EX ORIENTE LUX! Out of the East—Light!" runs the old phrase. The ardent researches of talented scholars and the fascinating discoveries of inquisitive travellers have combined to give ample testimony to the truth of that phrase. We Westerners are rightly proud of our achievements in "face-lifting" this world of ours, but we get a little disturbed sometimes when we hear of a half-naked fakir performing a feat which we can neither match nor understand. The thing keeps on occurring sufficiently often to remind us that there are ancient secrets and hoary wisdom in the lands which lie east of Suez, and that the inhabitants of those colourful lands are not all the benighted heathens some of us think they are.

Three books which lie on my table offer a silent commentary of approval upon the paragraph which has gone before. The first, *Yoga For The West* (Rider, 3s. 6d.), is a translation from the French of Monsieur Felix Guyot. The author realizes that the workaday world of the average European has no time or patience for the long disciplines undertaken by Oriental occultists, nevertheless he also realizes that there are practices of real worth contained in those disciplines. So he has hit upon the idea of choosing a few valuable ideas from the Eastern sources and mingling them with the traditions of the school of Western occultism to which he belongs. The resulting volume makes a noteworthy contribution to occult literature with a value far in excess of its modest price, but the very manner of its composition renders the present title a not altogether accurate one.

Monsieur Guyot gives sound instruction and practical advice in his excellent manual to all who aspire towards occult attainment. He ranges through physical postures, breathing exercises, psychic training, healing methods, use of symbols, astral projection, astral sight, and the parts played by diet, sex, love and death in the occult life.

He advises students to face the magnetic North when performing any exercises, and to lie on their right side with the right arm folded under the head when going to sleep. He gives precise details of the famous Yogic exercise of breathing through alternate nostrils, together with clear explanations of the etheric currents whose rhythm is thereby changed and brought under control. Several other breathing methods are described, some of which are potent enough to precipitate a sensitive man into the astral world or into nervous derangement, as the case may be. I wonder, therefore, whether M. Guyot has not been somewhat injudicious in thus committing to print exercises which ought only to be practised under the protective ægis of an advanced practitioner. There exist grave physical and mental dangers in Yogic breathing exercises which are incorrectly done, and in most cases it is not possible to avoid mistakes when one is practising alone. I have given this warning whenever the subject has come up for notice, because the sad results of such mistakes persistently come within the orbit of my experience. The way to occult power runs along the edge of a precipice, and those who want this kind of thing ought



to wait until they have found safe guidance ; meanwhile they can content themselves with those meditations and efforts which are directly aimed at discovering the eternal values behind life.

The author recommends a series of meditations upon geometrical figures which possess magical potency—the Pentagram, the Seal of Solomon, and the Swastika, for instance. There is no doubt but that if his instructions are carefully followed, a kind of ecstatic state will eventually be induced wherein prophetic inspiration or, alternatively, intuitive knowledge will become manifest.

The second book which carries the flavour of the East is called *Hatha Yoga Pradipika* (Theosophical Publishing House, 4 rupees). The full text in Sanskrit characters is given, together with an English translation by Yogi Srinivasa Iyengar. The origin of this book is lost in the dateless antiquity which watched the creation of several Indian palm-leaf manuscripts, copies of which have come down to us to-day. All we can say is that some time before Christ the contents of this book were written down after having been treasured in the memory of many generations of Yogis.

Written in the form of terse aphorisms, and occupied almost entirely with practical instructions rather than metaphysical theories, it is a work which has been highly treasured by the wandering votaries of Hatha Yoga, which term may be translated either as "The science of body control", or as "Union with the Higher Self through bodily effort". We in the West picture these Yogis as dreaming enthusiasts who desert the normal ways of mankind to go off into strange hiding places, into gloomy caves, lonely mountains and secluded forests. But the contents of this astonishing book make it plain that they go off with a clear objective, setting themselves no less a task than the acquisition of a perfect and incredible control over our frail tenement of flesh. To attain this end they practise the hard and exacting discipline laid down in these pages, a discipline which embraces remaining in difficult postures, holding the breath, strictly limiting the diet, abstaining from sexual intercourse, avoiding the company of other people, and training the mind in severe concentration. It may be said, however, that this form of Yoga is the hardest which exists, and that other and more attractive forms can be pursued which make much less demands on their followers.

Amazing rewards are promised to the Yogi who will endure this discipline : "To him there is no disease, death, intellectual torpor, sleep, hunger, thirst or clouding of the intellect. He is not affected by any disease ; he is not affected by any karma ; and Time has no power over him." He will arouse the serpent-fire, the mysterious *kundalini*, which will confer extraordinary occult powers upon the adept as it forces its upward way along the spinal column. Wrinkles will no longer be seen upon his brow, however old he may be, and grey hairs will disappear from his head. He will attain a mystical state wherein he will experience joy beyond all description and wisdom beyond all telling.

So many of the exercises given consist of varying manipulations of the breath that the strictures which I have made in the case of M. Guyot's book must naturally apply here also, and with redoubled force. The dangers are infinitely greater here because the *Hatha Yoga Pradipika* was



never intended for indiscriminate publication, but was kept a closely guarded secret book among the Yogis until quite recent times, and even then it was usually personally explained by teacher to pupil. Without this personal commentary it is not possible for an unaided student to obtain a correct understanding of the obscure allusions which the book contains. I am quite certain, however, that the rewards promised to the successful Hatha Yogi are no chimeras but realizable facts. Only two years ago Reuters gave wide publicity in the Western Press to the case of Narasingha Swami, a Hatha Yogi who could swallow the deadliest poisons with astonishing impunity. He demonstrated his powers before the leading medical men and scientists of Calcutta and Rangoon, who put the most stringent tests on him and yet had to confess that his case baffled them.

Some of the Yoga practices may seem quite grotesque to unfamiliar Western eyes, just as our own inordinate love of activity often seems grotesque to the lazy Oriental. But the point is, do they work? Do they fulfil successfully the respective functions claimed for them? If they do not, then they are to be unhesitatingly rejected. If they do, then we ought to thrust aside our parochial prejudices, our insularity of custom and habit, and investigate so far as we can such alien sources of knowledge.

The last book which turns my thought towards the lands of the rising sun comes from the picturesque Indian town of Gorakhpur and is called *The Kalyana-Kalpataru God Number* (2½ rupees). It is a 300-page symposium of essays by Indian writers, issued to show that lofty concepts of the Deity are still current among cultured adherents of the different Indian religions. The volume opens with brief representative prayers of the Hindus, Buddhists, Jains, Sikhs, Muhammedans, Zoroastrians and Christians. And in his preface the editor of this symposium informs us that "It is customary with us Hindus to commence a literary work or compilation, or, for that matter, any undertaking worth the name, with an invocation of the Lord's blessing."

Pundit M. M. Malaviya, one of Benares' most renowned scholars, reminds us that the Indian bibles are the oldest known. "The *Vedas* are the oldest literary monuments of the world. Even European scholars admit that the *Rigveda* is at least 4,000 years old and that an older book does not exist in the libraries of the world." Firoze C. Davar suggests that the possession of intellect is man's misfortune as well as privilege, because it is impossible to know God rationally, and that it is only by intuition that he can come to apprehend and realize the nature of God. "Fancy and imagination, dreams and visions, verse and poetry, enable us to have a distant flash of the King of the Dark Chamber, whose halls are jealously closed to those who do not belong to the Inner Circle." Swami Dayanand discloses a glimpse of the changing conditions in modern India when he mentions, apropos of Soviet Russia's dismantling of churches and cathedrals, that "institutions are not wanting even in this country where God is being declared as redundant, and such obnoxious ideas are poisoning the minds of our present-day fellow-beings".

K. E. Punegar writes that Ahura Mazda, the Deity of the Zoroastrians, is definitely a Personal God, the Friend and Guide of all creatures. He has instilled into man His own attributes—a "good mind", holiness, will



power, devotion, latent perfection and deathlessness. A Zoroastrian may not separate his religion from his daily life, but must live his religion in his thoughts and acts. Sir S. Radhakrishnan, the distinguished philosopher, points out that the essence of Hindu religion is its insistence on the reality of spiritual experience. "We are at grips with reality in the inner depths of the soul. The saint who knows God by acquaintance and not simply hearsay does not want a definition of God. Nothing can disturb his sense of certainty." Nevertheless, for the sake of ordinary human beings who are religious at second hand, Hinduism offers a graduated scale of interpretations from the most exalted down to the most crudely materialistic.

One of the shortest yet most valuable contributions to this symposium comes from the fluent pen of Sahabji Maharaj of Dayalbagh, the brilliant Head of the Radhaswamis—a cult with over one hundred thousand followers in India. My stay as his guest remains in my memory as an exceedingly pleasurable and highly illuminative experience. He writes: "The scientists and philosophers who frequent the gilded galleries of the Royal Societies of Great Britain as well as the wild pygmies of South America living in dark forests, have moments alike when their minds feel prone to prostrate before the majesty of that Supreme Invisible Power. Yet we cannot overlook the fact that there are hundreds and thousands of people in the world who do not believe in the existence of God. In taking this position they do not know that they are endowed with faculties of perception which are dormant, but which are infinitely superior to the physical senses." The writer goes on to explain that these faculties can be awakened by means of appropriate exercises, with the result that spiritual currents emanating from God impinge upon them and God-perception takes place in the same way as does the perception of the sun when its rays impinge on our eyes.

*The Cosmic Awakening*, by Christopher Pleydell-Bouverie (London: Williams & Norgate, 7s. 6d.), is a curious work which mingles the theory of relativity with psychology, evolution, mysticism, economics, and national development. It is definitely "highbrow", and makes stiff reading, even for those who may be accustomed to books written in a dry manner upon dry subjects. Mr. Bouverie's main concern appears to be with the necessity for an all-round change in the English scheme of life, and it is in order to indicate and justify this change that he has brought in Einstein's ideas for moral support. But his tone is cold and emotionless, his analogies and similes are drawn from the colourless atmosphere of the laboratory, and his consideration of the problems of national welfare is somewhat de-humanized. Nevertheless, when one has grasped the essential purport of his theories, it becomes clear that the author has put in a great deal of independent thinking.

He makes frequent reference to the necessity of individual effort and initiative; "I wish to emphasize that my Divinity is a source, nothing more, and that our progress, health and happiness as a species, as with an individual, depend entirely upon ourselves and not on some benevolent spook or by reference to a gentleman's help of any sort or description, providential, all-seeing or otherwise." He would increase the purchasing power of the country to balance with its productive power, and he would



not hesitate to transform our banking system in the process. Production and distribution would no longer serve as mere mediums for the exchange of money, if Mr. Bouverie had his way.

In the sphere of religion, the author is very critical of traditional outlooks. He seems to regard churches as sentimental or poetical institutions and thinks that the working out of humanly satisfactory systems of society is a better way of spiritual expression, because of the overwhelming influence of environment in shaping our minds. Hence he would employ man's whole being objectively. It is not that Mr. Bouverie is a materialist: far from it, for he wholeheartedly believes in the spiritual factor we call intuition. He feels that we owe something to posterity and that we ought to do something for the children who are to come; he believes that the best method of bringing the Kingdom of Heaven nearer to them is to provide them with a finer social system into which they can be born.

The leader of three recent East African archæological expeditions has written the most attractive and most readable book on anthropology I have yet seen. It is entitled *Adam's Ancestors* (Methuen, 7s. 6d.), and Dr. Leakey has put into it science's last word upon the beginnings of man. In fact he has done for anthropology what Sir James Jeans has done for astronomy, making available for the layman some of that highly interesting knowledge which fills the brain of the specialist in prehistorical research.

Dr. Leakey has established his position in scientific circles as a leading authority on the Stone Age, but this book will make his work known to that large public which avidly reads scientific "Outlines". His picture of early man's environment is full of "reasons-why". He gives the piece of deductive logic which enables the anthropologist to choose the correct sites for profitable excavation; and he shows how the expert marshals all the correlated items of knowledge which enable him to interpret his findings. He explains, for example, something which I have never before seen explained—how it is possible to distinguish between a piece of flint which has been chipped by a Stone Age man and one which has been chipped by the mere elements of Nature. He makes plain the detective work which discovers climatic changes of the past merely by studying gravel beds. And finally he describes the spectacular discoveries of fossil skulls which have taken place during the last few years.

The death of Alfred Vout Peters this year has removed from the Spiritualist movement one of its best-known pioneers. He possessed amazing faculties of mediumship which played an important part in convincing Sir Oliver Lodge of the truth of human survival. But he was more than a medium, for the study of occultism engaged his scanty leisure, and I shall miss his witty discussions of the subject in that small room which he reserved for the purpose, and which contained a large portrait of H. P. Blavatsky, "the Russian Sphinx", whom he adored.

Vout Peters was the means of bringing about a strange but fine friendship between Mr. Wallis Mansford, Secretary of the London Institution, and Rupert Brooke, the famous soldier-poet, after the latter's passing. It came about in this way. In 1922 Mr. Mansford attended a public meeting for clairvoyance at the British College of Psychic Science. Vout-Peters gave him the following message; "With you is the spirit of a young



man of extraordinary physical beauty, clear-cut features, thick hair, intellectually brilliant, strong magnetic personality. I see him in a beautiful garden, wearing a flannel suit. He had a mannerism of sitting in a chair with the arms folded and facing the back. Have you not a photograph of him in your home in this position ?”

Mr. Mansford replied that he had no such photograph, but on reaching home he searched among his papers once more and then discovered Rupert Brooke's picture, *with the poet sitting in a garden in identically the same position as that mentioned by Peters*. Now Mr. Mansford had never met Brooke, but had felt greatly attracted to his personality as it became known to the world through his poems and tragic death; and it was Brooke's mother who had once given him this photograph. The affair was a good test of the accuracy of Peters' clairvoyance, for I should add that the medium also told Mr. Mansford: "The spirit with you is one who died abroad during the War fairly young. The climate is warm, and in his closing hours he suffered from thirst. An anniversary associated with him is very near." Rupert Brooke died on a hospital ship in the Mediterranean, and his birthday anniversary occurred only five days before the medium gave this message!

Suffice to say that this was the beginning of Mr. Mansford's deeper investigations into Spiritualism with several other mediums, and of a series of psychic experiences which brought him many communications from Brookes' spirit, as well as from James Elroy Flecker, another famous soldier-poet who has passed on. The story of all these interesting happenings is told by Mr. Mansford in a little book, *Bridging Two Worlds* (Rider, 5s.).

PAUL BRUNTON.

A SPIRITUAL UNIVERSE: The Living Garment of God. By Thomas Ames. London: Arthur H. Sockwell. 6s. net.

MR. AMES has given a thoughtful view of what he terms the Active and Passive elements of the Universe. In common with most recent writers who attempt to define the position of man in his relation to the state of things existing round him, he concludes that the bases of the universe is "spirit". He differs from some of the scientists and philosophers of to-day in his assumption that the ultimate essence or spirit of which the universe, as we observe it, is the outer vesture is dual in its nature. He is led to this conclusion by the prevalence of the principle of polarity, the active and passive elements which he considers as opposite aspects of one Fundamental Reality. Mr. Ames has presented many points which invite consideration, and stimulate thought, but his style of writing is not so lucid as one could wish in following him through so many speculative and intricate propositions.

P. S. WELBY.



## OUR CONTEMPORARIES

AMERICAN THEOSOPHIST (April). A posthumous paper by the Rt. Rev. C. W. Leadbeater declares that "the Theosophical Society stands on a basis of its own as the only organization formally and officially founded by the Inner Government of the World. Assuredly They have helped and strengthened many other good works as well, but this was Their special foundation". . . . The editor criticizes the movement founded by William Dudley Pelley because under the guise of metaphysical research it has perfected a great national organization to wage an anti-Jewish racial campaign, and because such a purpose conflicts with the principle of universal brotherhood.

ARMCHAIR SCIENCE (April). "The Magic of the Cave-Men" is an interesting article which recalls the widespread primitive idea that to injure the image of a person or animal inflicts a corresponding injury on the creature represented. Hence cave-men artists pictured boars transfixed with spear-thrusts in the belief that good fortune would come to their own spears when hunting. . . . Dr. David W. Oates deals with the subject of recalled images, and mentions the finding of psychologists that a large percentage of children possess the power of accurately evoking such images. A "recalled image" is a vivid and exact mental picture of some object or scene, conjured up in full detail at will.

ARYAN PATH (April). Geoffrey West writes brilliantly of four great eighteenth-century occultists: the Comte de Saint-Germain, Cagliostro, Louis Claude de Saint-Martin, and Mesmer. Of Saint-Martin he says: "He steadfastly rejected the adventitious aids of phenomena and drew to himself the regard of his fellow men simply by the clear flame of his pure spirituality." . . . The problem of stigmata comes up for treatment by George Godwin, who rejects a supernatural explanation and suggests that, since the mind has a vast power over the body, self-suggestion plus hysteria amply account for this striking phenomenon.

ASIATIC REVIEW (April Quarter). "The passengers crowded to the windows to gaze at my train," writes Sir Charles Innes of a railway journey in South India in 1919, "and ever since I have been haunted by the memory of the dull, dejected look in those hundreds of pairs of staring eyes." Contrasting this picture with what he saw in Burma when he made his first tour as Governor of Burma in 1928, Sir Charles emphasizes that the Burmese are infinitely happier than the Hindus, that they have no caste system to depress them, and that, being Buddhists, they have a fundamentally different outlook on life. . . .



Mrs. Merritt-Hawkes describes the condition of women in Persia, and mentions that by paying a sum to the parents a man may make a temporary marriage for any time from a single day to ninety-nine years, the affair being perfectly legal.

ASTROSOPHIE (April). The editor points out that his astrological prediction of the "death of a lady of royal blood attached to the court of Holland" was exactly confirmed by the death on Marth 20th of the Dowager-Queen Emma of Holland. . . . The late Anna Kingsford's esoteric interpretation of the St. George and the Dragon myth makes interesting reading. . . . A French lady contributes an account of an invisible "demon cat" which came nightly to her house mewing and knocking down various objects. . . . Monsieur Poinot writes on the theme of using occultism as an aid to success in life.

BEACON (April). This excellent occult magazine continues to maintain its usual high standard. "The Tibetan" deals with the problem of psychism. "There are certain psychic powers which men share in common with the animals," he writes. "These powers are inherent in the animal body, but they have for the vast majority dropped below the threshold of consciousness, and are therefore useless. These are the powers, for instance, of astral clairvoyance and clairaudience, and the seeing of colours." . . . Carol Ennis suggests that confident calm is better than eagerness, and that living in the ever-present Spirit is better than agitation about the future. . . . "Practical Contributions to a Modern Yoga" is the title of an informative paper by Robert Assagioli.

BEYOND (April). A paper on Premonitions mentions a remarkable warning vision of the disaster which overtook R100, the ill-fated giant airship. . . . Beatrice Hart writes on the Higher Mediumship. . . . Mr. F. H. Haines gives some personal experiences of spiritual healing.

CHRISTIAN SPIRITUALIST (April). The editor announces that *Survival Magazine* will henceforth be combined with this journal. . . . Sir Charles Marston continues his series on "The Christian Faith and Spiritualism". In the present issue he uses the analogy of wireless reception to explain the apparent silence of God since Gospel times, and says that those who complain of this silence are rarely those who take the trouble to listen-in to the Infinite Power. . . . "Prayer is the medium of exchange between the soul and God," writes Rev. A. C. Grier. "Prayer to us is putting ourselves into the consciousness in which we may learn from the God within how to attain desired conditions."

EUDIA (April). Henri Durville points out that work can be turned into a means of worship, provided the right attitude is adopted towards



it. . . . "The Vine in Ancient Egypt" is an informative article by Monsieur Clarel. . . . The occult necessity for perfect truthfulness in speech is emphasized by Mlle. Irene Mamie.

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INTERNATIONAL PSYCHIC GAZETTE (April). The editor remarks on the fact that several English newspapers of importance are now



taking the Spiritualist movement seriously. . . . Mrs. Cora Brown-Potter, an American society lady who is the friend of many royal personages, is quoted as mentioning that a Brahmin adept in the Nizam's palace, Hyderabad, told her that the late King Edward VII was a reincarnation of Henry VIII.

JOURNAL OF AMERICAN SOCIETY FOR PSYCHICAL RESEARCH (April). The long series of reports of the seances of the "X" Group draws to an end with this issue. . . . Frederick Bligh Bond gives further details about his work on the Glastonbury psychic scripts. . . . Controversy over the "Walter" fingerprints and the "Margery" mediumship continues to occupy several pages.

KALPAKA (March). A. P. Mukerji explains why absolute submission and devotion to a Teacher is essential for spiritual aspirants. The Teacher gives the master-key with which to unlock the door of one's inner nature, and after that one can help oneself. . . . Translations of the "Uttara Gita" and of the "Yoga Shikha Upanishad" are continued.

LUCIFER (April). A contributor writes: "There are various psychic tricks that are easy to learn, but why waste time that way? Even animals have a certain degree of clairvoyance and previsions. Everyone knows that they often sense impending disaster on land or sea, and also see things invisible to man. But Spiritual clairvoyance, which man alone can develop, is very different, and is gained only by great purity and holiness of life and strict self-control." . . . An Orientalist, Dr. J. C. Mardrus, is quoted as saying: "I am convinced that the Egyptians for seven thousand years possessed the secret of surrounding their mummies with some dynamic force, of which we have only the faintest idea."

MEHER GAZETTE (February). In response to an unhappy man who said he was tired of life, Shri Meher Baba is reported to have said: "It is good to have bad thoughts so long as you do not interpret them into actions, as thereby you get an opportunity to exercise control. If no thoughts assail you, what is the difference between you and the stone which has no thoughts at all?" . . . The various celebrations in honour of Meher Baba's fortieth birthday are described.

OCCULT DIGEST (April). Yacki Raizuzin describes the seven plexuses, or centres of psychic force in the human body. . . . The symbolical "Snake Dance" of the Hopi Indians of America is said to picture important doctrines of the ancient wisdom-religion. . . . D. E. Phillips contributes "Psychology and Moral Growth".

O. E. LIBRARY CRITIC (March). The editor quotes Dr. Hibschan as writing: "I expect to see the day when every trial court will have on the bench an instrument board comparable to that of an automobile,



when by watching the needle it can tell from moment to moment whether or not a witness is telling the truth." . . . "With the passing of C. W. Leadbeater and that of Annie Besant, there is a bare possibility that the original Theosophy will have another chance in the Adyar Society", is a statement which occurs in a caustic obituary notice of C. W. L. . . . Forty-six per cent. loss of membership during the last six years is the record of the American section of the Adyar T.S., according to an article.

OCULTE REVUE (Amsterdam). This new Dutch magazine has hit on the excellent idea of publishing a monthly anthology of occult and philosophical articles reprinted in full from various foreign journals. Thus *The Seer* of France, the *Inner Light* of England, the *Rosicrucian Magazine* of America, *Theosophia* of Spain, and so on, are represented, and Dutch readers can now keep in touch with a wider field of thought than hitherto. The enterprise deserves the success it will doubtless achieve.

PRABUDDHA BHARATA (April). "M." records some conversations with Sri Ramakrishna, who was asked how to escape from the snares of worldly life. The saint answered: "The way out is through association with holy men and prayer. Holy association generates love of God, hankering for God. Likewise we must demand our birthright in our prayers." . . . S. K. Maitra contributes "The Bhagavad Gita's Message for the Modern World". He remarks that this sacred book shows the way to the conquest of the lower self by the Higher Self, and that world peace cannot be achieved until individuals themselves achieve this inner conquest. . . . Professor Ramesh Mazumdar describes the different religious sects which flourish in Java.

PSYCHIC NEWS (April). The reproduction of an amazing photograph, taken during a seance by means of the new infra-red ray process, reveals a trumpet floating in mid-air apparently defying the law of gravity. . . . Rev. Colin Livingston, a minister of the Scottish Congregational Church, has resigned his charge in order to work for Spiritualism. . . . Estelle Stead writes reminiscently of the late Alfred Vout Peters' association with her father, W. T. Stead, and of Peters' amazing public demonstrations on the Spiritualist platforms.

PSYCHIC SCIENCE (April Quarter). A series of sittings with Mrs. Hester Dowden, the medium, is fully reported. Numerous questions were answered by her control, whose name was given as Johannes, and who stated that he was born in Athens in 200 B.C. . . . Four recently discovered photographs are reproduced. They were taken by Sir William Crookes and show clearly the materialized spirit-form of "Katie King". . . . Dr. Nandor Fodor contributes "The Problem



of Human Levitation". He gives a large number of historical cases of levitation by European saints.

ROSIKRUCIAN DIGEST (April). Emperor asks whether the theory of the fourth dimension explains the existence of an intangible and invisible world, and answers that it does do so. . . . That Sir Francis Bacon was an Emperor of the Rosicrucian Order, and in that capacity produced a number of writings which have been kept secret is maintained by a contributor.

RALLY (April). "A change of attitude towards the untoward circumstances of life may make all the difference between sheer torture and comparative tranquillity," writes the editor in an eloquent plea for non-resentment in life. . . .

SHRINE OF WISDOM (Spring Quarter). Chapter four of "The Celestial Hierarchies" by Dionysius the Areopagite, is printed in this issue. . . . The editors translate Simplicius' *Commentary on the "Enchiridion" of Epictetus*. "If God cares for the whole universe," says this ancient writer, "He must necessarily also provide for its parts." This is the reply to "those who realize the Divine pre-eminence but belittle human affairs and think them unworthy of Divine Providence". The translation is worthy of a wide circulation.

THEOSOPHICAL PATH (April Quarter). Dr. de Purucker contributes "Esoteric Teachings about Human and Animal Evolution". He explains why the early Root-Races of humanity left no geological record in the rocks. They could not do so because they were too ethereal to make an impression when their bodies died and were cast off. . . . "Is Religion an Opiate?" asks Dr. H. T. Edge. He replies that true religion elevates mankind and increases its wisdom, but hidebound, repressive, blindly formalistic religion has a reverse effect. . . .

THEOSOPHICAL NEWS AND NOTES (April). An obituary notice of Charles Webster Leadbeater by Josephine Ransom gives a rather one-sided account of the various controversies which arose within the T.S. through Bishop Leadbeater's ideas and activities. . . . C. Jinarajadasa writes: "We shall not really be civilized till the absolute equality of woman and man is recognized. The attitude of men towards women is radically defective. I can think of no proper ordering of our culture till woman takes her place by the side of man as his equal, comrade, helper too."

THEOSOPHY (April). A contributor suggests that the present world turmoil was foreseen and foretold by H. P. Blavatsky and the Masters of Wisdom. He quotes two paragraphs from *Isis Unveiled* to prove that. . . . Another article predicts that socialism will eventually be tried in Europe but will fail,



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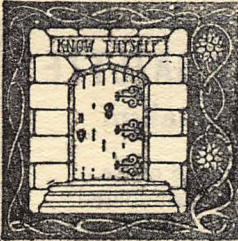
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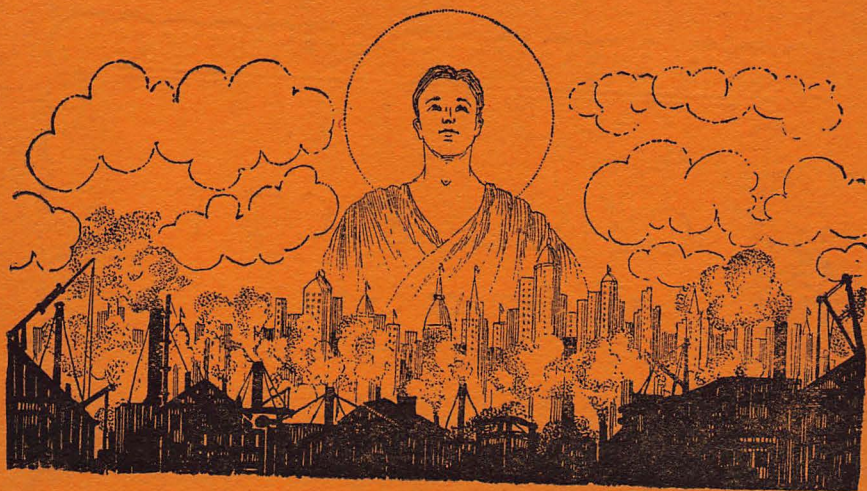
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