

# THE OCCULT REVIEW

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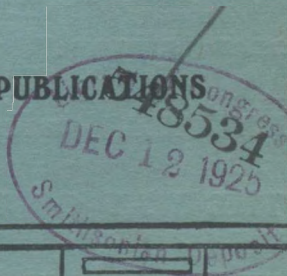
A ROSICRUCIAN VIEW OF INITIATION  
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to a much more unusual gift—the power of creating dramatic situations. *Palamon and Arcite* is not a play for the study only; with a little judicious cutting it should act well, and its story of the love of two Theban princes for the same Amazon maid should make an appeal to modern audiences on account of its human interest, quite apart from the picturesque setting. It is to be feared, however, that modern producers are very shy of “poetic drama” in any shape or form, and Mr. Williams may have to be content with readers instead of eye-witnesses for his play.

There is nothing “classic” about Mr. Inman’s *Shadows of Men*. His poems are highly modern, both in matter and manner. They have force and vigour, but beauty is harder to find. Hear this from “The Song of the Ego” :—

“ Out of the day, out of the night, let me  
And my renown, with vivid blazonry,  
Gouge crimson fame-ciphers against the sky  
Of age-old commonplace and trivial,  
So that the universe and all may gaze  
And not forget—ever ! ”

This poet is an American, and writes of “The Subway Motorman,” “The Elevator Man,” “A Certain Exclusive Department Store,” “The Pennsylvania Station,” and similar themes. His lines on “These United States” are a study in full-stops :—

“ Discovery. A continent, vast, north  
And south. Conquest. Aztec. Inca. Gold. Gold.  
Pope’s Bull. Spaniard and Portugal. Conquest.”

And so on. He is smart and observant and clever, and sometimes poignantly satirical, as in “The Widow,” but it cannot be denied that these pages contain more verse than poetry.

E. M. M.

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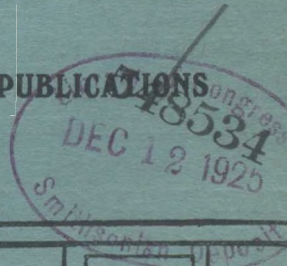
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# THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

*"Nullius addictus jurare in verba magistri"*

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## NOTES OF THE MONTH

UNREST! This one word, perhaps, sums up the salient characteristic of the present time. In every direction we find ferment and excitability. Everywhere the impression is gaining hold that some great and startling event is pending. Astrologers predict gigantic upheavals that shall result in world-catastrophes and decimate humanity; spiritualistic mediums are becoming channels for the reception of prophecies of some dire misfortune that is to overtake mankind; and sincere but simple folk of the religious type live in expectation of the approaching end of the world. On the other hand, occultists of various schools are looking forward to a great spiritual outpouring, some anticipating a general quickening of the spirit of mankind from the inner planes, others being firmly convinced that this outpouring will take the form of an overshadowing of one who shall become a channel for the inspiration of a great spiritual Teacher, the Lord of Love,

SHADOWS  
OF COMING  
EVENTS?



Himself. In certain quarters the possibility is seriously entertained that this overshadowing may take place through a female form, and I am myself aware of a case where a child is being trained with all the fostering care born of this great hope. Meanwhile, active preparations are being made by the venerable President of the Theosophical Society in anticipation of the almost immediate overshadowing of a young Hindu—an end towards which she has been unswervingly devoting her energies for a number of years past, regardless of public incredulity and sometimes scorn.

Personally I cannot help thinking that the restlessness now universally observable is due to an unwonted pressure to which the race is being subjected from the inner planes at the present time. This would adequately explain the abnormal stimulation of both the constructive and destructive forces now everywhere at work. There can be no great spiritual effort without a certain reactive stimulation of opposing agencies. To my mind it seems reasonable to believe that there should be an occult connection between these two widely divergent lines of prophecy, and that a great manifestation of spiritual force might very well be ushered in by some world-disaster calculated to "stagger humanity." However, come weal, come woe, it is not so much the event itself as our attitude towards it that is of importance. Even a great calamity may be made the means of arousing the soul from its lethargy, and opening its eyes to the Light within. In fact, nowhere so much as in great crises of affliction are the nobler attributes of humanity called forth. To realize the

A SECOND  
ADVENT? truth of this we have only to look back over the terrible chapters of war which we have lately closed. It is, however, our attitude towards the apparently less significant things of life that has the greatest influence on our spiritual welfare. As students of occultism, for instance, we may be disposed to admit theoretically that as Krishna and Jesus in the past were foci for special outpourings of the Spirit, so may spiritual manifestations of a similar character be possible to-day, or in the future. When a definite assertion is put forward that such a manifestation is again about to take place, the man-in-the-street may be forgiven for dismissing it with a smile of tolerant incredulity. As occultists, however, we cannot regard the matter as one of anything but of vital importance. If we are prepared to follow Truth at all costs, it becomes necessary to divest ourselves ruthlessly of all prejudices and predispositions, and to calmly await further



developments. Let us not close the door beforehand, because, forsooth, Smith is connected with the movement, and we heartily detest him ; or because we have an aversion to the indiscriminating zeal of some of the people who have espoused the cause ; or because the trend of events appears to cut against our most fondly cherished hopes ; or because we have our own ideas as to the possibility or otherwise of such an occurrence in the present day.

We would earnestly counsel all who feel called upon to take sides on this question to beware of forming premature conclusions, and when sufficient material is available to give it calm consideration and analysis without undue heat or rancour. Tolerance for those who differ from us in opinion should be one of the hall-marks of the occultist. The OCCULT REVIEW is the organ of no party, and expressions of opinion from widely differing standpoints have ever been welcomed. Any influence that it may have has always been used and will continue to be used towards softening the asperities of controversy, and towards encouraging the dispassionate search for truth. Truth is in essence One, however varied may be its aspects, and it should be equally welcome whether coming through spiritualistic, theosophical, anthroposophical, rosicrucian, or any other channel.

The theosophist or occultist rather more than most people should be ready to admit the truth of the statement that God has never been without His witnesses. Throughout the ages His Teachers have come forth to guide and counsel human kind. Though differing in detail with the times, the Message has always been fundamentally the same : that men are essentially sons of God, and that the goal of human evolution is a realization of that hidden divinity. Mrs. St. Clair Stobart has collected together in one volume over twenty sketches of the life and teaching of these great torchbearers of the Spirit. Freely admitting her indebtedness to Schuré's *Great Initiates*,\* and other works of a kindred nature, her chief concern, she points out, is not so much with the verification of facts, which she is content to leave in more competent hands, as the putting on record of deductions which may be drawn from them. One remarkable parallel which she emphasizes, and which, though familiar to many, is well worth repetition, is that between the life and teaching of Krishna and the Christ.

TORCH-  
BEARERS  
OF THE  
SPIRIT.

\* London : Rider & Co., 10s. 6d. net.



Krishna, like Christ, was born of a Virgin, suffered temptation, and underwent transfiguration; first taught his disciples on a mountain and was responsible for a miraculous draught of fishes; while his friendship with the "fallen" was another characteristic shared with the Christ. "Once (our author relates) when a woman, a harlot, was kissing Krishna's feet with her tears, the Rajahs asked him why he allowed such a woman to insult him, to which he replied: 'Leave her alone; she knows better than you; she has faith and love; she is saved by these.'"

Krishna's teaching, of course, that the Kingdom of Heaven is within us; that we should return good for evil, and show charity to all; that the humble of heart is beloved of God, and needs nothing else, are quite in parallel with those of the Christ. There is much to be said, in fact, for the claim of the theosophist, that both were manifestations of the same Lord of Love.

Mrs. St. Clair Stobart has a pertinent observation to make in connection with the teaching of Buddha, Pythagoras, and their predecessors, from whom "we twentieth-century Westerners have much to learn. Our attempts at psycho-analysis, for instance, seem pitiable indeed when compared with the system of psychology of the Buddhists."

And it is interesting to note (she continues) that for the Buddha the higher powers of the mind were the spiritual, whilst the lower were said to be the intellectual and the psychic. These latter included clairvoyance, called telepathy of sight; clairaudience, called the power of the celestial ear; thought-reading; insight into past history; psychometry; remembrance of previous existences; and all the usual mediumistic faculties.

*And this view of the inferior value of psychic phenomena as compared with the attainment of higher spiritual wisdom will be endorsed by all serious-minded students of psychic science.*

With the sentence we have italicized we cordially agree. Now in face of this avowal of the greater importance of the spiritual as compared with the psychic world, it is strange to find our author endeavouring—in our opinion without much success—to justify the contention that "psychic phenomena have been the inspiration of every great Religious Teacher." The phrase, "the psychic faculty," is used, as a matter of fact, to cover every conceivable state of superphysical consciousness, from the spiritual downwards. In commenting on the life of St. Theresa, for example, she remarks that:—

In order to succeed as a leader in the realm of religion, a rare combination of qualities is required—a combination, namely, of morality, spirituality, will, and intellect, plus *the psychic faculty*. Those who have morality alone remain philanthropists; those who have spirituality alone



remain monks and hermits ; those with will power alone remain Napoleons in the various spheres of work ; those who have intellect alone remain scientists ; whilst those who have psychic power alone remain mediums. . . . Only those who combine with morality, spirituality, will, and intellect the great gift of superconsciousness, of a *cosmic consciousness* which enables them to penetrate a higher plane of thought, become religious geniuses, saints, prophets, reformers, and founders of religion.

After being told that it is the "psychic faculty" which distinguishes the religious genius, we later learn that the hall-mark of the religious leader is "cosmic consciousness"! The juxtaposition of the two phrases merely makes confusion worse confounded. Cosmic consciousness is concerned with the spiritual world, while the psychic consciousness has reference only to the

astral or lower mental planes. And why, in view of the various psychic faculties known to the modern researcher, make constant use of the phrase "*the psychic faculty*" as though there were only one?

INCONSISTENT TERMINOLOGY.

We have to thank Mrs. St. Clair Stobart, however, for a really interesting sketch of the life and teaching of some twenty of the world's greatest spiritual teachers, but we feel that we must take exception to her choice of title for her book—*Torchbearers of Spiritualism*.<sup>\*</sup> Spiritualism as commonly understood is synonymous with mediumship and spirit-control, and we doubt whether, among the many Great Ones she instances, our author can point to a single case of mediumistic control. Of seership she gives many examples, but that is a different matter. The Teachers she mentions were spiritual illuminates. How many spiritualistic mediums have ever attained to spiritual illumination? As a matter of fact, if they do not give up the practice they frequently end by becoming nervous wrecks.

Nor must it be thought that a state of trance is always a sign of mediumship. Trance is generally associated with the Beatific Vision, but it has nothing to do with mediumship. The saints and mystics who have experienced the trance of union come back refreshed and reinvigorated ; the yogi who enters the state of samadhi "goes in a fool and comes out a sage," as Swami Vivikananda puts it. The trance of the medium, on the other hand, leaves him worn and depleted of vitality. He is no wiser after he comes out than before he goes in. St. Theresa, who is given as an example, may have been "clairaudient and constantly admonished by spirit voices," and "gifted with a variety of psychic powers." She may have been "continually

<sup>\*</sup> London : Geo. Allen & Unwin, Ltd., 7s. 6d. net.



liable to trances," but we cannot believe that she ever went "under control"; and to describe her as "a great medium" is hardly correct. The Roman Catholic Church was not entirely unacquainted with what was termed "possession," which would have been regarded as a disgrace, and immediate recourse would have been had to the formula of exorcism.

Whilst admitting that the book is intended to be of a popular character, and meant to interest the general reader, I am bound to say that to my mind a greater uniformity in the use of terms is distinctly desirable. To say, for example, that the great teachers, saints and prophets became inspired "because their psychic faculty put them in touch with the spirit-world" conveys no meaning. As mentioned above, there is no indication of what is meant by "the psychic faculty," nor what is to be understood by the term "the spirit-world." From the context I should judge that "the spiritual world" is intended, although

SPIRITUAL  
 V. PSYCHIC  
 POWERS.

this is not quite clear; for it is stated that the great Teachers derived their authority from "personal psychic experience." Might I suggest that the power of any divine message lies in its *spiritual* authenticity, rather than in its psychic origin? Similarly, when Swedenborg is characterized as "a giant amongst mediums" I can only take it that "mediumship" and "seership" are used as interchangeable terms. Swedenborg, according to our author's own showing, claimed that "the Lord daily opened the eyes of his soul, to see *in perfect wakefulness* what was going on in the other world and to converse, *wide awake*, with angels and spirits." There is no suggestion here of mediumship or going under control.

I am sorry to have to make these criticisms of an interesting and informative book, especially as I have myself fallen short in regard to this matter of definition. Much controversy and misunderstanding would be avoided could we only agree upon our use of terms. As will be seen in the Correspondence columns of this issue, Sir Arthur Conan Doyle takes me to task for regarding spiritualism as a branch of psychic science rather than as a religion. As a matter of fact, I have always in my own mind limited spiritualism to the various phenomena usually associated with the séance room. Religion I have always regarded as that interior act of the soul whereby it places itself in the presence of God and worships Him "in spirit and in truth." With these definitions in mind, it is hardly remarkable that I failed to see any connection between religion and spiritualism; and in the



circumstances, I feel that I was quite justified in making the statement to which exception was taken by Sir Arthur. The scope of both terms needs to be greatly widened before "religion" and "spiritualism" as above defined could embrace each other.

SPIRITUAL-  
ISM AND  
RELIGION.

It is obvious at any rate that Sir Arthur has extended the term "spiritualism" to include much more than the phenomena of mediumship. And while the proclamation of the glad tidings of the certainty of human survival may bring solace to many thousands, it does not necessarily involve any question of that self-surrender to God which is the keynote of all true religion. Survival of the human personality after death does not imply spirituality. The black-magician may have conquered the three lower worlds: the physical, astral and lower mental, but he knows not the life of the Spirit. To adduce the large attendance at the recent Spiritualist Congress, and to cite the number of spiritualistic "Churches" in existence at the present time, proves nothing more than the extent of the interest on the part of the general public in the question of an after-life. The orthodox Church in general is opposed to spiritualism, although spiritualism, far from being an enemy of the Church, might become one of its most powerful allies. I cannot, however, concede that spiritualism is a religion in itself.

An interesting discovery claimed by Professor Cazzamali, of Madrid, is reported in a recent issue of the *Radio Supplement*, issued by the British Broadcasting Company. With a view to ascertaining whether the human body emits radiation, the Professor placed the subjects of his experiments in a metallicity screened room near a radio receiving set and a frame aerial. One of his best subjects was an Italian lady clairvoyant. Professor Cazzamali discovered that when she was

HUMAN  
RADIATION  
SCIENTIFI-  
CALLY  
DETECTED.

hypnotized "noises similar to radio telephony signals" could be detected in the headphones. These noises ceased when the subject awoke, and returned when she was hypnotized again. "The signals were very clear, and could not be confused with those which might have been given by the accumulators or batteries used to work the wireless sets." Attention is also drawn to the fact that the patients themselves were kept in complete ignorance of the nature of the investigations which were being carried out. It was observed that as the hypnotic trance of the subject was intensified, "whistling and modulated notes could be heard,



similar to those produced by a muted violin, or soft like those of a 'cello." Each time the patients returned to the normal condition these noises ceased. The Professor is convinced that the psychic conditions of the subjects produce electro-magnetic emanations.

Thus, thanks to the electronic theory of matter, the frontiers of physical science are steadily advancing into the domain of the Unseen. Occultists have long since been convinced of the existence of the etheric body and its electro-magnetic radiations; and medical science, perhaps the most conservative of all, is slowly being forced to consider the possibility of the seat of physical disease being located in the etheric rather than in the dense physical form. Attention is being directed along these lines just now by the controversy over the Abrams' method of diagnosis and treatment. Sir James Barr, C.B.E., D.L., F.R.S.E., champions the Abrams' system in an excellent review of the whole of this much-discussed subject entitled *Abrams' Method of Diagnosis and Treatment*.\* Dr. Abrams' theory was that etheric radiations from dried human blood, which he claimed "varied in vibration-characteristics according to whether the blood was healthy or diseased," could be appreciated by their effects on a human "detector," and thus be used as a basis for diagnosis and treatment. It was also assumed that a mechanically-induced radiation capable of neutralizing the physiological disturbances induced by the diseased blood would, if applied to the patient from whom the blood was taken, cure his disease. It is claimed that empirically this proved to be the case, and much of the controversy surrounding the subject is due to the absence of any theory fully adequate to cover the ground. By means of an instrument termed an "oscilloclast," the torso of either the subject or a human "detector" is subjected to magnetically induced impulses of varying frequency according to the nature of the disease which it is desired to cure. In the chapter devoted to "A Reply to Unfavourable Criticisms" it is regarded as proven (1) that the dried blood can *in some way* produce physiological disturbances in a subject, so that general conceptions may be formed as to the diseased state of the patient to whom the blood belongs, and these may be utilized as guides to treatment; (2) that the oscilloclast can *in some way* neutralize the physiological disturbances produced on the subject; and (3) that the treatment by the oscilloclast is on the whole very successful. It is, however, admitted, on

THE  
ABRAMS'  
METHOD.

\* London: W. Heinemann, Ltd., 5s. net.



the other hand, that neither the nature of the radiation from the blood, nor the manner in which the energy from the oscillo-clast acts upon the diseased conditions, is satisfactorily established.

It would seem that in view of the function of the spleen in the appropriation and distribution of vital prana throughout the etheric system, an excellent opportunity is presented for some physicist with an occult bent to investigate the effect of etheric vibrations of varying frequencies upon the physiological system, and thus help to establish the electronic method upon a scientific basis. As it is, Sir James Barr is driven to make some rather scathing allusions to medical prejudice and conservatism, and to address an earnest appeal to the younger and more enterprising members of the profession to take up work in this promising field. Certainly the seventy-odd reports of cases treated by doctors who have employed the original Abrams' instruments for diagnosis and treatment make impressive reading, including as they do cases of malignant growths, tuberculosis, heart disease, locomotor-ataxia, goitre, and various other ailments.

As a further evidence of the widespread interest manifested at the present time by the general public in " Things that Matter "—to make use of the title of the intensely interesting debate between Sir Oliver Lodge and Dame Henrietta Barnett recently broadcasted from 2LO—the *Weekly Dispatch* (London, Eng.) has just commenced a series of articles by representatives of various spheres of activity, such as the Church, Literature, Law, Politics, and Science, on the subject of the after-life. The name of Miss Maude Royden, the famous writer and preacher, appears as one of the contributors to the series, along with those of no less than five Bishops, in the section representing Religion. In the domain

of Literature, the views of such widely divergent mental types as Mr. Israel Zangwill and Mr. G. K. Chesterton will be included. Law will be represented by Judge Parry and the well-known London magistrate, Mr. J. A. R. Cairns. The Secretary of the International Miners' Federation, Mr. Frank Hodges, together with Mr. Clynes, the Labour M.P., and Mr. Ian Macpherson, late Under-Secretary of State for War, will be the representatives of the political world; while Dr. Mary Scharlieb and Professor Leonard Hill will give their views on this momentous subject as representatives of Science.

To some of us the views of the other fellow on such matters, involving as they do the element of personal self-revelation, make

AN INTER-  
ESTING  
NEWSPAPER  
SERIES.



a specially intense appeal. The famous novelist, Mr. Max Pemberton, is responsible for the first article of the series, and the gist of his opinion may be found in his concluding remarks:—

For myself, apart from all questions of creeds and dogmas, the natural religion of my youth remains. I believe that man is immortal because he can conceive of immortality. I believe in the voice which in the silent hours bids me hope that death is not the end of all things. . . . Of the conventional heaven, with harps and crowns; of a hell which is the invention of minds diseased, I know nothing nor desire any knowledge. Rather would I turn for a thought to a pagan age and say with Cicero: "There is, I know not how, in the minds of men a certain presage, as it were, of a future existence, and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls."

Apart from the evidence of psychical research, which no earnest seeker can afford to ignore, this intuitive assurance of immortality becomes part and parcel of the mystical consciousness. It is, indeed, a prerequisite; for how may that which is mortal hope to sense the presence of the divine? How can that which is merely of the earth conceive of that which is immortal?

Three awards of £100 each are offered for the best letters on this subject received from readers: one for the best letter received from a spiritualist; one for the best communication from a layman; and one for the best from a clergyman. In view of the tremendous interest created by the series of articles on similar lines which appeared in the *Sunday Express* (London, Eng.), and now combined in one volume and published at 2s. 6d. by Messrs. Hutchinson & Co. under the title *My Religion*, there is little doubt that many readers of the OCCULT REVIEW will be glad to know of this important series now running in the well-known London weekly newspaper.

HARRY J. STRUTTON.



# MYSTICISM, THE BASIS OF WORLD-UNITY

BY G. BASEDEN BUTT, Author of "Modern Psychism"

## I

THE desire for a world-religion is one of the deep and universal instincts. It is this fundamental desire which causes missionary zeal, awakening in people of earnestness and conviction the determination to lead others to their own point of view. It lies behind the ideals of Catholic Christianity. The beautiful vision of a Catholic Church which shall be Holy and One reflects the religious mind groping for the world-religion; and behind the perverted ambitions and criminal policies of Imperialists and politicians dreaming of World Domination lies this same fundamental desire, that there shall be One Flock and One Shepherd.

The fiendish bigotry which sent heretics to torture and the stake, and which maintained the unity of the Church by means of thumb-screw and rack, when argument and creed proved ineffectual, must also be written down as mistaken service to the World-Religion. Mediæval Catholicism was an attempt to found the unity of the saints on force, to compel by physical violence that free assent of intellect to truth which can never be won by any other means than logical and comprehensive reasoning from sound and comprehensive premise.

And when, as was inevitable, this attempt to coerce unity encountered failure, it seemed for a time that the trend of the freed human mind was invariably towards sectarianism and division. Wherever freedom of thought has prevailed, there new opinions have been formulated, fresh interpretations of life and destiny have been conceived. Cults and sects, philosophies and fads have increased and multiplied until religions are now as numerous, and as frail, as the grass of the field. It goes without saying that these movements are founded on partial knowledge, often on pitiably minute fragments of other and rejected systems, mighty and magnificent in their day, but sadly disintegrated by modern criticism.



## II

The apparent futility of human opinion suggests the desirability of suspending judgment. "I do not know, and, after all, it does not matter," is frequently the attitude of middle-aged persons to the fundamental problems of existence. And there are some who think they show the scientific or philosophic spirit if they contrive to have no convictions. Is it possible for such impartiality or indifference always to be maintained? Is it possible always to suspend judgment? Such an attitude of mind is certainly advisable in regard to many concrete scientific questions, and may even be possible for a time on the great question of the meaning of life, or the existence and nature of God. But it is only possible for a time. Sooner or later decision has to be made. The thinker has to make up his mind. He must join one side or the other. Every day and hour of our existence the problem of life's meaning presses for solution. The cry of the poor demands its justification, enigmas of suffering and injustice confront whomsoever possesses optimistic faith. The urgency of these problems forces us, sooner or later, and perhaps, in the end, unconsciously, to make decision.

Shunning the problem, abandoning inquiry and suspending judgment lead too often to pessimism.

No matter how persistently we remain neutral, eschewing party, a party must receive us in the end.

Shun the sects; but beware lest, in the shunning, new sects be created. Man cannot live, save he acquire opinions.

## III

There is only one alternative to faith or suspended judgment, and that alternative amounts to suicide. The multitude of conflicting opinions, the irreconcilable hostility of sectarian prejudice, the wide disparity existing between the views even of enlightened and distinguished thinkers,—facts such as these suggest the possibility that Truth in its essence may be unknown and unknowable. It is then assumed that Truth is unknowable, because non-existent; it is a phantasy of human imagination, an illusion of the human mind. Truth is not. All that exists is the physical universe. Expediency, therefore, is the only rational morality, and comfort the only sane ideal.

Yet that Truth should not be, or that it should lie beyond the apprehension of the human intellect, is unthinkable. Life itself is built upon the dual basis of Truth and Morality; and to deny



these is to ignore the foundation of existence, and to cloud the source of life whence the intellect derives illumination. Denial of truth and morality is equivalent to self-annihilation. It is the withdrawal of light and life from mind and spirit. Every action is an assumption of morality, and every thought an assumption of truth. The man who declares "There is no truth," or "Truth is unknowable," believes that very statement to be the truth. It cannot be. The contradiction in logic is self-evident and irreconcilable. If it were true that there is no truth, the mind of man would be incapable of grasping the fact; it would be capable of no thought whatever. Mind would not exist. Man himself would not exist. The material universe—glittering with its myriad stars and suns and planets, magnificent in the unerring procession of cosmic law, would not exist. For the physical universe is a garment, a visible expression of truth; and reason is part of the law and order whereby truth operates.

## IV

As with Truth, so also with morality. It is impossible to eradicate the ideas of right and wrong from the human mind, without annihilating personality. The utmost it is possible to achieve is to implant in the mind the idea that nothing is wrong, and therefore anything and everything is right. But this, although a ghastly travesty of truth, is still an idea of morality. There are signs not wanting that in this twentieth century there exist many who, under the impression that they have escaped from old and foolish ideas of right and wrong into a philosophical freedom which is beyond good and evil, and a practical licence beyond the claims of conscientiousness, have adopted for their own this pernicious idea of conduct. Yet a moral code it remains, though a bad one.

It is clear, therefore, that since Truth and Morality are inseparable from human life and thought, they exist and are knowable. Since we exist, and are thinking beings, so also exist Morality and Truth.

## V

Moreover, fission of the sects notwithstanding, Truth must be not multiform but One. This cannot mean that there is only one true religion, all the others being false, for that would imply injustice in the realms of thought. The row of orators at the Marble Arch in Hyde Park, London, while preaching opposite systems of religion and of politics, have one characteristic in



common : each and every orator believes that what he is saying is the truth. He believes himself to be correct in his facts and sound in the inferences which he draws therefrom. His earnest endeavours to make converts arise from his conviction that everyone who does not think as he does, is wrong. If, in actual fact, it should happen that one among that crowd were indeed the exclusive possessor of the whole truth, a fundamental injustice is suffered by the others, who are equally sincere, equally earnest in missionary labours, and have taxed their intellects to the utmost in the search for truth, exactly as had the man who was more fortunate in finding. Such capricious injustice is unthinkable. For if truth were the exclusive possession of a sect, or any religious body, that truth ought to be clearly discernible to all, and of such a nature as to reveal plainly the falsity of the errors which compete with it. Yet it is well known that what appeals to the learned rarely appeals to the ignorant, and, of course, the converse is even more noticeable. At the same time, disagreement is often most conspicuous and extreme among people of intellect and knowledge.

## VI

Arguments which refer to differences between sects and cults apply with equal force to differences between the great religious systems of the world. That Christianity should be exclusively true, and Buddhism, Hinduism, Zoroastrianism and the other great faiths, with their many millions of adherents, consistently false, is an unthinkable injustice. Even Christians recognize this fact, since they sometimes admit that the various "pagan" faiths are not without their measure of truth "so far as they go," though pride of place is claimed for Christianity. But supposing it were a fact, for example, that Christianity were exclusively true and the other great religions entirely false, the possibility of Christianizing the whole world and of wiping out the other great faiths would still remain the wildest and most impracticable of dreams. It is said that religions die hard ; that ridicule and even the demonstration of inherent absurdity cannot kill a religion. It is even asserted that no religion known to history has ever entirely disappeared, numbering no adherent on the face of the earth. And if persuasion cannot convert, even less can persecution kill ; for the blood of the martyrs, as is known even by the ignorant, is the seed of the church ; and there is no more certain way to arouse the passion of conviction and start the raging fires of conversion than by the shedding of



the blood of the just. The great religious faiths are so bound up with national and racial qualities that it is as easy for the leopard to change his spots, or for the negro to become white, as for Hindus, Parsees, Buddhists, or Confucians to forsake their faiths. Excessive missionary labours find their nemesis in national revivals such as the great Indian renaissance taking place to-day, with Hindu and Buddhist universities springing up everywhere, and the ancient faiths being proclaimed anew and with renewed conviction.

Even if the complete suppression or attrition of these religions were possible, it would still be undesirable. The ancient faiths of the East have their literature, art and philosophy; they have wonderful scriptures embodying profound psychology, exalted speculation, esoteric knowledge; they have sublimity far greater than the superficial West appreciates, and art superior to our own. And therefore, in Christianizing the world, the influence of a vast literature and an age-long tradition must be overcome; a culture which measures millennia as we measure centuries must be destroyed; and all the thought of the past, and the treasures of literature in which that thought is enshrined, must be forgotten—obviously, an impossible task. For even if the ignorant classes of the East, thoughtless and often exploited by Western industrialism, were converted to Christianity, the influence of that literature would still always remain a vital force. Wherever the spirit is free to make independent inquiry; wherever the self-reliant mind sets forth with determination in the quest of truth; wherever broadmindedness is encouraged and intellectual speculation esteemed; wherever welcome is given to all sincere philosophy, there the great Eastern literature shall be recognized and lauded, making converts not through force but through inherent superiority.

## VII

It is therefore useless to expect any one religion to conquer all the others, and unity, if it is to be achieved at all, must be achieved by reconciliation. What we have to look for is the higher synthesis which will be the world-religion. The great religions of the world, and the little sects and cults of which great religions are composed, or by which they are attended, must be regarded not as mutually exclusive rivals, but as pillars in the temple of Truth. All are necessary. Without any one of them the great building would be incomplete, and the whole edifice in danger of collapse. But the unifying principle, which is the



roof overarching the pillars, has yet to be discerned by men who, accustomed to little-distance prospects and the habit of downward gazing, have not yet raised their eyes aloft.

The fact that truth is like a many-sided jewel, and that the great religions of the world, though differing in externals, have much in common and much that is complementary, has been adequately emphasized elsewhere. Religions differ because they are designed to meet the especial needs of a particular people at a certain stage of development, and for the same reason—though fundamentally in harmony—they emphasize different aspects or fragments of truth. Thus Zoroastrianism is pre-eminently the religion of purity, though purity is inculcated by almost all faiths. Buddhism, on the other hand, stresses the importance of spiritual knowledge; Hinduism proclaims the immanence of God and the brotherhood of man; while Christianity proclaims the absolute value of the individual. Thus there is nothing necessarily inharmonious between these great systems, and much, even in regard to fundamental doctrine, that is their common glory. That they are capable of unity in a great world-wide system of mutual toleration and comprehension is also certain.

#### VIII

We have seen that the tendency of the human mind at a certain stage of its development is towards disagreements and fission. As man emerges from the darkness of ignorance into knowledge of concrete facts divergency of thought is the inevitable result, firstly, because different facts come under the observation of different individuals, and secondly, because inadequate or mistaken inferences are deduced from the limited number of facts known. But as knowledge increases, differences tend to disappear. And above all, when the spiritual intellect, as distinct from the concrete mind, becomes evolved in man; when he develops the power of mystical experience as well as of mental comprehension, then he passes from the dogma which is nothing more than the memorandum of an experience, to the life of the spirit which is life indeed. Then inharmonious wrangling, and conflict over inessentials, become impossible, for he knows the inner reality of all religions—divine inspiration from the life of God.

There are signs in abundance that, for the present at least, the stage of sectarianism is passing away. Hitherto in the past two thousand years the movement of thought has been towards greater and greater diversity, but to-day there are signs which



indicate that the tide is turning, and that a movement towards unity is commencing. This unity, when it is achieved, will be infinitely superior to the unity which has existed in the past. The unanimity of the Catholic Church, as we have seen, was based on ignorance and force. That unanimity and consequent unity was destroyed by the printing press. Reunion, when it occurs, will be based on knowledge and toleration, and these are being wrought to-day particularly in Christendom by the movement known as "Copec," whereby members of different denominations are enabled to know one another and one another's views, thereby, as a first step towards unity, gaining a clear comprehension of the things that divide. The movement for the reunion of Christendom grows stronger year by year; the ideal of a Church united and unanimous, of a body which shall represent without rent or division the "seamless robe of Christ," is taking hold of the imaginations of greater and greater numbers of Christians, who realize that, before they can hope to convert the world, they must convert themselves—that before they can hope to withstand the assaults of the enemy, the world, they must present a united front to the foe. A united front is only possible and only effectual (in Christian warfare) when there is a united heart.

## IX

Along with this growing tendency towards reunion in Christendom, the possibility of a much greater union of the great faiths of the world in an all-embracing world-religion is also looming nearer. The Theosophical movement, it may be said, has made such a union a possibility in, perhaps, another thousand years, or even sooner; for thought, once it is conceived, moves with marvellous rapidity, leaping from mind to mind and from continent to continent. And this ideal of a universal religion is made more practicable to-day by the changing world-conditions. No longer is religion the servant of nation or state as it was in pagan and mediæval times. Religion, as is recognized to-day by almost every one, should be world-wide in its application, and churches which label themselves as national sin against the Holy Ghost. Undoubtedly the growth of the world-religion will go hand in hand with the growth of internationalism. Only as we learn to regard ourselves as citizens of one country—the world—shall we realize that there is only one Father of all men, though He be worshipped under many names; only one heaven that is



the goal of Humanity, though the Father's house have many mansions.

## X

In particular, it is to the development of mysticism that one may look with confidence for the furtherance of the coming union. Only as man learns Truth on interior planes, as he experiences that contact with the divine which it is beyond the power of words to describe, will the barriers of credal formula be transcended. For the contact of the soul with God leads to the sense of unity which some call cosmic consciousness, others brotherhood, and others, charity. It is the living realization of Fatherhood, with a consequent extension of consciousness, the new birth, the entering of the Path.

When this mystical experience is commonly diffused among men, there will occur a new synthesis of life and thought. In the fullness of time, unity will evolve naturally and be maintained without effort. New peoples shall arise, and with them, new philosophy, new aspiration, and a new religion, wider, profounder, loftier than the old, embracing within the vesture of its philosophy all the children of men and penetrating with its spiritual science into the unseen universe of spirit.



## NEW RESEARCHES IN THE PHYSICAL PHENOMENA OF SPIRITUALISM

BY H. STANLEY REDGROVE, B.Sc., A.I.C.

THE physical phenomena of spiritualism are suspect, and not, let it be said, without justification. No one, for example, who has read the celebrated *Revelations of a Spirit Medium*, of which a facsimile edition, with Notes, Biography, Glossary and Index, was published in 1922 under the joint editorship of Messrs. Harry Price, F.R.N.S., and Eric J. Dingwall, M.A., and noticed in THE OCCULT REVIEW by myself, can fail to be conscious of the great resourcefulness and ingenuity of which fraudulent mediums are capable, and of the high desirability of investigators being fully cognizant of what I might call the tricks of the trade, and of the methods of stage-magic. Phenomena genuinely inexplicable in terms of the known laws of science may take place under conditions falling very far short of test-conditions; but, until the occurrence of such phenomena has been verified under test-conditions, those that occur otherwise will inevitably be looked upon with suspicion.

My own belief, for example, is that the phenomena which were recorded by the late Sir William Crookes were genuine phenomena, and that he was not the dupe of a fraudulent medium, but in spite of the fact that they were carried out in Crookes' own house and laboratory and under conditions at any rate approximating to test conditions, doubt has been cast upon their validity on the grounds that Crookes was not an expert in the methods of trick-magic.

A like objection cannot be urged against Mr. Harry Price, one of the joint editors of the work referred to above, and a book by him, just published, in which he records a number of remarkable phenomena obtained in the presence of a new medium, is therefore of more than little value.\*

The medium in question, who is referred to under the pseudonym of "Stella C.," is described as a normal, healthy girl,

\* *Stella C. : An Account of Some Original Experiments in Psychical Research.* By Harry Price, F.R.N.S. With a Foreword by C. R. Hains, M.A., B.D., F.S.A. 7½ ins. × 4¾ ins., pp. 106 + 16 plates. London: Messrs. Hurst & Blackett Ltd., Paternoster Row, E.C.4. Price 3s. 6d. net.



twenty-three years old, of a quiet and unassuming disposition, reserved in her manner, pleasant in her speech, and very willing and tractable in her endeavours to help the investigators in every way. Her ordinary occupation is that of a hospital nurse and dispenser, and for her services in connection with these researches she received only the remuneration she would have earned at her usual work.

There is a vast amount of evidence to show that white light inhibits the occurrence of the physical phenomena of spiritualism, and it is no use for critics to carp against this fact. Most of the phenomena recorded by Mr. Price were obtained in a room illuminated by a 60-watt ruby lamp—a few occurred in darkness. Many of them are of a character familiar to investigators in this field of research—such as movements (including levitation) of the séance-table, the production of raps, movement of other objects, production of flashes of light and of sounds upon various musical instruments—though even concerning such relatively well-known phenomena, there are certain outstanding points of interest in the present observations. For example, so powerful was the force manifested that one table employed was completely smashed. However, for details as to this and other points of interest Mr. Price's book itself must be consulted.

Two highly important observations must not, however, be passed over without notice. Mr. Price had the foresight to install a Negretti and Zambra self-registering thermometer in the séance-room, which, incidentally, it may be mentioned, was a room next to the editorial offices of *Light*. The thermometer "was fastened against an enclosed oak-beam high up on the wall farthest away from the medium, and not within reach of any member of the circle during sittings. The séance-room was not heated before or during the sittings and . . . scrupulous care was taken in setting the thermometer and recording the readings." The sittings commenced in the morning at times varying from about a quarter to eleven to half past and were usually two or three hours in duration. In the majority of cases *a distinct fall in the temperature was noticed during the sittings*. In some cases the fall was not a considerable one, but in one case it amounted to as much as 20.5 degrees F., and in other cases it varied from 4 to 11.5 degrees. At the finish of each sitting the thermometer always, as would naturally be expected, showed a slight rise. There are several conceivable methods by which an increase in the temperature might have been produced by fraudulent means, but



such means would be absolutely powerless to produce a drop in the temperature under the conditions described, and the fact, therefore, may be taken as duly established, that the production of the physical phenomena of spiritualism are accompanied with a fall in the temperature of the surrounding atmosphere.

As to the explanation of this fact—that is another question. Mr. Price is more concerned with the collecting of accurate knowledge pertaining to the physical phenomena of spiritualism than with theorizing about them; and although to theorize is fascinating and not always fruitless, it cannot be denied that what are emphatically needed in this domain are facts.

The second observation by Mr. Price to which reference must here be made is one which he obtained by means of a special instrument he calls the "Telekinetoscope" and which he designed specially for the purpose. The instrument consists essentially of two parts in electrical connection, one being a ruby lamp and the other a contact-maker. The ruby lamp is fastened on a wooden base and hermetically sealed with a glass cover. The contact-maker is contained at the bottom of a brass cup, around the rim of which a few holes are made. The cup is sealed with a soap-film, which is protected by a glass cover. In these circumstances it is impossible by any known physical means "to make the circuit" without removing the glass cover, breaking the soap-film and pressing the contact-maker. Nevertheless, during one of the sésances with Stella C., the little electric lamp was seen to glow, and the soap film, which was immediately examined, was seen to be intact. This successful experiment appears to indicate the existence of a hitherto unknown force—that is, unknown to orthodox science—which is capable of entering the brass cup through the tiny holes in its rim, and depressing the contact-maker. Unfortunately the conclusion rests upon a single observation. Stella C. was unwilling to continue the experiments after thirteen sittings had been held, but Mr. Price is confident that she will be persuaded to resume the experiments, and it is hoped that further investigations may be carried out with the telekinetoscope. Meantime it would be of interest to experiment with the instrument in the presence of other mediums.

In closing this brief notice of a very important contribution to the literature of what I might call scientific occultism, I should mention that the book contains a long and very interesting foreword by Mr. C. R. Hains, M.A., F.S.A., containing much valuable information and observations thereon. There is one observation of Mr. Hains', however, from which I must dissent. Writing of



the physical phenomena of spiritualism, he says, apropos of the hypothesis that such phenomena are the work of discarnate spirits, "we cannot really think of disembodied spirits engaging in such trivial and unspiritual tasks." I cannot see, on the spiritualist hypothesis of the persistence of personality, why folk, who have all their lives here been engaged in trivial and unspiritual tasks, should not continue the like avocation hereafter. Nor, indeed, is the demonstration of a force hitherto unknown to science—in whatever way this demonstration is made—deserving of the epithet "trivial." On the other hand, there is nothing in the physical phenomena of spiritualism that necessitates our adopting the hypothesis that discarnate entities are at work. For whatever powers may be attributed to discarnate spirits, surely these powers also reside—in the unconscious—in the spirit incarnate in the medium, and, indeed, in each of us. But as I have already indicated, concerning the physical phenomena of spiritualism, at the moment it is the facts that are important rather than the explanations of them. We want facts: more facts. Mr. Price has added richly to our store and is to be congratulated upon a most valuable service towards the advancement of scientific knowledge.



## THE HAUNTED LODGE

### A PERSONAL EXPERIENCE OF THE SUPERPHYSICAL

By CLIFFORD W. GREATOREX, F.Z.S.

SOME time ago I read with the deepest interest Mr. Elliott O'Donnell's remarkable book, *Some Haunted Houses in England and Wales*, and I am well aware that what I am about to relate would seem very commonplace and unattractive if compared with certain of the amazing, not to say horrifying, experiences recorded by that author, who is, I believe, a psychical expert of high standing.

However, fidelity to fact, and not sensationalism, is the first consideration on the part of every seeker after knowledge, and my unpretentious narrative will gain, rather than lose, by its lack of anything approaching to the extraordinary.

In setting down the following account of certain of my own psychic experiences, I have taken only one liberty with literal accuracy—I have altered the names of the places concerned, for reasons which will be appreciated at once. A place that is haunted, or is supposed to be haunted, is not likely to be tenanted for any considerable period of time; and assuredly I would avoid rendering anyone even a slight disservice, though that were done indirectly and quite unwittingly.

To begin my narrative. From March to September, 1919, my wife and I occupied a small Lodge on the estate of Sir John X., near S., in a well-known part of the Midlands.

The Lodge—which, I think, has since been pulled down and an entirely new building reared in its place—stood in a dense coppice, and beyond the coppice, hidden from sight by trees, was an ancient and rambling farmstead. The Lodge itself was old, though I estimated that its age did not exceed some two hundred years or thereabouts. Upon this point, however, I am undecided. At any rate, the place was constructed very substantially, and there was nothing suggestive of the work of the jerrybuilder in any part of its composition. Apart from a certain dampness, which occasional fires dispelled easily enough, the place was all that could be desired by those who delight in



peace and solitude, and, furthermore, it could be made exceedingly comfortable.

Comfortable it was during the period of our tenancy, for we spared no pains in making the place as habitable and as convenient internally as it was picturesque and attractive externally.

At the time of my narrative, I was taking a prolonged holiday, so there was ample opportunity for attending to matters which, ordinarily, are hardly within my sphere.

My wife had lived in a town several miles away prior to our marriage, and she had heard more or less vague rumours to the effect that the neighbourhood of the Lodge was "uncanny," "dangerous," frequented by vagrants, and not a safe place for a woman or a man to walk in alone after nightfall. However, not a word had reached her ears concerning the possibility of the situation being haunted; though on one occasion a casual visitor remarked, laughingly, that if he stayed there at night, he would expect to see a *ghost*! Neither my wife nor I was disposed to give the jest a second thought. Superphysical phenomena did not appeal to us in those days. We found the concerns of our everyday life all-sufficient. We had only recently been married, and life was too full of other interests to have much room to spare for the contemplation of spectres.

None the less, the place was certainly sufficiently remote to have formed a rendezvous for all the disembodied spirits in the county! The coppice, though near the road, was separated from that highway by a tall, dense hedgerow. The nearest railway station was more than three miles away, and half an hour's brisk walking was necessary before one could reach a village.

The coppice itself, though an ideal spot for lovers and dreamers and others who delight in secluded rural retreats, was sombre, and, after nightfall, mysterious. Later, we came to look upon it as sinister; but that was not yet. During the first several weeks of our sojourn we did not notice its eeriness at all; or, at any rate, only very occasionally, and that for but a few fleeting moments. We were newly wedded, and were in Arcady.

Probably one reason why we did not notice the eeriness of the place more than merely casually, until that aspect of the situation was thrust upon our attentions very forcefully, lay in the circumstance that both my wife and I found great pleasure in the study of wild nature, which here surrounded us on every side. We were intensely interested in the lives of the furred and feathered creatures abounding in this lonely spot: in the foxes that prowled in the coppice, even crossing our very threshold; the stoats and



weasels, rabbits, hares and hedgehogs, dormice, shrews and bats, not to mention the owls and jays, the jackdaws and the rooks, the various hawks and the multitudinous finches and other small birds which here enjoyed an undisturbed sanctuary.

Those were days and nights of sheer happiness, of realization of our essential oneness with the great pulsating heart of the Universe. The coppice was to us the forest primeval, and we were as care-free and radiant as Adam and his exquisite Eve could possibly have been. We lived in an atmosphere of romance and beauty and delight. Ours was unlimited leisure. We could do exactly whatever the impulse of the moment, or our slightest inclinations, suggested. Ours was the restoration of Eden—Paradise regained.

But, alas! Where is that Paradise which contains no lurking Serpent?

Our earthly paradise was not to remain exempt from infelicity, after all. Truly, there was no rift in the lute so far as our happiness in each other was concerned. Far from it! The marring element came from the realms of the superphysical; even as did the discordant note in the first of Edens.

We discovered to our dismay that the Lodge was *haunted*.

Perhaps there was no valid reason why we should allow that fact to occasion us so much alarm and disappointment; but, after all, we did not care to spend an interminable succession of nights in a place where, at any moment, for aught we knew to the contrary, there might be manifested superphysical phenomena that, perhaps, would prove to be evilly disposed towards us. We had read, some years before, books dealing with the occult, and knew, in theory, that not *all* spirits are friendly ones!

Now, at this juncture I might remark that both my wife and I, some time before our marriage, had been told by competent and independent judges of temperament and character, that we possessed in some considerable degree the psychic faculty; and that, were we to devote our time and attention to occult subjects, we should probably be able to render some service to the specialists in that domain of science. However, neither of us then wished to study the occult very deeply. We had other and more practical concerns to occupy our thoughts. My wife—then my fiancée—was working hard to save for the time when we should marry, and I had to make my way in the difficult paths of literary achievement.

However, I must not digress.

Well, it so transpired that the room occupied by my wife



and I—which, like all the other rooms, was on the ground floor—possessed a door that could be opened and closed only with very considerable difficulty. This was one of the repairs we had omitted to have attended to. The hinges of this door had slipped out of position, and the heavy timber sagged. Throughout the day, we left the door partially open ; but at night, before retiring to sleep, we invariably closed it. To say that we *lifted* and *pushed* it into position would be to speak with greater exactitude.

After we had lived at the Lodge for about three months, we were visited by my wife's sister and brother, who occupied rooms adjoining our own. Both were sound sleepers, and neither was in any way disposed to be superstitious.

One sultry night in June, when everything was quiet, save for the hooting of the owls and the shrill cries of the bats, mingled with the whirring of innumerable moths amongst the rhododendrons, I was awakened by the sound of something rustling outside our bedroom door.

I waited, and, a few moments later, the door began to shake.

Gently, I awoke my wife. She was sleeping lightly, and was alert in a moment.

Her full, luminous eyes filled with apprehension, and she would have called to her sister, thinking that perhaps that lady was trying to enter our room in quest of matches or a candle (we usually ran short of both these commodities).

However, I motioned to her to be still, and placed a hand over her mouth. We both looked towards the door and waited. The door riveted our attention. We could not look away from it, for it was slowly opening, being lifted, pushed, by some invisible agency without.

After what would be in actuality a few seconds only, but which seemed to us an eternity, the door stood wide open—wider than we had ever succeeded in forcing it—and then there moved across the floor of the darkened room a tall human figure.

It was the figure of a woman, wearing a flowing gown. Not only the gown but the body beneath seemed semi-transparent, diffusing a weird green effulgence that illumined at least half the room. We could not see the face of the ghostly visitor, for that was hidden by the hands. The figure glided, rather than walked, across the open space between the door and the opposite wall.

We were too astonished to utter a sound. More than that, we were terrified, and fear rendered us incapable of moving so much as a finger.

When the uncanny figure reached the wall, it turned, and re-



crossing the floor, disappeared through the open door, which remained widely ajar.

As it moved, the apparition made no sound, neither did it appear to pay the slightest attention to us, for which merciful indifference we were very thankful indeed, when, the spell being broken, we were able to express any comments at all upon the unnerving occurrence.

My little wife sobbed hysterically, and I readily admit that I felt decidedly shaken.

However, action of some kind seemed essential. I stepped out of bed and lighted a candle. "I will go and ask if anyone else has seen it," I said. But my wife would not let me leave her, even for a moment, so we had to postpone all inquiries until the morning. Neither of us slept at all until dawn filled the mystery-laden room with wholesome, longed-for light.

Incidentally, the reader will notice that whereas the ghost moved across the floor without a sound, there was a rustling noise before it actually began to open the door. Upon reflection, I am inclined to attribute the rustling to a mouse, or to mice, which often nibbled the paper in a waste-paper basket standing near by. As soon as the door began to shake, the rustling ceased.

At breakfast, I asked our visitors if either of them had heard the sound of our bedroom door being opened during the night.

"Yes, I did," replied my brother-in-law, looking rather surprised. "What were you doing? I have never heard that door make so much noise before. If it were my house, I would have the joiner in at once."

My wife and I looked at each other, eloquently; but neither of us considered that any useful purpose could be served by divulging our dread secret. I ventured an apology and an explanation. "I'm sorry if you were disturbed," I said, "but—the room was so intolerably stuffy that we couldn't endure having the door closed any longer. As you know, we never open our window very widely because of the poachers."

"Thinking they might poach *you*!" laughed my brother-in-law good-naturedly, "and two nice scared rabbits they'd get, too." Whereupon we all laughed, and the subject was dismissed, after my sister-in-law had declared that her brother must have exaggerated the noise very greatly, because *she* did not hear a sound. "But then, you see," she added, "I was very fast asleep. I nearly always am asleep two minutes after I have lain my head on the pillow."

The next night my wife and I slept in a different room, giving



as the reason for the change that here, as the windows were not so near to the ground, we could enjoy more fresh air. Neither that night, nor for many succeeding nights, were we disturbed by mysterious visitations.

\* \* \* \* \*

During the last week in August, my sister- and brother-in-law came again to see us, and then it was that once more we had experience of the superphysical.

We had spent the day from before noon until about ten o'clock at night lounging about in the coppice and in a gloomy wood on the opposite side of the road. We returned to the Lodge feeling exceedingly tired, having only one dominant idea, and that—to get to bed as expeditiously as possible! Only those who, accustomed for years to very active living, set about deliberately doing nothing at all, and doing it thoroughly, can know how wearying inactivity can become!

That night my sister-in-law slept in the bedroom opposite to the back door, whilst my brother-in-law, being accommodating in spite of his amiable brusqueness, and not wishing to trouble us to prepare another room (we were beginning to pack in readiness for departure in September), occupied a camp bed in the passage.

When the obliging one in the passage was settled, I opened our room door, in order to permit of a free current of air. Besides, we thought that our brother might be rather nervous in a place possessing no fewer than four doors, and having a low window, the fastenings of which were somewhat defective.

Well, my wife and I were soon fast asleep, and assuredly our last thoughts had no connection whatever with matters pertaining to the occult! Therefore, what transpired later was not born of the imagination.

In the passage burned a night-light. For some reason which he did not explain, my brother-in-law preferred not to sleep in the dark; although on the occasion of his previous visit he had been quite impatient when I had suggested, rather persistently, that he should keep a gas-jet burning all night.

When I had slept for about a couple of hours, or a little longer, I awoke with a start. A chilly dread had seized me. I felt as though I were in the presence of some impending calamity.

As I sat up, drawing the clothes over me—for they had slipped almost to the floor—I heard a dull moaning sound, and glanced towards the passage. The light was still burning, filling the place with mysterious shadows. Never before had the passage presented such a sinister appearance!



As I listened, I expected to hear my brother-in-law turn over in his sleep. He was not in very good health at the time, having suffered recently from acute neuralgia.

I could hear my heart throbbing like the dynamo of some great engine. Beads of perspiration broke out all over me.

There was adequate cause for my apprehensiveness.

There, emerging from the deep gloom that enfolded the door of the adjacent bedroom (wherein slept my sister-in-law), was the unmistakable form of a woman. She was clad in a scanty night-gown, through which the outline of her body was clearly visible. One hand was pressed against her breast, and the other was held outstretched straight in front of her.

As she crossed the passage from the one door to the other, unfolding her as in a cloud was the mysterious green light which I had noticed on the occasion already described.

I am certain that she raised the latch of the back door ere, a second later, she passed through.

I was too amazed to speak. Every nerve was in a state of extremest tension. My tongue clave to the roof of my mouth. My whole being was paralysed by the chilling hand of Fear.

I did not awaken my wife. Poor little girl! She had passed through enough on the other dreadful occasion! To have roused her would have been both brutal and unnecessary. She was now, we believed, *enceinte*, and a shock at this juncture might have had very serious consequences.

I continued to listen. I could do no other. Presently, from the coal-shed, just across the little cobbled yard, came the sound of someone chopping wood, quickly—in feverish haste, in fact. Then, a metallic ring, as the chopper was cast aside on the stone floor.

Again came that dreadful moan, followed by a wild, nerve-shattering shriek. After which, silence.

I trust I am not given to profanity; but my pent-up emotions found expression in a single eloquent ejaculation—*God!* I think that, in the circumstances, the exclamation was inevitable. I felt more than ever before that I had come into the presence of an awful and terrifying mystery—or, rather, that an awful and terrifying mystery was to be revealed to me—had been revealed, in part. Surely I had beheld the Living Dead! I had heard the voice of the Dead! O awful revelation!

But, as I have said, after that terrifying shriek, all was silent. The little clock on the mantelshelf struck the hour of one; so



musically, so softly. A mouse squeaked shrilly behind the wainscot. The tension was broken. *Laus Deo!*

Summoning all my courage, I stepped quietly out of bed, entered the passage and looked carefully into the face of my brother-in-law. He did not stir in his sleep.

Hardly knowing what I did, I opened with trembling fingers the door of the other bedroom. My sister-in-law lay sleeping, comfortably nestled amongst the pillows. In an awed whisper I spoke her name. She was too soundly asleep to hear.

Shaking in every limb—the reaction had begun—I climbed back into bed; but sleep had left me.

In the morning I rose early and went out into the fields. How refreshing, how unutterably wholesome and how comforting was the pure air of the morning, the warbling of the birds, and the sweet, clean breath of the breeze after the horrors I had endured in the night!

When I went in to breakfast, my wife, who was up before the others, detected at once that something was amiss, though I did my best to hide the signs of my uneasiness.

Intuitively she divined the cause. "Have you seen another ghost?" she asked me, in a whisper.

I admitted that her surmise was correct, and because she pressed me, described in detail all that I had seen and heard.

Later in the day I inquired if our visitors had been disturbed in the night. They replied in the negative. "Look here," said my genial brother-in-law, "you are getting nervy. It's time you started work again. Lounging about doesn't suit you." Though I laughed—I am afraid half-heartedly—I agreed most sincerely that it was time that our holiday at the lonely Lodge was brought to a close.

That very afternoon, I proposed that we should all take a trip to R—, the nearest town, and there we stayed at a delightful up-to-date hotel. Not another night did we spend in the Lodge. A fortnight later my wife and I left the district, moving to our present home, which, being a newly-built dwelling-house, and having no uncanny associations, has sheltered us ever since.

Before leaving the neighbourhood of the Lodge, however, I made inquiries from a certain old and respected inhabitant of the nearest village. Reluctantly at first, but rather less so when he knew that we were quitting the vicinity, he told me that he had long known that the Lodge was haunted—at any rate, it was said to be haunted. Furthermore, it appears that, many years ago, a young woman had been outraged in the very coppice where



stood the Lodge, and then, overcome with shame, and filled with fear because of what her fiancé might say—he seems to have been a worthless sort of fellow, else he would have had for the unhappy girl nothing but consoling pity!—she had returned, half-demented, to the Lodge, where she lived with an aged aunt. Then, having chopped some sticks to light a fire, as a last service to her worthy relative, she had gone into the coal-shed and deliberately *taken poison*.

I cannot vouch for the authenticity of the report, for my informant was a very old man, and the alleged happenings were stated to have transpired in the early youth of his father. None the less, I can vouch for the literal accuracy of what I have set down concerning the superphysical manifestations that were witnessed, once by my wife and myself together, and on the other occasion by myself alone.

I suppose that this particular case would be catalogued scientifically as follows:

*Technical form of apparition*: Phantasm of the dead.

*Source of authenticity*: Personal experience of the narrator.

*Cause of haunting*: Outrage and consequent suicide.

I have had some other experiences of the superphysical; but I cannot stay to deal with them now.



## THE ORDEALS OF OCCULTISM

By A. BUCKLAND-PLUMMER

THE constantly increasing interest in things spiritual, psychic and mental is making it abundantly evident that a greater number of people than ever are seriously inquiring into the meaning of life—whether the human soul is headed for a definite and ascertainable goal, and if such a goal exists, how it may be reached. This natural aspiration inevitably causes many sincere aspirants to clutch at weak straws, to turn to many illusory paths, which lead to disaster and despair.

And yet we are persuaded from experience that it is possible for every one who is sincere to find a perfectly satisfactory answer to the perplexities of life, to attain according to the full measure of their capacities, and reach a state of serenity and freedom peculiar to their own nature. And all this may be accomplished without identification with any sect or dogma.

If we contemplate any specific experience we have ever had, we shall discover two definite things in regard to it. First, that it proceeded from a certain state of consciousness, from a desire or impulse of some kind. It had its origin in our inner life. Secondly, the result of such experience was either to strengthen our character or to weaken it. We either gained in self consciousness, or lost in this respect.

Take a very ordinary experience. A man has an intense desire to make money. Under this impulse he is naturally attracted to conditions and people which make the realization of this desire possible. But the desire which carries him to a certain measure of success is not fortified by the necessary experience to enable him to maintain it, and, in consequence, he soon loses what he has gained. If this leaves him weakened, depressed, incapable of further effort, he loses in soul quality; but if he gains fresh courage from his losses, and only regards the temporary setback as a lesson through which he can profit in the future, begins again to "Build up with worn-out tools," then he has gained in soul quality, and has in this sense made a quite important attainment.

This particular example is given in order to suggest the thought we wish to convey: *that all real attainment proceeds*



*from physical experience.* The actual attainment itself necessarily belongs to the realm of the occult, to the inner life, but the process starts from the lessons learned in the Great Occult School, the physical world.

Once physical life is seen in this way, many apparent anomalies, injustices, etc., lose their sting. Instead of purely physical beings pursuing a path of inanity and trouble, we perceive myriads of souls struggling for expression and self-consciousness, seeking experiences which are gradually building up the necessary soul qualities of courage, faith, endurance, optimism, and so on, which, when fully unfolded, will unite them *consciously* with the source from which they originated.

Thus both the meaning and the goal of physical life become clear, and are found to consist simply in an opportunity to gain spiritual consciousness. Unless we subscribe to the atheistic view which is purely negative, the assumption is that man contains within himself a principle of being which is permanent, ordinarily described as Spirit. The obviously impermanent nature of everything around us, however, makes it evident that this spiritual principle is more or less slumbering.

On the other hand, the impetus to progress inherent in every one indicates the constant struggle of this principle for expression and consciousness. Ordinary experience verifies this. We are only aware of those things which we have experienced in their dual aspects. We only value health by experiencing sickness; money, by knowing poverty; light, by living in darkness; intellect, by experiencing ignorance, etc. And the physical world happens to be the only world we know of, either occultly or otherwise, where these positive and negative forces meet, and equilibrate each other. It is by man first becoming the butt of these forces and finally their master, that attainment is made. The whole process necessarily consists in overcoming, meeting difficulties and conquering them, in becoming in actual fact Lord of physical creation, and not in running away from physical realities, as certain systems of pseudo-attainment suggest, or in taking refuge in a psychic or astral dreamland. That is the way of insanity and weakness.

So much for the purely physical aspect of attainment; now for the occult method, and the goal to which it leads. The most one can do at a given time is to follow one's highest impulse, whatever it may be; and this is what actually happens. Thus we see man in his primitive stage struggling with nature to satisfy his appetites, only to become a slave to the appetites



which he has gratified. Later, he is seen struggling to conquer his primitive cravings for food, sex, etc., and gradually entering upon a period in which he unfolds something of the treasures of the mind, in the way of art, science and learning. Later still, we are able to observe him engaged in another war with his intellect, trying to extricate himself from the net of mental confusion which he has woven around himself; and finally we meet here and there the master-man, who lives his life largely under the impetus of his higher will, who realizes that thoughts, feelings and physicality are no more than the tools with which he works, and through which he expresses himself as a free being.

It is precisely this process of evolution which accounts for the "Trials" so often referred to in occult literature. The Ordeal by Fire indicates the purging of the lower desires and emotions, the control of the physical and sexual appetites, etc. The Water Trial involves the emancipation from reliance upon anything solid, or what seems solid to the individual. He must learn to move with no more support than water affords. This naturally includes any cherished ideas, or prejudices, and refers to the war with the intellect before mentioned. The Trial by Air implies that the Ego has obtained sufficient mastery over the mind, body and emotions to bring its vehicles under control of the higher will. One who has taken the Air Trial in full consciousness, and as a result of *normal development*, is able to live his life without even the support that water affords. He is as free as the air, and a part of it, dependent upon none of the circumstances or so-called laws which enslave those who have not reached such a state of egoic supremacy, although he may appear to ordinary eyes to live much the same as anyone else.

Of course, these trials involve what is generally known as Initiation, but in a quite different way from that suggested by certain writers. They do not take place in a physical lodge-room, or in a valley in the Himalayas, with a mob to applaud and lend colour to the scene. They are subjective, and happen to be an affair entirely confined to the particular soul that is undergoing them.

They result from a perfectly natural and scientific process of psychical development, which necessarily covers many lives rich in a wealth of maturing experiences. No master, carnate or discarnate, can confer the Ordeal by Fire upon one who has not controlled (not merely suppressed) the emotions. No amount of fancy, so-called occult breathing exercises, or meditation, can give the courage to take the Water or Air Trials. These result



only from facing and conquering materiality. We stress this, as we are only too well aware of the fact that many aspirants vainly imagine they are making great progress because, by doing certain meditations and exercises, they are able to take a few "Astral trips" or have certain alluring superphysical experiences.

Such things are really often evidence of retrogression, and all too frequently have the effect of taking the neophyte into a world of illusion, which so affects him that he becomes useless in the physical world. The destiny of man is mastership, not mediumship; freedom, not enslavement to discarnate entities—a life of high and conscious usefulness in all worlds, under the will of God, not submission to egoless astral forces, or the will of any adept. The test that the aspirant may constantly apply to himself is: Does this idea or experience (physical or superphysical) contribute to my strength or weakness? Does it confer upon me a greater measure of freedom or not?

Adepts or initiates who have travelled the path can help those who seek such aid, but the actual work, the attainment, must be made by oneself. The rule is: "When the pupil is ready, the master appears." Thus the scientific teachings of the Rosicrucians are coming to the fore at this time, to help along those who have become enmeshed in the theories of natural science and materialistic philosophy, showing a way to the spiritual worlds through an extension of logical thought and meditation.

In the not distant future we shall have a renaissance of pure Christianity, which will show a much more direct method, arising from a more complete understanding and application of real Christian principles to the facts of daily life. The way to freedom is ever present, but it requires courage to take it.

For the benefit of those readers who may feel they have had some experience superphysically with the Trials, it may not be inappropriate to touch upon the nature of these more intimately.

If the process of psychical development has been perfectly normal, the soul will gradually gain greater consciousness, until it develops organs enabling it to express itself independently of the body.

In such a case the individual will begin to have certain superphysical experiences in full consciousness. He will be just as much awake and active out of the body as in it. He will know that his physical body is lying crumpled up asleep, but that he has another body in which he is apparently moving.



He will recognize the Fire Trial by the fact that what appears to be flames of consuming fire will be very much in evidence, and he will know that he has to go through them. He will have no fear or hesitancy about this, as he will inwardly feel his immunity to their apparently destructive effects. Having gone through this Ordeal, he will notice that he is clothed in what appears to be a white robe, which naturally symbolizes the purification that has been effected.

Some time after this, he will find himself out of the body again, likewise fully conscious, and then he will meet various forms which appear to approach him (in reality they issue from him). These forms will represent various aspects of the lower nature which he has conquered in the Ordeal by Fire, and he will recognize them as such.

Such an experience is in truth soul-revealing. He actually for the first time sees certain aspects of himself as he really is, and the dictum "Man know thyself" has thenceforward a deep significance for him.

These forms may accost him, and suggest that he should go off on some sort of debauchery with them; but he will refuse, when the forms will immediately disappear. He will then continue onwards towards THE LIGHT, which will always be seen ahead to guide him.

In the Water Trial, he will have similar experiences, excepting that instead of going through Fire, he will have no hesitation in gambolling fearlessly in the water. After this he will be confronted by other aspects of himself, who may try to wean him away from the direction in which he is travelling, by appeals to his sympathy, by calls for help, by touching upon certain intellectual weaknesses or personal preferences.

In the Air Trial he may find a quite new experience awaiting him. His own intuition will make it quite plain when he has to take this trial, but he may find that although he was hitherto able to get out of his body quite freely, he has now reached a point where, try as he may, he remains fixed to his physical vehicle. He may have studied Yoga, may be familiar with all sorts of Rosicrucian or other exercises, and he may strive until he feels that he is going insane; his body may itch all over, his head be ready to burst, but he will probably be quite unable to budge an inch from his physical form. Then it may dawn upon him that the Air Trial is made possible solely by the Ego, and he may then use his Will alone to "get out," when immediately he will become disentangled once more. But he may then



encounter other obstacles. He may find that although he is "out" he has no eyes of the soul with which to see. Then he may again bring his will to bear to open his eyes, when he will see. After this, he may find himself suspended in the air, without any sort of vehicle, and again he may will to move towards the Light in a sort of flying movement. And he will arrive, this time in a World of Light.

Once more he will meet his "Shadows" and learn a great deal more about himself and his previous defects, particularly in the way of courage, or any lack of will power which may hitherto have stood in the way of his progress.

Thus does the initiate literally "see" his own soul, as the uninitiated see their bodies. He returns to earth with the one object of preparing for and doing work necessary to the completion of the Cosmic Plan as revealed to him by the will of God. He has attained—not finally, because there is and can be no finality in the eternal—but as a man. No longer has he any doubts about earthly things, nor is he disturbed by philosophical wonderings. He knows. He has certainty, rather than faith; wisdom, rather than truth. He is concerned with action, rather than speculation.

It should be understood, however, that the details of the process referred to varies in each individual case, owing to the fact that each one is a unique entity, potentially a star, evolving to the point where it is able to move in its own appointed orbit, without clashing with other stars in the universe. But in all cases the main principles apply. Freedom is the immediate goal of the human soul, and consequently its attainment is dependent upon the removal of all restrictions. In fact, the process of attainment may be summed up as the elimination of restrictions. Éliphas Lévi put it very well when he said, "The Spirit strips itself to rise, and clothes itself to descend." Here is the whole process of involution and evolution in a nutshell. In order to function on any plane the Spirit must weave around itself the matter or substance peculiar to that plane. In the physical world, for example, it must have a physical body; in the astral world, an astral body, etc. The difficulty, however, is that everything in the universe has to be bought at a price; hence it has to pay in temporary loss of its spiritual memory as it first takes on its vehicles.

After that begins the struggle to gain control of those vehicles. Therefore it has to "Strip itself to rise," and having accomplished this, it is then in a fit state to re-enter its bodies, including the



physical, and use them for its own purposes, instead of being a slave to them as hitherto.

When humanity as a whole reaches this stage, then "Thy Will be done in earth as it is in Heaven," will become an actual fact, but not a moment before. The precedent condition is that each individual shall strive for and attain freedom, first by proving its will in coping with ordinary material conditions, and then by controlling its own nature and tendencies. It is precisely because reformers and revolutionaries have never understood this, that every social and economic change leaves the millennium apparently as far off as ever.

But as soon as an individual ceases to blame external conditions for his troubles, searches his own nature for his defects, and tries persistently to correct them, it may be safely assumed that he is on his way to the heights, and the effect will very soon be noticeable in the change that will take place in his outward circumstances.

Anyone who has taken even the Ordeal by Fire will be able to live in the physical world and plough his way through conditions in a way which the ordinary man will be quite incapable of understanding. This applies to many people whom we ordinarily call "Lucky." In America they say, "So-and-so gets away with murder"; but if the trained occultist were to look over the person in question, he would very soon see that his successes in face of ordinary human laws are not a matter of chance. It would become quite evident that the individual had some time in his evolution taken part of himself in hand, disciplined his nature, removed certain restrictive tendencies, and so gained an inner courage and confidence which carries him through to success in spite of all odds. And conversely, it would be seen that the so-called unlucky people are those who are burdened with a myriad complexes, fears and doubts, which they often hide under the guise of respectability, and try to fortify with a horde of legal technicalities and customs, designed to protect and perpetuate the weak and incompetent.

The same facts apply equally to society as a whole. Not until it realizes that the injustices, wars, diseases, etc., which plague it are the direct reflection of its own innate weakness and rottenness, will the time for real improvement have arrived.

As these things gradually come to be realized by the thinkers of the race, it will be clear that true, sane occult development offers the only way to the attainment of peace, harmony and enduring success.



## A ROSICRUCIAN VIEW OF INITIATION

BY CHRISTINE CROSLAND TAYLOR

THE way of initiation has not always been open to all. In the times of Lemuria and Atlantis humanity was guided by the Lords from Venus and Mercury who were known as "Messengers of the Gods." They were held in deep reverence and were obeyed without question, it being known that they communed with the Gods. But when mankind had reached a certain stage of progress, the most advanced were initiated into the higher truths by the Lords of Mercury. These initiates were exalted to Kingship and became rulers by "the Grace of God"—i.e., by the Grace of the Lords of Venus and Mercury, who appeared as gods to infant humanity. It was indeed a Golden Age when the Divine Kings held sway, but it could not last, as man must learn to govern himself. The time had come when he was to be emancipated from the Messengers of the Gods and their emissaries, the Divine Kings.

Accordingly, at the beginning of the Aryan Epoch, those among mankind who had made most progress were given the higher initiations, that they might from henceforth take the place of the Lords of Venus and Mercury as leaders of the masses.

These human initiates are now the mediators between God and man, and their task as Hierophants of the Mysteries was and is now to teach the aspirant self-mastery. Inasmuch as man has learned to govern himself, he may qualify to rule others. Then, when self-mastery has been attained by all, we shall again have a Golden Age, but on a higher spiral of evolution. The divinely initiated mediators instituted the Mysteries so that the higher knowledge might be guarded until such time as man will use the powers of the universe for the good of all, and thus make the Millennium possible. From age to age there have been guardians of the Mysteries, exalted human Hierophants with their bands of helpers and faithful disciples working for the good of humanity.

Every great religion and civilization all over the world has had at some time an inner as well as an outer teaching—milk to the babes, and meat to the strong. Who has not read of the



mighty Hermes, Initiator of ancient Egypt, possessor of the Holy Cup and high-priest of the sacred-teachings? Greece cradled Orpheus, and his seven-stringed lyre still vibrates for those who will listen. Pythagoras taught a complete esoteric system. Plato followed, paving the way with idealism. The literature of the entire world affords evidence concerning initiated teachers, messengers of the mysterious Hierophants, who are the leaders of evolution.

The custodians of the Mysteries are known to us to-day as Elder Brothers, or Masters, and there are in different parts of the earth a number of schools or mystery orders instituted by the leaders of humanity and constituted to suit the present spiritual needs of mankind.

There are now twelve of these mystery schools—seven devoted to the Lesser Mysteries, and five to the Greater Mysteries.

Practically nothing has been given out publicly concerning the Greater Mysteries. This is because only graduates from the schools of the Lesser Mysteries may aspire to the Greater Initiations.

Each Lesser Mystery School is composed of twelve Brethren, and a thirteenth member who is the leader. The latter is the link between the different schools, all these thirteenth members composing what is known as the Great White Lodge; that is, a supreme conclave of the Eldest among our Brethren.

The White Lodge is in full charge of human evolution, and it plans the steps we are to follow in order to advance.

The Head of the Conclave is called the Liberator. He it is who instructs the graduates of the Greater Mysteries concerning other evolutions, giving them the choice of remaining here to assist their brothers, or enter other evolutions as Helpers.

The Lesser Mystery Schools are variously graded to meet the spiritual requirements of the races among whom they work. The mysterious Rosicrucian Order is one of these Schools, working particularly with Western peoples, and among other activities giving out teachings concerning esoteric Christianity.

Under the old dispensation, the path to initiation was not open to all. It was only for the few, chosen by the Hierophants, who guided the favoured ones to the Temples, where they received tuition. Such were the Tribe of Levi, the chosen Templars among the Jews, who alone might enter the sacred precincts of the Tabernacle.

But since the advent of Christ "the veil of the temple was rent." His flowing blood bore with it the great Sun Spirit,



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Christ, who by that means secured admission to the earth itself, since when He has been its Regent.

His desire or astral body, through the medium of the sacred blood, diffused throughout the earth, thereby purifying it to unbelievable extent.

Previous to the Great Sacrifice, humanity had engendered most monstrous debts under the law of Karma, or consequence. Therefore Christ came to help the world. He literally took away the accumulated sin of the world (not of the individual) by His cleansing blood. Evolution would have been delayed, and many would have been altogether lost to our life-wave, if help had not been given.

So under the new dispensation "whosoever will may come," and initiation is open to all who will qualify by merit.

The Knights of the Round Table were high initiates in the Christian Mysteries, and so were the Knights of the Holy Grail.

In modern times there are many preparatory schools, where the aspirant may receive instruction and prepare for initiation. These are positively *not* the Mystery Schools—which latter are secret and inaccessible to any but those who have earned the right of entrance.

Though all may aspire, and many profess, few do actually possess.

No genuine occult preparatory school will ever offer "initiation" for a fee.

Initiation is a spiritual experience and cannot be bought, nor can spiritual instruction ever be put in the balance against money, although the student will give what he can afford toward the expenses of the organization of which he is a pupil.

Initiation is a cosmic process of enlightenment, and aims to make of the candidate a conscious helper in the divine plan of evolution. The burden upon the leaders of humanity is lightened whenever an aspirant attains to initiation. As the number of conscious helpers grows, so is evolution hastened, and the Millennium brought nearer.

It is by no means necessary to attend an occult school, nor is a knowledge of cosmic philosophy necessary in order to progress. On the contrary, many of the greatest initiates have travelled the pathway of the heart alone, although at some time on the journey every one must become "wise as the serpent" by his own efforts.

St. Paul says that Love is the greatest thing of all, and it is absolutely essential for the aspirant to cultivate an all-embracing



love for others. He must become the servant of the world, and help others to the best of his ability, before he can expect to receive the great powers which initiation confers upon man.

Initiation is only a means to an end, to enable the candidate to become an increasingly efficient helper in the Divine scheme; and only those who have a sincere desire to help the Elder Brothers of the White Lodge need aspire to the crown of initiation.

Men in the Western world have become so enmeshed in intellectuality that many can only enter the path when the reason is satisfied, and therefore a knowledge of cosmic philosophy as taught in a genuine occult school is invaluable, so that man may perceive intellectually the Supreme Being guiding all that is, and the necessity for consciously co-operating with evolution.

In the East there is danger of underestimating the value of the experience to be gained in this physical world. Therefore the temperamental differences of race are allowed for by the Elder Brothers, and instruction is given to suit the requirements of both types.

Happy is he whose guiding factor is love and compassion for others right from the start of effort. He may not know he is upon the path, nor be conscious of attaining to any definite object; but one day he will awake and see before him the glorious soul unfoldment which is to be his. Nor need the candidate ever fear that he will be passed over by the Teacher appropriate to the country in which he resides. When he has lived a life of loving service for a considerable period, he evolves his soul-body so that it commences to shine in the invisible worlds. This happens whether he is a pupil of an occult school or not, and a teacher will be attracted, for they are always looking out for just such luminosity.

This soul-body or "wedding garment" is a special vehicle—built by loving acts of service, and composed of the two higher ethers of the etheric plane (not the astral). It is very important to eliminate flesh food from the diet, if the aspirant would augment these two higher ethers, for no one can progress very far esoterically while filling the body with gross food—the piteous remains of our younger brothers, the animals. Tobacco, alcohol and habit-forming drugs also dull the spiritual perceptions. All forms of sense gratification and cruelty must also be laid aside in the battle for self-mastery. The soul-body is a perfect protection against evil influences.

The medium who, lacking this vehicle, prematurely enters the invisible worlds, is in very grave danger, though it may not



be apparent. An initiate is a voluntary clairvoyant. He can see in the invisible realms at will. This is quite different from the medium who has "off" days, cannot control his faculty, and is usually dependent on conditions of various kinds, before the veil is lifted from the window. The initiate can also function on the higher planes, the soul-body being his vehicle while there. The door of the prison house is open at will; he is not dependent on controls, trances or anything negative. His is a positive development. He is free to come and go from the physical to the inner worlds, a helper of all desiring his services in any of them, at any time.

His training has enabled him to "know" the spirits, and he is fully alive to the dangers which threaten those who allow themselves to be habitually controlled by entities whom they cannot see, and about whom they cannot possibly know anything. Even purity of motive cannot always be relied upon to protect those who practise mediumship. More often than not the medium cannot rise above the lower desire or astral world, which is the abode of numerous undesirable spirits.

Initiation places the candidate in a very favourable position with regard to the evil influences of the lower planes, the development of the latent powers being in every way positive and independent. Thus all authentic occult schools warn their pupils against the real, if unseen, dangers of mediumship.

It is indeed praiseworthy to observe and tabulate effects; but we can only gain an adequate knowledge of the causes behind these effects by travelling the arduous path to initiation, so that we may earn the right to investigate the invisible realms at will. But only that knowledge may be sought which shall be used to help others on the path of evolution, only that power may be sought which shall uplift humanity.

Spiritualism has checked the absolute materialism of science and done a necessary work in the world, but the new decade teachings, particularly the Western, such as those taught by the well-known school of the Rosicrucian Fellowship, have put the veil of secret endeavour one step farther back on the spiral of evolution. This is because an increasing number of people have been found ready to enter the conscious path, and to receive augmented teachings.

There is only one way to enter the invisible planes in a really satisfactory safe and sane manner, and that is by the positive door of Initiation.

It were better far for man to put aside the dangers of medium-



ship, and, armed with the magic spear of purity and harmlessness, attempt the Path of Initiation. Then his questions concerning the universe will be answered one by one, and he will no longer depend on the testimony of another, whether disembodied or embodied, entity. He will himself gain first-hand knowledge. Matter can never be really understood if the standpoint of spirit is ignored, and the trained seership of the initiate is the only kind of any use for the investigation of occult facts. The initiate can also read at will in the Memory of Nature, contacted in very high realms, whereas the medium usually reads in the reflecting ether, where the pictures are but blurred and vague and do not always appear at will. Moreover, as the trained seer takes the higher initiations, he is able to read further and further back into the past history of our evolution, and sees pictures of regions altogether inaccessible to the vision of the negative and untrained medium.

However, it cannot too often be repeated that an intellectual understanding of God and the universe is not an end in itself. Cosmic knowledge is only given out by the leaders of evolution in order that man may believe with his heart that which his head has sanctioned, and start to live the religious life of purity and harmlessness in harmony with evolution. Then he may unselfishly and consciously start to co-operate with those Great Ones who work continuously for the suffering peoples of the earth, and help them to hasten the day of liberation.



## CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.*]

### SPIRITUALISM AND RELIGION.

*To the Editor of the OCCULT REVIEW.*

SIR,—It is strange to see you in your editorial notes raising doubts as to whether spiritualism is a religion. There are more than 400 Spiritualist Churches in this country, and their number increases rapidly. In America there are as many. Twenty-five nations sent delegates to the recent Congress at Paris. Is it to be supposed that this Congress was a scientific body?

Such writers as Andrew Jackson Davis, Stainton Moses, or George Vale Owen represent religion as derived from direct modern inspiration received from the higher spheres. Such phenomena as you quote in the case of Mrs. Crandon are not themselves religious but they are designed to draw attention to the spiritual truths which lie behind them.

Yours faithfully,  
ARTHUR CONAN DOYLE.

[Some remarks in justification of my contention will be found in the Notes of the Month.—ED.]

### REINCARNATION.

*To the Editor of the OCCULT REVIEW.*

SIR,—As regards "Unity's" letter, in your last issue, I should like to make the following suggestions. I imagine that the text: as a man sows, etc., must also mean: *where* a man sows, *there* shall he reap. So that I doubt whether we can reap fully, on the astral plane, what we sow on the physical. If I borrow £5 from a man, go to America, and forget all about it, that does not cancel the debt, nor would it be any good offering to pay it back on the astral plane, where money is useless. I imagine that a debt, or its equivalent, can only be paid back under the same conditions as when it was contracted. So with other Karmic debts. "Unity's" statement, "the physical body cannot sin," etc., may be all very well as a theory, but how would it work out in practice? I think the results would be most disastrous. The police force would have to be trebled, and our prisons would soon be full to overflowing. The blackmailer could make the defence that although it was *his* hand and brain which wrote the letters, yet *he*



could not be punished through his physical body, as "that could not sin"! The murderer would excuse himself on the grounds that although it was by means of his body and right arm that he committed the murder, and struck the fatal blow, nevertheless Justice would have to wait until he should finally arrive on the astral plane! In short, the criminal would have a merry time of it as long as he could claim the friendly shelter and sanctuary of his "innocent physical body"! But as he is *already* on the astral plane, here and now, why should Justice wait? Surely "Unity" must have read, by this time, that we are living in three worlds and in three bodies simultaneously—one within the other.

It may help to a better understanding of reincarnation if we imagine our existence in these three worlds as one continuous Life, in which we pass, to and fro, into the inner worlds, and back again. When the pendulum swings this way, and we begin to materialize once again in this physical world, we are said to "reincarnate."

The whole world is really One; as it is above, so it is below; the same laws rule throughout. Our life here is similar to our larger one—we have our periods of sleep and night-time, during which, as in the longer intervals between each incarnation, our mundane affairs and activities are suspended until the dawn of another "Day." So that we can no more escape the obligations and debts of our past lives than we can escape those of yesterday, or the days before. Reincarnation, like Evolution, seems to work in curves and cycles, and if it is one of Nature's methods, it is useless to call it "illogical or materialistic." Would "Unity" find it "illogical or heart-breakingly callous" for a man to be born in an excellent family, with a fine, healthy body, under the most favourable conditions and circumstances? The question arises: what has he done to deserve such good fortune? I have, so far, been able to find only one logical answer: "he is reaping as he has sown." And he can do that only by means of the time and opportunities which reincarnation gives.

Yours faithfully,  
MUSICIAN.

*To the Editor of the OCCULT REVIEW.*

SIR,—Much discussion is going on for and against the teaching of reincarnation at the present time. To me it is absolutely convincing, otherwise the awful difference in the existence of thousands who, from birth, through a long life, to death, know not what it is even to be adequately fed or clothed, and are, in many cases, racked with pain and suffering, and those who are born with, according to the saying, "a silver spoon in their mouths," who, from babyhood till the end of life, have good health, money, and good looks, is inexplicable. If such as the above are haphazard, to me it DOES seem monstrous and unjust. If, however, *this* is only one of *many* lives in which to work off our Karma, then I consider it is not "unjust, illogical and heart-breakingly callous" as your correspondent "Unity" claims it to be. One often hears people



say, referring to reincarnation—"Oh, it's an awful thought," or "I can't bear the idea of it," etc. If it is really the Law it is waste of time objecting to it, any more than to the law of death and others in Nature that many don't look forward to with much satisfaction. The best thing is to do as little evil and as much good as we can in the present life, which will tend to lessen our return to this "Vale of Tears."

Yours truly,  
CLAUDE TREVOR.

## NON-RESISTANCE.

*To the Editor of the OCCULT REVIEW.*

SIR,—Mr. Loftus Hare has read into a simple and true expression of another person's point of view "an inexplicable animus" which has no existence outside his own imagination. We met over one of the most crucial questions of the day—how far can non-resistance be understood and rightly applied by the multitude? Mr. Loftus Hare, taking exception to an honestly expressed doubt, has said *much*, but has not proved his thesis. We are still in doubt as to whether the practice of non-resistance as known to the Society of Friends rests upon the sure foundation—that it is a part of an all-embracing, comprehending scheme of absolute self-control under all conceivable circumstances, and in spite of any provocation. And when "A" seeks to remind the propagandists of Counsels of Perfection as applicable to the multitude that there are grave impediments in the way of their realization, "A" receives a most unmerited castigation at the hands of one of them! The man who hits back before he is struck does not convince us that non-resistance, at least as interpreted by Mr. Loftus Hare, is a safe teaching for the multitude.

No Counsel of Perfection stands alone, out of relation to other departments of life. The Divine Ideal demands the complete elimination of all personal claims, "the surrender of all weapons of defence" as well as those of offence. We must be "stripped of all before we can enter the Gates of Gold" and become one with the Divine Peace—members of that Great Brotherhood who are the Makers of Peace, Their humble servitors. Mr. Loftus Hare accuses "A" of "seeking to bring discredit on an honoured and honourable Society" by "mysterious innuendoes." That is a misstatement of fact. Certainly "A" *did* doubt the accuracy of the report that the Society of Friends has accepted certain propaganda as the less of two evils, and, doubting, gave Mr. Loftus Hare the opportunity of a disclaimer, which disclaimer is welcomed even though some Friends may object to the basis of authority on which it rests.

I have nothing further to say to Mr. Hare, and trusting you will allow me to retain my *protective* anonymity,

Believe me, Yours faithfully,

A.

[Correspondence on this subject must now cease.—ED.]



## A DUAL DREAM.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have just come across a letter by Petronella O'Donnell in a former issue of the OCCULT REVIEW, in which she says she has "long hoped to find a case of two persons dreaming the same dream at the same time."

Some little while ago I dreamt that I was standing on the platform of a railway station with my mother and that a child suddenly fell on the lines. I immediately jumped down in front of the incoming train and pulled her out of the way—nothing more.

The following morning while at breakfast my mother said, "I was dreaming about you last night," and repeated in detail the dream narrated above.

Yours faithfully,  
EDITH A. SWAINSON.

## SPIRIT-PROPHECIES.

*To the Editor of the OCCULT REVIEW.*

SIR,—In the French paper, *Le Journal*, of September 18, Sir A. Conan Doyle is reported to have stated that "Superior Spirits" wishing to bring about the reform of the human race, have prepared another world catastrophe soon to be upon us. The war of 1914-1918 (according to the same authority) was designed to the same end, but proved a failure.

Assuming that Sir Arthur is correctly reported, there are several points in his statement that I should be glad to have explained, and I should be most grateful if any of your readers who attended the Paris meeting of spiritualists will kindly do so.

I. Is the world more, or less, materialistic than it has always been?

It is frequently stated, and seems to me true, that never in history has interest in spiritual matters—for their own sake and not as a question of personal reward or punishment—been so widespread. Never has there been such conscious and combined effort after a higher standard of sympathy and justice in religion and in social questions.

II. Do "Superior Spirits" devise and preordain a scourge for creatures whom they must know to be striving for good according to their lights?

We are told that Love is the essential character of the Spirit-ruler of our destiny: that Jehovah—depicted as "punishing" his children, was the faulty image of a primitive civilization. Would it not, then, seem more natural that spiritual powers should aid our crude efforts after betterment and inspire human leaders to deal righteously, than that they should fall upon innocent and guilty alike?

Since the power of human thought is acknowledged to be immense, the fear and anticipation of a world catastrophe must be calculated to



bring about that which we wish to avoid. Are these messages of dread to be considered as coming from a beneficent or an evil source? Christian Science fights disaster by annihilating fear. Presumably an evil power would spread its propaganda by just such a message of warning, which tends to prepare the way for what we call "the inevitable."

Your readers may think that I treat the evils around us very lightly, but are Russia, China, and the other centres of unrest worse signs of our materialism than were the Hundred Years War, the Thirty Years War—all wars of conquest—or the horrors of normal life in all classes throughout the ages? We hear more about modern barbarity, that is all. As to Mammon-worship, when was money better used *by the majority* than at present?

Sir Arthur—as I know him in print, and I have no other means of judging—seems so full of honest goodwill towards man that I feel there must be more in his statement and warning than is reported.

I should be very grateful for enlightenment.

Yours truly,  
F. G. C. GIBSON.

#### THE ASTRAL PLANE.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Is the Astral plane an intermediate state in which we dwell for a longer or shorter period after physical decease prior to entering the higher spheres, or is it only a blind alley? Can we form character there, or do we simply live on our past Karma? J. H. Fawcett wrote some time back in the OCCULT REVIEW "The Astral is but the creation of the physical." If this is so it would seem there can be no real progress in the Astral world, at any rate on the upward Arc, it being simply a reflex of this.

A friend of mine once said to me, we must "continue to reincarnate in physical bodies till we are able to pass straight to the higher spheres at death," till, in short, we can skip the Astral altogether. Is the Astral the cause world to our physical world of effects, or the reverse?

Yours faithfully,  
VERITAS.



## PERIODICAL LITERATURE

THE new issue of THE QUEST is in every respect memorable. The question of the Slavonic Josephus and its witness to Jesus, which was discussed by Mr. Mead in the previous number, is taken up by Dr. Eisler, who believes that the well-known reference in the Greek text of ANTIQUITIES—xviii. 3. 3—“is not a Christian forgery, but a Christian falsification.” Moreover, the Slavonic text of the JEWISH WAR has been “obviously overworked in the passage about Jesus,” but the interpolations “have not irreparably obliterated the original text.” In evidence of these views there are set out in parallel columns (1) the Greek text in question, with the parts regarded as interpolations placed in brackets; (2) the Jewish original of the WAR—ii. 9, 3—as represented by the Slavonic text, minus the alleged interpolations; and (3) these latter, showing their positions in the text. As regards the “Jewish original,” Dr. Eisler leans strongly to the opinion that the Slavonic translator had before him the original Aramæan work of Josephus, referred to by the latter in his preface to the WAR in Greek. We have therefore two important reconstructions posed for our consideration, and Dr. Eisler is planning to publish the proofs of their authenticity in detail. He points out meanwhile that the Slavonic version, after the interpolations are removed, “disposes once and for all of the fanciful denials of the historicity of the Nazarene Prophet.”

Mr. G. R. S. Mead contributes two studies, one on the SAGA OF THE BODY OF ADAM, based on the Syriac CAVE OF THE TREASURES, described as a Christian epic *midrash*, the other on A NEW BACKGROUND FOR THE FOURTH GOSPEL. We make acquaintance in the first with an exceedingly suggestive story, which not only tells how the body of Adam was taken by Noah into the Ark and the miraculous things that occurred subsequently when it was buried at Golgotha, but of the original separation of the elect race of Abel from that of Cain, and—most significant of all for ourselves—of the high election of Melchizedek, his priestly offices in the sacrifice of bread and wine and his opening of Holy Mysteries—unfortunately not otherwise described—to the patriarch Abraham. The second article belongs, however, to another and very different category of importance. Two years ago Mr. Mead translated the proem to the Fourth Gospel, influenced by a close study of the Mandæan JOHN-BOOK and LITURGIES, and expressing a conviction that it was the overworking of a source impregnated with fundamental notions belonging to the Mandæan tradition. This view has been since substantiated by Prof. Rudolf Bultmann in a “fully documented and convincing study,” which maintains that the gospel’s historical background is not Hellenistic



and not Jewish, but presupposes a "Salvation-myth" which is probably of Iranian origin, the proem having been taken over from a Baptist document. Mr. Mead himself is inclined to believe (1) that there was a literary tradition at the back of John himself; (2) that the Baptist movement is far more important for the origins of Christianity than we have been led to believe; and (3) that Johannine Christianity—meaning the Fourth Gospel—"represents an older type than that of the Synoptics."

The HIBBERT JOURNAL is also an excellent issue from cover to cover: there is a singular suggestiveness in Mr. J. A. Campbell's "study in creation and apprehension" under the title of DIVINE CRAFTSMANSHIP, while Mr. H. C. Tracy's somewhat wayward excursion on SIGNIFICANT PERSONS, a consideration of types through the ages, is not a little arresting because it is highly debatable. But these things lie outside our subjects. On the other hand, the review of James Ward and his "philosophical approach to Theism" is an examination of the great idealist's PSYCHOLOGICAL PRINCIPLES and Gifford Lectures on NATURALISM AND AGNOSTICISM which cannot be summarized without presupposing in our readers an acquaintance with the works themselves which it would be unsafe to assume. We can therefore say only that Prof. Dawes Hicks has presented a most lucid monograph which we have read with sincere appreciation on our own part. Mr. M. D. Petre gives interesting personal reminiscences of Baron von Hügel, who is regarded as "a very noble example of Christianity, but not, in the full sense, an example of mysticism." We think that this conclusion will command the agreement of many, and especially of those who cannot share his "disapproval of the mystic tendency to escape from multiplicity to unity." It may be added that, for Mr. Petre, Von Hügel was "an initiator in the first stages" of the Modernist movement, regarded in its Roman Catholic aspect as "an effort to combine the latest claims of science and history and democracy with the spiritual teaching of the Church." But if in a sense he started the movement and took part in its early phases, he was not swept away by it and "detached himself when he came to a parting of the ways and had to choose between the leading of a forlorn hope and his life as a Catholic." In the view of the Rev. T. J. Hardy, the present predicament of Christianity is shown forth in the affirmation that it is "not modernism but madness" to hope that its original impulse can be maintained in a world which has "dropped the supernatural." Christianity is "in the trying position of an inventor who finds that his machine is no longer in demand," being an "essentially propagandist faith" at work in a world which has become "blind to its vision and deaf to its pleading." From another point of view, it offers men union with God on certain conditions, and this connotes a distinction between God and man, which however is "fading out" and giving place to the idea of identity between God, Nature and Man. We may compare Dr. Broad's



plain-spoken thesis on the validity of belief in a personal Deity and his conclusion "that we have no good reason to believe in the existence of such a being."

Mr. D. Jeffrey Williams contributes to *THE THEOSOPHIST* an exceedingly careful study of Thomas Vaughan. It is sympathetic as well as serious and presents "the Welsh Mystic" as one whose insight into the relations between God, man and the universe might almost class him as a precursor unawares of modern theosophical teaching. The suggestion is acceptable, if taken in the sense that there is a common source of both, and it is of interest to ourselves because it indicates that Vaughan has a message for more than one school of esoteric thought after the lapse of nearly three centuries. A good deal has been done during recent years to make him generally accessible, and on the basis of our own familiarity with all his writings it is not to be doubted that those who are willing and able to penetrate beneath the surface difficulties of his cryptic style will find gates open into an unexplored realm of mystic thought. Mr. Williams is to be congratulated also on his numerous and excellent quotations, as they will enable many to judge for themselves on the validity of his claims and our own in respect of Thomas Vaughan. Our experience is, and it is illustrated on this present occasion, that a new reading brings always the reward of some new light, and this is high testimony to bear concerning any writer. Vaughan is of importance also, not alone for the Christo-theosophical tradition of which he is an exponent, but for the great if occasional mystic lights which shine out of his own spiritual deeps, and finally as a focus of the period immediately behind him, being that of Robert Fludd in England and the first decades of the Rosy Cross in Germany. Out of Wild Wales and its heart he came as a messenger carrying his warrants within him; and we are in agreement with Mr. Williams—who may belong himself to its fountain-place of deep and spiritual imagining—when he alludes to that which Vaughan derived from the principality which was his birthplace, namely, the Celtic temperament in its widest sense, as if he had been baptized in those waters which were stored in the Cauldron of the Dagda.

Theosophical periodicals continue to reach us from all quarters. *THEOSOPHIA*—called also *THEOSOPHISCHE RUNDSCHAU*, its original title—is of old foundation at Leipzig, but claims to represent its subject wheresoever the German language is spoken. It has articles on spirit and matter and upon Eastern magic. We learn from the pages devoted to reviews that *LE GRAND ARCANÉ* of Éliphas Lévi has been translated recently into German. . . . *THE MESSENGER* of Chicago gives prominence to the activities of a recent Congress held in the United States. It dealt among other matters with the question of fairies, on the basis of personal observation by Miss Van Gelder, described as a "little lady" who is "not much more than well out of her teens." . . . *THEOSOPHY* of Los Angeles has lost the living



interest which characterized it for many months when the chief pages were devoted to a history of the early theosophical movement. In older times it gave practically nothing but reproductions of articles from LUCIFER, THE PATH and other magazines of the movement, belonging to the Victorian past ; but in these days it gives prominence—indeed, almost exclusively—to original papers. In the last issue they are all anonymous, which in ordinary cases would connote editorial responsibility ; but the editorial identity is also undisclosed, while THEOSOPHY itself, though issued by a "Theosophy Company," claims to be "unconnected with any Theosophical Society or organization." Responsibility is therefore with the publishers, and is assumed by them. This is surely a very curious position, and has continued presumably for the thirteen years, which represent the life of the periodical. One cannot help wondering what lies behind it, who are guiding the course, and how THEOSOPHY can be supposed to exercise any real influence on debatable questions. We remember that H. P. B. was the exponent, by her individual hypothesis, of a so-called Wisdom-Religion from which all religions have sprung ; but the place of honour is here given to an animadversion on the moving cycle which cites "the Mahatma K. H.," in a letter of 1882, as formulating "the unqualified and unchanging position of the Lodge of Masters." It affirms (1) that "religion under whatever form and in whatever nation" is "the chief cause of nearly two-thirds of the evils that pursue humanity" and (2) that "belief in God and Gods" hands over the bulk of humanity to the bondage of a sacerdotal handful, "who deceive them under the false pretence of saving them." What becomes of the "Wisdom-Religion" in this drastic and truly "unqualified" condemnation on the part of a "Lodge of Masters"? But the comment of that other "Lodge" which terms itself "Theosophy Publishing Company" dwells only upon a fetichism that "miscalls itself theosophical" and inflicts an "added curse" upon mankind in its "ignorance and cunning imposture." This apparently is how THEOSOPHY of Los Angeles exhibits its sentiment of "brotherhood" towards THEOSOPHY of England and Wales and the general centre at Adyar. We hold no brief for any branch of the subject ; but who stand behind these diatribes? And what is the position of Los Angeles W. Q. Judge Theosophy if the vaunted Wisdom-Religion is an evil, a curse, a fetichism, and by inference therefore a fraud?

Meanwhile we have also THE HERALD OF THE STAR and its "special Congress number," in which Annie Besant informs us, according to her Address of August 11, (1) that in common with certain others she has "reached the stage of Arhatship," being that—as she explains—of the twelve Apostles who were chosen of old by the Christ of Palestine and are now being appointed again by the coming Master ; (2) that this Master, otherwise Shri Krishna Christ, has not only chosen His "vehicle" but will take "possession" of him soon ; (3) that among others in the Apostolate whom she is permitted to



mention are C. W. Leadbeater, George Arundale and James Wedgwood—Bishops of the Liberal Catholic Church—C. Jinarajadasa, Oscar Köllerström, and an "Indian girl of a glorious past," called Rukmini Arundale; (4) that "the vehicle of the Lord is" Krishnaji. When the anonymous and to us at least unknown editorial board of Los Angeles puts forth a later issue of THEOSOPHY, according to its particular brand, we may look for notable comments on these new developments.

We are indebted to THE TWO WORLDS for the first reports that have reached us of the International Congress of World Spiritualism at Paris, as convened by the International Federation of Spiritualism and held during the week beginning on September 6. We are told that the delegates represented "some twenty-eight nations" and five continents. The subject-matter of the Conference was divided into the four sections of Phenomena, Doctrine, Philosophy—including Ethics—and Propaganda. The conclusions affirmed on the last evening by the Executive Committee—"after reading all reports and documents, and hearing many speeches"—affirmed as fundamental principles of Philosophical Spiritualism—are: (1) The existence of God; (2) existence of soul or spirit, connected during earthly life with the physical body by the intermediation of a fluidic and indestructible body; (3) immortality and continued evolution of the soul; (4) individual and collective responsibility, universal fraternity and communion between all beings. The reports fill many columns in three successive issues of THE TWO WORLDS; but it is needless to say that they contain nothing to indicate that Spiritualism has raised the question of a Divine Being beyond the region of belief or has proved immortality in place of mere survival, supposing that it has proved the latter. These findings are clauses therefore in a confession of faith.

THE SPECULATIVE MASON has studies on penal signs and clauses—an interesting and suggestive essay in interpretation; on the porchway or entrance of King Solomon's Temple; and on the First Degree Tracing Board—the last in the form of a symposium. The disquisitions from "the Master's Chair" are as good and informing as in the days of THE CO-MASON; but there is scarcely anything throughout to indicate that the now old quarterly under its new title is the mouthpiece of woman in Freemasonry, and we are quite certain that this fact should be made unmistakably clear.

Among recent issues of LE VOILE D'ISIS a particular interest attaches to one which is devoted to Astrology and approaches the subject from the historical point of view as well as that of practice. It is at once informing for the general reader and of consequence also for the specialist. We should be glad on our own part if our contemporary would give us the benefit of an expert knowledge on Junction de Florence, contrasting the art as exhibited under his ægis with modern hypotheses and modern modes of working.



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## REVIEWS

RELATIVITY: A VERY ELEMENTARY EXPOSITION. By Sir Oliver Lodge, F.R.S.  $6\frac{1}{2}$  ins. by  $4\frac{1}{4}$  ins., pp. iv + 41. London: Methuen & Co., Ltd., 36 Essex Street, W.C. Price (paper covers) 1s. net.

LIKE all Sir Oliver Lodge's work this verbatim report of a lecture on Relativity delivered by him in 1921 contains many things of interest, and is written in the author's typically crisp and stimulating style. Perhaps the most interesting thought in it is the suggestion that, whilst in the inorganic world the present is controlled entirely by the past, in the world of life, the present, in virtue of the power of anticipation, is to a large extent controlled by the future.

But as an exponent of Relativity, Sir Oliver Lodge suffers from the disability that he does not really—that is, whole-heartedly—believe in it. He belongs to the school of thought, and it is really the school of materialism, though Sir Oliver would, of course, deny that he was a materialist, that requires such artifices as ether, gravitation and so on—in a word objective reality—in order to think about experience. The relativist, on the other hand, belongs to the school whose members have asked themselves the question: Are these symbols, these aids to thought, really necessary? and have found that they can get along very nicely without them. For example, Sir Oliver Lodge believes that when a material body moves it shrinks in the direction of its motion. No relativist believes this. To say that a moving body shrinks is really meaningless. For whom does it shrink? Sir Oliver Lodge knows as well as I do that it shrinks for an observer with respect to whom it is moving and not for one who is travelling with it. This means that a material body has no shape, no size, no metric (or, indeed, any other) properties at all *except for an observer*. Its being, as Berkeley discovered long ago, is *to be perceived*.

The belief in objective reality, reality outside the mind, outside experience—whether we call that reality matter, ether or even spirit—is materialism. The theory of Relativity has shown Materialism to be unnecessary and therefore false.

H. S. REDGROVE.

MAN THE MASTER. By Eugene Del Mar. London: L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E.C. 4. Price 4s. 6d. net.

IN reviewing present conditions, Mr. Del Mar points out that a transition of world-thought is now in progress. The world hungers for a religion free from theology. Intelligence is more diffused. This is an era of mental consciousness, and it will be superseded by one of spiritual realization. As Mr. Del Mar rightly shows, thought concentrates effort, and concentration brings new factors into consciousness. Now the tendency of consciousness is to be radical, that of the subconsciousness is to be conservative, and these two tendencies are at war. The control of the subconsciousness involves thinking for oneself—a process which most people find tiresome.

Some exponents of Higher Thought, realizing how intellect has misled



them, mistakenly ignore and condemn the mind. But as the author well says: "While the intellect divides the spiritual from the physical, it also connects them, and is the moderator and transmitter of power. One of its functions is to translate spiritual vibration into terms of voltage power that the physical body is capable of receiving without disintegration."

New habits of mind and will can be acquired like new bodily habits. Development is indicated by the extent that former voluntary activities have become automatic.

But I do not agree with Mr. Del Mar's assertion that the dominant merit of the great Teachers lay in their non-conformity. Non-conformity in itself is a negative quality. The merit of the great geniuses lay rather in their own essential greatness, in their wealth of revelation, in the fullness of their interior life.

Mr. Del Mar writes lucidly, and his ideas are in harmony with the progressive currents of the age.

MEREDITH STARR.

THE PRINCE OF UR: A STORY OF THE LONG PAST. By Captain R. A. Neaum. London: The C. W. Daniel Company. Price 2s. 6d. net.

THIS little tale seems to be an attempt to popularize the author's theory of the Great Pyramid as a key to the cosmic mysteries and as "a prophetic representation in stone." It deals with the strange experiences of one, John Wellington Rivers, an architect by profession and a student of the antique by choice, who, when on a visit to the Land of the Pyramids and the Pharaohs has a vision in which he recalls a previous incarnation of his in Ancient Egypt and receives a lengthy communication from a mysterious Prince and Magician, with whom in the far past he was closely associated, and under whose guidance he helped to erect the great prophetic Pyramid.

From this communication given in dream the architect becomes aware of the mighty significance of the old Egyptian monuments and how there is to be found in them a full, though necessarily cryptic, revelation of the destiny of man throughout the ages. The inspired adepts who designed the Pyramid of Cheops foresaw, we are told, not only the Great War through which we have just passed, but another still greater one and a time of world-woe in the near future. To those who are interested in this kind of research, but who have no taste for learned treatises, we commend this earnest little narrative, penned with evident sincerity and enthusiasm.

G. M. H.

L'HOMME ET SON DEVENIR SELON LE VÊDÂNTA. Par René Guénon. Paris: Éditions Bossard, 43 Rue Madame. Pp. 266. Prix 18 fr.

THOSE—and they must be many—who would gladly acquaint themselves with the authentic doctrine of the Sacred Science, will find exactly what they need here. M. Guénon's book, although it evinces scholarship of a rare order, has no merely academic appeal, but is written with a view to serious instruction. Based primarily upon the central teachings of the *Upanishads* and *Brahma-Sûtras*, and their principal commentators, and reinforced by study of the entire body of Vêdântic literature, it affords a

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coherent exposition of the orthodox view of their purport in what concerns the being and destiny of Man. It is not an attempt at popularization, which in the case of the *Védas* M. Guénon considers impossible, even if it were desirable; and, although clear and logical, it is not easy reading. But its value can hardly be exaggerated. The *Védic* doctrine is absolutely basic: it is not, the author holds, a religion, a philosophy, or even a system, but the fruit of a direct metaphysical insight or inspiration, whose authority is self-derived. The scope of philosophy does not, he contends, transcend pure being, which from the standpoint of the superessential Self (*Atmā*) is "rigorously null." This is, I think, true, exception being made of Plato and his school: and I also agree that modern "philosophy," brow-beaten by physical science and dismembered by specialism, hardly deserves the name. Religion, strictly so-called, M. Guénon regards as a purely Western product; and the "salvation" which is its object is not final "Deliverance" (*Moksha*), but that indefinite prolongation of the individuality at the summit of the manifested worlds which is the reward of devotion to *Īshwara*. Pure metaphysical knowledge (*Jñāna* or *Gnosis*) is the one and only means of true Union with the Supreme: rather, it is that Union itself; and it is incompatible with individuality or even with personality—M. Guénon reverses the current relation of these two terms, restoring their original meanings. Several other points, such as the light thrown on the vexed problem of reincarnation, clamour for mention, but I must abandon the impossible task of dealing adequately in a few sentences with a book which will amply repay not merely one but many readings.

CHARLES WHITBY.

TWELVE LECTURES ON THE HARMONIAL PHILOSOPHY OF ANDREW JACKSON DAVIS. By W. H. Evans, author of "Spiritualism, a Philosophy of Life," etc. Spiritualists' National Union, Ltd., Broadway Chambers, 162 London Road, Manchester. Price 3s. 6d. net.

MR. W. H. EVANS'S book, now under notice, must not be confused by intending readers with Mr. Arthur Edward Waite's work on The Harmonial Philosophy, of which Messrs. Rider & Co. are the publishers.

Mr. Evans's concise volume consists of twelve interesting Lectures on the experiences and teaching of that wonderful modern Seer and Philosopher, Andrew Jackson Davis. The subject is thus defined by him in an introductory "keynote": "The mission, so to speak, of the Harmonial Philosophy, is the destruction of all antagonism between science, philosophy, and theology; and the harmonization of the elements and the attributes of the human soul, and consequently to accomplish the millennial union of social interests."

Andrew Jackson Davis is so much a household name among organized Spiritualists that it would seem to be superfluous on the part of a reviewer to indicate to them the enormous extent of the fields through and across which his vision travelled. But to others less familiar perhaps with the seer's teachings than with his name, Mr. Evans's book will be found to be a very helpful introduction. In particular the lecture on "Clairvoyance," and that on the beauties of the "Summerland," are full of lucid exposition.

EDITH K. HARPER.



LIFE TRANSCENDENT. By Olive Mercer. Pp. 77. Chichester: The Science of Thought Press. Price 1s. 6d. net.

MISS MERCER combines a measure of mystical and philosophical insight with a certain facility of literary expression. Consequently her little pamphlet is delightful to read, and should prove helpful to those who desire to learn how and what to think. The title of the volume adequately explains its theme and contents. It is not, however, of sufficient originality or interest to merit a lengthy review.

JOHN NORTH.

AN ANTHOLOGY OF EGYPTIAN POEMS. Compiled by C. Elissa Sharpley. Pp. 91. London: John Murray. Price 3s. 6d. net.

THE outstanding characteristic of ancient Egyptian poetry (as with her architecture; let the pyramids witness) is a certain grandeur of theme and a stateliness and austerity of structure. The pretty embellishments of poetry, such as rhyme, are not found in the Egyptian classics; rather have they an affinity with the poetry of ancient Israel in theme and treatment. The compiler of this little anthology has done a real service to lovers of classical literature. The passages included are drawn from a wide variety of sources, and are representative of many and different poetical types. Religious, national, philosophical and love poems are to be found in this book. An excellent and scholarly introduction guides the reader to the treasures of literature found in the book, and a bibliography points him to further researches in the subject. It only needs to be added that the book is included in the publisher's *Wisdom of the East* series to commend it to all readers of the OCCULT REVIEW.

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**SPIRITUALISM: A PHILOSOPHY OF LIFE.** By W. H. Evans. The Two Worlds Publishing Co., Ltd., 18 Corporation Street, Manchester. Price 1s. net.

It is not surprising that this little work should have gone, as the title page informs us, into its third edition. Sincere confessions of personal faith have seldom, since the days of St. Augustine, failed to gain a sympathetic audience, and though Mr. Evans's ardent belief in Spiritualism as a solution of all the problems of life and death makes him, as he himself frankly admits, something of a dogmatist, his dogmatism is not of the kind to alienate sympathy. He writes as a genial enthusiast, not as a narrow bigot, and many who will not be able to subscribe to every article of his belief as here set down, will conceive a strong liking and respect for the believer.

Moreover, the appeal of this "Philosophy" is very wide. Mr. Evans addresses himself to all those tired and troubled people who are well-nigh sick of life, yet oppressed by the nearing prospect of life's inevitable end. He deals with the questions which such people are always asking. "Spiritualism," he asserts boldly, "tells us plainly why we are here and whither we are going." Many of us will think that he does less than justice to the doctrine of Re-Incarnation as an interpretation of the mystery of existence, and some of the assertions on page 85 smack of the intolerance which he elsewhere denounces; but, on the whole, this is an inspiring and wholesome little book, and thousands of depressed and morbid folk will be the better for buying and reading it.

G. M. H.

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“ Once I called you, and you came,  
And I paused to see you pass,  
Dark against the morning's flame,  
Trailing shadows on the grass.

Now I call you in the night,  
In the deep need of my soul,  
And the darkened room is bright,  
With your flaming aureole.”

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THE SENGTA AND SERN. By Ezbaran. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4. Price 7s. 6d. net.

THIS weird book is quite as weird as its title. It is largely composed of many communications understood to emanate from denizens of the spirit world of a remote antiquity, and of a race of men of which it would seem all trace has been lost to the orthodox historian. (Incidentally, one wonders what has become of the "interglacial" inhabitants of our globe—*pace* Mr. Joseph McCabe !)

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There is a delicious story which screams for quotation. A friend of the author's was having her apartment repainted. The painter looked so tired and forlorn that she pitied him. Taking one of her husband's suits and some money, she said: "Here is a good suit and some money. Get a shave. Dress up. Put this suit on and be somebody. *You are just as much God as I am.*" The fellow, an Irishman, was so surprised that he looked at her, took the things and said, "Shure, and be Jasus, I didn't even know it!"

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MEREDITH STARR.

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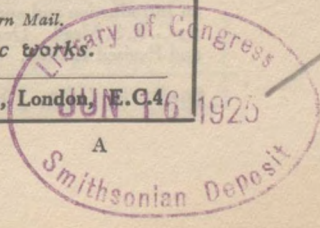
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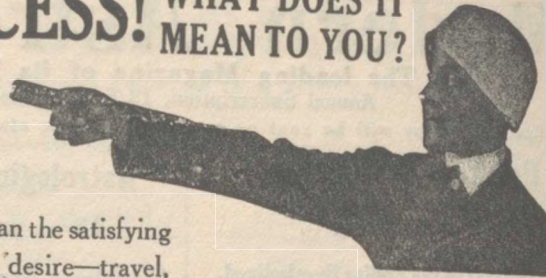
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