

# THE OCCULT REVIEW

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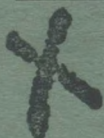
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*"Nullius addictus jurare in verba magistri."*

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## NOTES OF THE MONTH

IF there is one word more than any other in the use of which the philosophical type of writer on mysticism is sparing it is the little word "grace." Whether through its intimate association with an unintellectual form of evangelical religion, or because of its excessively wide range of connotations, it is employed as seldom as possible. Yet it is difficult, if not impossible, to see how the fundamental conception of a divine energy operating at the heart of the universe, guiding and uplifting the whole of Creation, can be avoided. Even a scientific type of mind like that of the late Professor William James was led to the formulation of three basic laws of the spiritual universe, without which the *rationale* of religious conversion and spiritual experience—the operation of divine Grace, in other words—is inexplicable. These laws, it will be recollected, are as follows:

"That the visible world is part of a more spiritual universe, from which it draws its chief significance.

"That harmonious relation with this higher universe is man's true end.

“That prayer, or inner communion with the spirit thereof—be that spirit “God” or law—is a process wherein work is really done, and spiritual energy flows in, and produces effects psychological or material within the phenomenal world.”

It is, moreover, a recognised characteristic of mystical attainment that the formerly separate and limited life contacts a centre of transcendental energy, and partakes henceforth of the tireless and inexhaustible flood of outgoing spiritual force which expresses itself as an imperative need to give, to spend itself to the uttermost for the sake of bringing unenlightened souls to see for themselves the Glory at the heart of things which has so transfigured the interior life. Without Grace, in fact, mystical experience is meaningless, and religion itself becomes a barren tree. The world does not want for religious systems, or for idealistic philosophies to keep its feet from straying outside the path of spiritual progress. The ethics of any one of the great religions of the world, if consistently applied, would have been sufficient to prevent the world-shattering catastrophe which Western civilization brought upon itself, and from the effects of which it has by no means yet recovered. Wherever religion has lapsed into mere formalism, however, and wherever the vital essence which has power to transform the inner lives of men is absent, there religion has failed in its purpose. When all is said, religion is an individual thing, a matter between the self and God. In spite of the most meticulous observance of forms and ceremonies, there is no religious life, in the true sense of the word, until the soul experiences that influx of spiritual power for which the designation “divine Grace” is surely the most appropriate. It is this divine Grace which makes religion, not the theological form around which it is centred. Even in the case of such a conspicuously ethical system as that of Buddhism, the religion has become transformed to a great extent into the Mahayana doctrine, in which Buddha, instead of a mere preceptor, becomes a divine incarnation, the refuge and salvation of countless Eastern souls.

In every human heart is a latent desire to cherish some divine Ideal ; and it matters little whether the form be  
 ONE GOD— that of Buddha, Krishna, Kali, Christ or Mary ;  
 MANY FORMS. Father or Mother ; Lord or Lady. Where God  
 is worshipped in the silence of the inner life His Grace will  
 manifest itself. Priest or other intermediary is worse than  
 useless in this vital, personal type of religion—the only type that

has power to draw the consciousness up to higher planes and to lead it away from the isolated self. God is One, and utterly beyond all conception of the limited human intellect; but the forms in which that transcendental Life may clothe itself for the sake of manifesting to the lower consciousness are many and varied as the needs of the individual soul. The soul that has caught a glimpse of the divine Beauty has little use for systems of theology. The brighter the Sun, the less the need of superfluous clothing. Stripped of everything, the soul of the mystic can tolerate nothing that stands between itself and its Ideal.

The universality of the need for divine Grace in religion is ably and convincingly brought out in a thoughtful and significant little volume by the Reverend Thomas Phillips, B.A., recently published by the Carey Press.\* Its very title, *The Grace of God and a World Religion*, is sufficient to set one thinking. The author begins by defining religion as "the relationship between what we call God and what we call self," and reminds his readers of the claim of St. Augustine that Christianity is as old as the world. No wonder, he points out, that there is much in Buddhism which is similar to Christianity. The eternal basis of things was the same in the days of Buddha as in the time of Christ. "The attitude of God was the same—the attitude of One seeking to come more and more into the life of man."

The basis of a universal religion is seen by Mr. Phillips to lie in the conception of divine Grace. "Grace is God sharing His life with the life of the race," he explains. The divisions that we have set up between religion and religion are, he contends, divisions which are non-existent when viewed in the light of divine Grace.

"It is clear that the divisions and the failures of the past have resulted from thinking unworthily of God. When we have made Him material, life has been grovelling and low; when we have thought of Him as sensual, life has been unwholesome and base, and when we have thrust Him into the dim distance and represented Him as remote and aloof, life has been uncertain, and the world bewildering and bare. An arbitrary God has made us capricious; an austere God has made us intolerant, and a poorly-conceived God has turned us into little men. We have

\* *The Grace of God and a World Religion*. By Thomas Phillips. London: The Carey Press, price 3s. 6d.

thought of Him as Power, and have had recourse to magic and violence. We have defined Him as Justice, and have lived and battled for our rights. We have conceived Him as Law, and have exacted our pound of flesh like Shylock in the play. Undoubtedly the Most High God is all these things—omnipotent and righteous, holy and true is He, a God of order and of law, but none of these attributes is the highest we know. Beyond power we see goodness, beyond goodness we see love, beyond love we see Grace—God's whole nature giving itself to make the world sweet and wholesome. Grace is the last, best word we can give to God, and it includes every other excellency that was attributed to Him."

This conception of God as divine Grace has the power to lift the whole of our moral systems on to a higher level. As pointed out above, but as put far more aptly by Mr. Phillips: "There are enough moral precepts in every land to keep the world sweet and wholesome. But how to perform that which is good we find not. What we need is not teaching about God and goodness, but God Himself coming into our life, and the wealth of His goodness communicating itself to our characters."

The value of any religion is to be measured not by its imposing theological dimensions, but by its power to transform the lives of its followers. Not only Christianity, but any other religion is effective only in proportion as it forms a channel for the Grace of God to make itself manifest in the human heart. Western civilization at the present time seems to be languishing for want of those living waters which shall imbue current morality with new strength, and endow it with that added incentive without which the problem of the future looms dark and insoluble. As our author confesses, "Such is the state of the world to-day that justice itself seems inadequate. It utterly fails to heal our wounds. It can fix the culpability of the war and determine the amount of reparation, but such measures are as powerless to create a new world as the framing of a meteorological chart is to create good weather. We want to do more than determine the rights and wrongs of the past; we want to escape from the atmosphere of exploitation and revenge, and to cultivate a new spirit and a hospitable heart. But to do this we need a new spiritual climate, a fresh accession of moral strength and courage. Justice must not by any means be ignored, but we need a magnanimity that can forgive, a sympathy that can identify itself with others, a fortitude that can afford to be patient, and an

optimism that can see cosmos in chaos, and the Kingdom of God in the trail of war."

A tall order, viewed superficially, but not an impossible one, given an influx of spiritual Grace into the heart of a nation. Unfortunately, one seems always in danger of forgetting that the nation, after all, is a collection of individuals, and that it is hopeless to expect the collective spirit to rise to heights beyond those attained by the individual members of the community. The outlook however, is not so hopeless when it is recollected that the relationship between God and man is not all one-sided. Divine Grace is more eager and at the same time infinitely more patient in Its endeavours to establish a place in the heart of man than is mankind in its quest for God. It is a point that too many earnest souls overlook, with consequent discouragement, if not despair. "The great orphan" is not left without help, however blind he may be to the fact. "A nation can by its wickedness put itself outside the pale of civilization, but no nation howsoever evil can put itself outside the Grace of God," our author reminds us. "The fact that man is seeking God is a proof that God is seeking man, and that God was first in the field. We may be badly saved, or partially saved, but to the extent that we are saved at all, we are all saved by Grace. . . . At the heart of things there must be Eternal Goodness, and it must be the nature of this goodness to give, to give always, and to give to all men as far as their capacity and sin permit them to receive."

In divine Grace he sees a universal solvent for all the differences between the great world-religions. "Every religion expresses a need—and a need is a gap, and the Grace of God enters to fill that gap. The strange thing is that these needs are very much the same in all the different religions—the fear of the gigantic forces in the midst of which we are placed and the need for security in the presence of them, the tyranny of circumstances, the menace of suffering, the certainty of death and the need of emancipation. Order is as needful to us as to Confucius, escape from sorrow as desirable to us as to Buddha, submission as inevitable to us as to Mohammed, and emancipation as imperative to us as to the forest saints of the Upanishads. There is a catholicity of needs if there is no catholicity of beliefs. Needs unite if creeds divide. It is in this way that there is a niche in all the non-Christian religions to welcome the Grace of God, and surely a world religion is to come through taking the Grace from Christianity and the needs from the other religions, and making the two to meet."

THE FATHERHOOD OF GOD. Great stress is laid by the author on the sonship of man to God, and it is pointed out how Jesus turned all the attributes of Divinity into Fatherhood. "Mohammed says, 'Be a soldier'; Buddha says, 'Be a mendicant'; Confucius says, 'Be a citizen'; but Jesus says, 'Be a son.'" Jesus "brought God within the grasp of familiar affection, and made this world and the world to come to be rooms in the Father's house. . . ."

It is the contention of Mr. Phillips that religions which have no room for Grace are forced at last to admit it in spite of themselves, "so unquenchable is the thirst of the human heart for a help greater than its own." And he proceeds to draw attention to the fact that "out of Brahmanism came Vaishnavism and Shivaism; out of Mohammedanism came Sufism; while Buddha became Amida and God of boundless compassion." "Is it too much," he asks, "to claim that the development of every religion is in the direction of Grace?"

Yet in a book so inspiringly thoughtful, a strange omission becomes apparent—an omission to which attention is called in no spirit of idle carping, but as the outcome of a deep and sincere conviction that in its absence is to be traced much of the poverty of devotion in the religion of the West, to which it is hoped the little work under consideration may contribute in no small measure to form an antidote.

While the conception of Fatherhood indeed brings God "within the grasp of familiar affection," a degree of intimacy unparalleled in any other human relationship, not even excepting that of husband and wife, is reflected in the conception of Divine Motherhood. What more worthy conception of divine Love than the love of mother and child? And was it not Christ Himself who compared the kingdom of Heaven to little children?

Mr. Phillips quotes with enthusiastic admiration various Shivaite and Vaishnavite hymns, but seems to demur to the consistent use of the term "Divine Mother," whether in the religions of the East or in the Christianity of the West. If the consciousness of divine Grace is any measure of true spiritual realisation, then the case of Sri Ramakrishna and his devotion to the Divine Mother stands out pre-eminently as an authentic example of the power of the feminine spiritual ideal to bring freedom and salvation. Ramakrishna never tires of insisting on the work of divine Grace in the human soul. The tribute of "Sister Nivedita," written in 1900, may be quoted as an indication



of the deep impression made by this Hindu saint on his contemporaries :

“ During the last twenty years of his life he was a great light,” she says, “ known as a saint throughout Bengal, the North-west Provinces, and Nepal, and much visited in the informal Eastern way. Men felt themselves in his presence to be dealing with forces they could not gauge, drawing on wisdom they were unable to fathom. As if he were great music, they touched there the state that mighty music hints at and went away saner, sweeter and stronger to their daily tasks.”

But Ramakrishna is only one of many of the Mother's Indian devotees, and it is not necessary to confine the attention solely to the East. In Christianity also, it has been found desirable to maintain in the form of Mary, *Mater divinæ gratiæ*, a special place for the worship of Her followers. And who shall say that the prophecy of the special advocate of Mary in the Roman Catholic Church, the Blessed Grignon de Montfort, that She, who brought Christ into the world for the first time, “ will make His second advent full of splendour,” may not be fulfilled by means of a universal devotion to the Divine Mother ?

As Mr. Phillips himself says, what sinful man most urgently needs is not law but sympathy, encouragement, hope and help. In the worship of Mary is to be found an acknowledgment of just such a gentler and higher power, a power which would win by its tenderness rather than conquer by its strength. To quote our author once more :

“ There is law, but there must be something greater than law in the world, and that something is Grace.”

In a passage well worth citing in this connection, Mr. Phillips, in dealing with the law of Karma, writes :

“ The Hindu did not create a fanciful ghost when he saw Karma, neither did Mohammed imagine a vain thing when he saw the throne of judgment. The vision of both may have been blurred and imperfect, but it was not an illusion they saw, for we are all punished for our sins, and as a man soweth shall he also reap. Jesus recognised justice and law, and, in a sense, the existence and fact of Karma. When he healed the paralytic, He definitely connected his suffering with his sin, for He not only acknowledged the justice of the connection but vindicated and enriched it by transcending it with Grace. There was justice, but justice was not all. God pays to the labourers in His vineyard a standard rate of wages, to every worker what is fair and

equitable, to every man a penny. But when a man has remained unemployed till the eleventh hour, he is not allowed to starve and go without the penny to provide his bread for the day. God makes justice more just by making it gracious. There is law. Gravitation is here, but mother's love is also here, and that saves the child from being hurt by gravitation, and uses it as a leading string to teach the toddling feet to walk. Law is all very well for the man whose life it protects, and Karma is a veritable gospel when the material of life is, in the course of each fresh reincarnation, cast into a choicer mould, but to the man who is fettered by evil habits, and to the victim whose Karma grows heavier every day, law is a handicap and a terror."

A noteworthy chapter of the Rev. Thomas Phillips' little book deals with prayer as the echo of grace, and the author supports the contention of Dr. Sabatier that prayer is the very essence of religion, "the characteristic which distinguishes religious phenomena from all those which resemble or lie near to them." It is a chapter rich in beautiful thought expressed in a correspondingly graceful style. In reminding his readers, for instance, of the purpose of God in creating and sustaining the universe, he says :

"We must not think of the redemption of man as an after-thought on God's part. In creating man, He has created him to be redeemed, and his grace, in apprehending him, takes hold of faculties and tendrils that are already there. The Grace that appeals to our faith is the Grace which has made our life to be a bundle of desires which, like seedlings, push outwards and upwards out of the ground to seek the sun that is seeking them. . . . We are coming to see that the seeking of God by man is also the seeking of man by God. The flower unfolds its petals to receive the sunshine because it is already bathed in its warmth and pricked by its light, and man welcomes the Grace of God because that Grace has made him a creature of desires, and every unperverted desire is at one and the same time the push of man and the tug of God. Grace is love in its divine splendour, desire is love in its human crudeness and often in its human squalor, but they both belong to the same system and the drop of water in the street puddle has a homing instinct for the Eternal Sea."

But in likening the growth of the soul to the unfolding of the flower, Mr. Phillips wisely lays stress on the fact that the human heart is not to be *compelled* to turn towards the Light, but shall be free to choose its own time. "We must not forget," he

proceeds, "that man is a free-willed agent, and that these desires can be wantonly and cruelly perverted. Instead of twining themselves around the lattice-work of Grace, they often crawl along the slag and mire of sensuality and greed. Instead of reaching the sea, which was their destined goal, like African rivers they are dried up in worthless sands. Instead of following their appointed orbit they often go astray, for every sin ever committed is simply a desire gone wrong. Man's desires were created for God, and they are restless until they find rest in Him."

This same valuable chapter contains a paragraph on the INTERCESSION. mystery of the prayer of intercession. We here find ourselves glancing as it were behind a partly-lifted curtain at the work of "Children of the Second Birth," the world's redeemers, and with a feeling akin to awe we recognise that we are approaching that Holy of Holies which is not lightly to be profaned. Allusion is made to the little known but deeply interesting follower of Jacob Boehme, the mystic John G. Gichtel, whose consciousness must have been active on the Buddhic plane, the plane upon which the really spiritual work of the world takes place. It is here that the prayer of intercession finds its culmination in the work of the Christ Spirit which takes upon itself the sufferings of the world and transmutes them into spiritual power.

Let Gichtel himself outline the office of intercession. (The quotation is from *Extracts from the Life and Letters of Gichtel*, published by Mr. John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C.2.)

"Our office is spiritual—the temple are we ourselves, the soul is our sacrifice, Divine Wisdom or Sophia is our fire, and desire is our mouth which eats the spiritual food, and herein our worship and exercise consists; we must not enter upon it for ourselves only, nor desire for our own hunger only, but always in the plural collect and unite with our brethren, by the imagination in love, and by one will and imagination introduce the love into their wrath, that it may be reconciled and appeased in them."

As to the Divine Wisdom, or Sophia, or *Grace*, to which reference is made, Gichtel explains further that, "Without Christ we cannot understand or apprehend the heavenly Sophia or Wisdom. She is not God, but His mirror; she is not Jesus, but His heavenly flesh and blood, and when we put on Christ we put on Wisdom, and we must seek and find Her nowhere but in Him. This Sophia is the corporeity of the Holy Spirit, a pure burning

Love, which changes everything, and which nothing can change; he who is clothed with Her in time, can stand in the fire of Eternity. She is not the Word himself, but *his*, not separate from him. She is the Word's dwelling or substantiality. She is also the tincture and body of our inward spiritual man, and without this priestly ornament we may not enter into the Holiest of Holies."

One of the most recent witnesses to the work of the Divine Sophia is Dorothy Kerin, to whose case allusion was made recently in the Editorial Notes of this magazine. The "miraculous" cure of Miss Kerin was brought about through no seeking of her own, but as a reward for the valuable work of intercession which she carried on for others while she herself lay on her bed of sickness.

It is not without significance that the spiritual presence which manifested itself to the consciousness of Dorothy Kerin assumed the form of a "beautiful lady." There are strong reasons, in the view of the present writer, at any rate, for believing the assertion of Mrs. Besant that a spiritual power which fills the office of World Mother really exists, and that such feminine manifestations of the Divine as Isis and Mary are definite realities, direct embodiments of the Grace of God. Those who have experienced the peace and harmony of the gentle Spirit suffusing the interior life will endorse enthusiastically the words of Her devotee, quoted from the little work mentioned immediately above :

"To pray and believe in the gentle Spirit is my work, to love is my life, and this is Christ in me. Let those who choose run and convert others, I will attend to my inward office in the Spirit, and labour to attain peace in my soul. And the Lord is with me."

THE EDITOR.

## INDIVIDUALITY AND PERSONALITY

By W. WILSON LEISENRING, B.A.

THE whole mystery of man is concealed in the fact that he is self-conscious, for who can know the SELF? The relativity of self-consciousness is evident to modern psychologists, but in practice it is seldom recognised that differences in degrees of self-consciousness cannot be determined by appearances; for the Self is not a form of matter, and, therefore, no one can judge of another's attainments in this respect unless he has experienced similar states of consciousness, at least momentarily. When the dominating doctrine of an age is that of "democracy," and those of lowest self-conscious development are taught that there are none higher than themselves except in "education" and material achievements, the ancient reverence for gods, heroes, saint, and great geniuses becomes obsolete; and these beings are subjected to a psychological analysis identical, in terms of references with that applied to lunatics, criminals and degenerates. Modern psychology is really psychiatry. Between the Gods "above" and devils "below" stand the middle-class minds of a self-sufficient, scientific materialism that measures all other minds by its own limited knowledge and experience.

Three results of the researches of physical science, significant for psychology, have been ignored. They are: (1) The radiation of energies from interior levels, those of higher velocity *permeating* matter on lower levels; (2) the fact of continuous interaction and transmutation amongst all levels of atomic energy which causes evolution and maintains existence, cosmic or human; and (3) the evidence of intelligence in Nature showing that every activity of energy (whether atomic, cellular or nervous) has its own kind of consciousness.

The deduction is that interaction of a hierarchy of powers and of self-conscious beings is a basic condition of evolution, and that the higher principles potential in types of immature development would remain latent unless stimulated by beings already self-conscious in these levels. Hence, though unknown to us, it is scientifically certain that Those exist who have fuller consciousness of the SELF than we have. Unless They take an interest in human evolution those members of the race who have only embryonic consciousness of a Self beyond the brain-mind,

could not progress nor even be sustained in existence; they would inevitably disintegrate and disappear if one link in the concatenation of causes and effects were broken.

The "Lodge," the "Masters of Wisdom," "Initiates," "Adepts" are, thus, scientific facts for those who understand the fundamental necessity for their existence. It is possible, however, to believe in Their existence without understanding either the Laws of Their Being, or the modes of Their operations; but a conviction that They are essential in the evolutionary scheme leads to the conclusion that their methods of assisting human evolution must be adapted to the condition and needs of mankind in every age.

It is evident that what is required to-day, if we are to advance, is an understanding of the Mind *and its powers*. The general interest in many and various aspects of psychology indicates that a stimulus from within has set in motion forces that are disintegrating old forms and formulæ of thought. The relation of the mind to health, occupation, temperament, disease, crime, psychic-phenomena, genius, etc., is a mystery upon which is focussed the attention of those who are responsive to the evolutionary principles especially active at present in man.

That mankind was due to enter upon such a cycle of development was evidently known to Those "behind the scenes," for a key to human psychology was put into our hands by H. P. Blavatsky, who was the first to make a distinction in the use of the terms "Personality" and "Individuality." It is only half a century since her first work profoundly startled and interested intellectual people in all English-speaking countries, and much of the terminology she used to re-state the long "lost" secret doctrines of the archaic wisdom, has been generally adopted since then throughout the West. "Re-incarnation," "Karma," the "Higher Self," the "lower mind," the "astral body," the "aura," etc., are now in common use. Those of this generation interested in psychology or psychical research do not realise how different were the conceptions and the state of human thought with regard to these and kindred subjects, fifty or even thirty years ago.

In trying to elucidate the significance of the Individuality and Personality of man one should meditate, therefore, upon the explanations given by Blavatsky, for she must have transcended *in experience* both the personal and individual ego-consciousness, as otherwise she could not have analysed the

states represented by these terms: we can examine only that which is objective to our subjective consciousness and what is subjective, or occult, at one level becomes objective at a more interior level. The problem is how to translate the knowledge obtained from these "higher sources" so that it will be comprehensible to a consciousness that is functioning on lower levels although making efforts to progress.

Some of us have made our personalities objective to our ego-consciousness *for brief moments*; but who is able to say what is the essential difference between his self-consciousness and that of one who has trained the personality to respond automatically and continuously to the inner will? Such, I believe, was H. P. Blavatsky, and no one of lesser achievement can "explain" what must have been a very real "illusion" on this physical plane. She had, in fact, no personality in the sense that others have; if her self-consciousness had been identified with personal thoughts and egotistical desires, she could not have accomplished the work she did. The person and the individual were evidently sacrificed to purposes beyond. Until we realise those purposes we cannot really understand "Blavatsky"; but by study and application of the philosophy she formulated we may, in the course of time, transfer our ego "centres" from the worlds of *form* to the world of *being*.

For those who begin to sense this distinction it is a truism that all forms are subject to change and decay, and that the only permanency in the universe is the causeless, *unconditioned* Cause of all possible manifested states of existence. The intelligence in Nature, the mind in Man, and the will of the creative Gods are derived ultimately from that Latency of which we can know absolutely nothing. Concealed in It is a Will, an intensity of energy, that maintains the universe and must manifest, therefore, as a homogeneous, formless, immaterial and, *necessarily*, ubiquitous Substance. We attempt to describe this state as that in which matter and energy are blended, in which the subject has synthesized all objects in Subjectivity, and consciousness can sustain itself without forms—the SELF, the origin of Gods and of men.

As the SELF is formless, though omnipresent, men seek in vain to know the Self of themselves in any state of matter that assumes objective form.

The self-consciousness of human beings is but a faint glimmer of a dawning light, a potential energy, a smouldering ember,

which may never burst into the fiery light of day unless the ego stimulates it and endeavours to change the potential into active power. The interdependent functions of the *physical world*, the *mind*, and the *Life* behind, suggest how this change may be effected.

The universal energy or Will must be a state of concentration absolutely beyond our comprehension, and its counterpart or opposite "pole," is physical matter in which are synthesized all levels of atomic activity that radiate from the "One." The physical world is, therefore, the inevitable result of manifestation; and no evolution of forms or of consciousness could be possible without the coherence and concentration provided by the polar balance of physical forms with metaphysical energies. Intermediate states of matter, such as chemical gases and viscous astral substances, are in a condition of constant flux, and forms in these levels are too transient to provide material for concentration and the development of self-consciousness. This scientific fact is the basis of the doctrine of reincarnation as a necessary condition for evolving the powers of the Self.

Since both physical science and psychical research have shown that there are states of matter and energy imperceptible to the physical organs of sense with which we are familiar, there has been a tendency to discount the importance of the physical, concrete world; and, while the great majority of mankind still acts as if physical existence were an end in itself, many others go to the opposite extreme and look forward to an "after life" before they have utilised the opportunities which *this* life alone provides. It must be impossible to function self-consciously without the focus of a physical body unless we have acquired the power to hold our consciousness steady and to select the objects of our observation and desire *at will*: or, in other words, unless we have created, while in the physical body, a *thought-body responsible to a Self higher than the personal self attached to sensations and forms*.

The physical body is not the personal self. The human physical body is the product of cycles and cycles of evolution, and is described as the "crown of creation." It is an epitomised precipitation of all levels of conscious existence, the physical synthesis and focus of the highest states of self-consciousness; and it contains, therefore, latent powers of response to all these levels. It is truly the instrument through which self-consciousness is developed by the exertions of the self or ego using this



wonderful instrument, when the organs dormant in the brain are gradually awakened and tuned to function in the higher levels of mental and super-mental matter, or substance. *The use the ego makes of the physical body determines the personal characteristics.* Electro-magnetic action between the organs in the brain and the ego (or human mental entity) generates emotions, thoughts and desires *with which the reincarnating ego identifies itself.* This matter of semi-mental, semi-sensational experience constitutes the Personality, the *body of desire.* The Individuality, on the other hand, is the reincarnating, Saturnian ego, the mind or *body of thought*; in association with the Personality it is the "lower mind"; in association with the interior powers of the Self it is the "higher mind."

The Personality is thus seen to be an earth-born entity, as nitrogen is an earth-born element, and to be dependent on the Individuality for its self-consciousness. It is evolved during incarnations of the ego from tendencies latent therein; is composed of gross astral matter; and is more often infra-physical than metaphysical in quality. It is permeated by the rarer atomic energy of the mind which holds it in *colloidal* solution, so to speak, and interlinks it by inductive action with the molecules of the physiological organism. This aspect of the subject, however, cannot be expanded here. Suffice it to say that sleep, deep trance and death represent progressive stages of withdrawal of the individuality (the self-consciousness) from contact with the physical world, that is, "action" through the personality. The latter, dissolved permanently from the vital thinking principle at death, is precipitated from the physical body as an automaton, a shadow, or residue, of the *living* physical man, and is also disintegrated, *if events take their natural course.*

The Individuality is a "fire-born" entity, in contrast to the "earth-born" personality, and its body is truly metaphysical—a radiant thought-substance by nature self-conscious. It derives its qualities and its immortality from the inner levels of homogeneous Substance, the universal Life; but it is conscious only according to its stage of development. At the death of the physical body it loses its medium for further self-conscious evolution and is restricted to what it already has the capacity to realise on the levels of the *higher* mind. If this has been cultivated the *subjective world* of unselfish desires, impersonal love and non-egotistical thoughts, of metaphysical reverie or artistic delight, cannot be disturbed by the dissolution of this *objective-world*, as they are not of the same nature.

It appears, then, that man is a focus of three inter-dependent processes of evolution—physical, mental and spiritual : (1) That of the human-animal, the centre of ego-consciousness for the majority of the present human race ; (2) that of the human soul, the psyche or mind, the individual, which is developed by transmuted experiences associated with the animal body which it really ensouls and from which it must be redeemed ; and (3) that of the Higher Mind or Self, the immaterial spark in which are dormant the potential powers of the immortal, because universal, energies of Spirit or Will. The nature of the Higher Self is too subtle to interact directly with the “ self of matter,” the personality, and its vibrations are only indirectly transmitted through the transformer, the incarnating, self-conscious individuality. If the latter responds to these “ flashes of conscience,” the interaction causes a “ centre ” of force, or will to awaken and set in motion a reciprocal interaction with the inner powers hitherto latent in the Higher Mind. This “ action ” withdraws the life or Self-consciousness from the molecules of the body of desire which may gradually die while the physical body lives and serves as a focus for the vibrations of the purer mental body of the Higher Mind, or even of the Buddhic state, in very rare “ incarnations.”

Thus the evolution of the *spiritual* self-consciousness requires the co-operation of the self-conscious *thinking* individuality which, in turn, must transmute the *separative* desires of the *personal* self into *universal* vibrations ; otherwise there are no immaterial results of experience in physical forms to be preserved by the evolving spiritual “ centre.” The Self that never dies is the exact anthesis of the self that clings to itself and loves for the satisfaction of its own *personal* desires, hopes and wishes. And, therefore, the only self-consciousness scientifically possible between incarnations is simply the continuity of whatever state of *impersonal* and unselfish thought and emotion has been attained during incarnation.

In brief, this is the doctrine which teaches that we must win our *self-conscious* immortality, and that physical existence is the means toward this end. While comparatively few comprehend the philosophy of the doctrine, fewer still have the courage to apply it ; but all who have not deliberately repudiated the Higher Self may be helped and encouraged in their struggle with Karmic consequences by its inspiring implications. It contains the whole duty of man, to his neighbour and to himself, which he

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cannot escape, however long he postpones assuming his individual responsibility. The SELF is the SELF of all, and can be realised only by the SELF ; but we cannot leap directly from the semi-self-consciousness of the personal man into the full blaze of Universal Consciousness. We retreat within gradually and must first learn, by a process of elimination, *what is not the SELF*. The weapon of discrimination is the self-conscious ego, the mind. The will must hold the conscious mind steady, as a walker on a tight-rope bridge, until the personality and *all that it implies* is seen, from this vantage-point, to be illusion, and its power to deceive has been conquered. Then, and only then, the individuality may be discarded with safety—for it will have crossed the bridge! It will have become that SELF whose Centre is everywhere and boundary nowhere.

Devotion is the *holding firm* to the SELF within the Self, the Universal Consciousness of love and self-sacrifice. That SELF is never born and never dies. It is the solution of the paradox of human physical existence, and "survival."

## MY WHITE HORSE

By GEORGE HOGAN KNOWLES

A GREAT friend of mine who was a civil engineer, spent the last two years of his service in the historic city of Lucknow (United Provinces). He was the owner of a mysterious white horse. I knew the horse well, and my friend—to whom I shall allude as H.P.—had often talked about how he had come into possession of the animal. It is necessary to mention this as a prelude to the adventure. On his finally leaving this country to settle at home, H.P. promised to give me the horse.

It was a snow-white country-bred gelding, about fourteen-and-a-half hands in height—a typical Indian processional horse—with a prominent pink Roman nose and long mule's ears; with one ear always cocked forward and the other flung back. But his masterfully calm brown eyes reassured one at once; though not without an uncanny feeling that the animal was supernaturally gifted in some way. He never neighed, and one could almost hear him thinking. He seemed to throw out an impression to the human brain that there was something strange in everything—deeper than one saw on the surface.

With the reputation of being "possessed," the horse rapidly passed as a wedding present from one panic-stricken Hindu to another, until he came into the hands of a Yogi priest who got him from a distracted Raja in return for mumbling a benediction. But the priest, having had some terrorising experiences as a result of being the owner, led the horse one day to a well-to-do Mahommedan horse-dealer, offering him the animal as a free gift, and remarking that, as the horse possessed wonderful omnipresence, the dealer could sell him in several places at one and the same time. The Mahommedan was struck with the horse and took him. But that same night the dealer dreamt he saw himself astride the horse crossing a river in flood, and he nearly got drowned. In the morning, however, the Mahommedan, ignoring the vision, took the horse out to try him.

It was in the rains, and the Gumpti river in Lucknow was in high flood. The horse-dealer rode serenely along the banks of the river, feeling the temper of his new mount, when suddenly the horse shied and plunged into the water, swimming across to the opposite bank. The rider was just able to save himself by seizing a stirrup leather.

The disconcerted Mahommedan led the horse then and there to my friend's bungalow. H.P. knew the horse-dealer well, and was about to purchase a new mount from him. But the dealer begged of him to accept the horse as a free gift, remarking that only an Englishman could be strong and courageous enough to knock sparks out of the devil himself.

To recount H.P.'s extraordinary experiences during the two years that followed would make matter enough for many thrilling stories: suffice it to say that when he retired and left the horse to me, he—a hard reasoner previously—was thoroughly converted to clairvoyant manifestations; and believed that, through some inexplicable agency, intelligent animals could project their dream visions.

The horse had been but a few weeks in my possession, when I joined a brother-in-law of mine who was Deputy Commissioner of Lakhimpur—one of the northern districts of the United Provinces—on a big-game shoot. It being early in November we were to beat some well-known marshes in that district for the beautiful swamp stag. We encamped in the heart of the jungles, at a forest headquarters called Dudna. Here two large double-storied bungalows stand on the high level of the *sal* (forest) belt overlooking to the south the low swampy plains through which we had come.

I well remember it was a Sunday afternoon, and the party were going out on elephants to beat a swamp some distance away. I had been terribly upset since early morning over an uncanny dream I had had during the night. It was clearly a vision—as I was semi-conscious—so vivid in every detail of scenery and incident, that I sprang out of bed, surprised to find myself in pyjamas. I said nothing to my brother-in-law about this at breakfast that morning, as I knew he would ignore it. My surprise, therefore, can be imagined, when he suddenly told me laughingly that he had had a queer dream (that same night) about me and the horse: it tallied exactly with my vision.

I excused myself from the shoot that afternoon, and ordered my horse to be saddled. I was determined to test the matter.

The party started off on their elephants; and, while standing on the upper verandah of the front bungalow, from where I had a clear view all round, I suddenly saw that my white horse had broken loose. With stirrup leathers and bridle flying—exactly as in my vision—he galloped down a straight forest line to the

west, that ran along fairly close to the edge of the *domar* or high forest plateau.

My syce (groom) raced after the horse. After I had waited nearly an hour, ready in shooting kit, the syce returned excitedly to say that a huge tiger had emerged on the road in front of him and rushed off after the horse. This was enough for me. In my vision, feeling anxious about the safety of the horse, I picked up my rifle and hurried off in pursuit, bidding the syce to follow at a safe distance. I did identically the same thing now.

The tiger in my vision was a well-known one, living in a swamp close by. Following his pug marks down the road as far as possible I suddenly recognised in breathless excitement the cart track to the left, that I knew led into an open glen below the forest. I had come about three-quarters of a mile. Discarding the marks of the horse's hoofs and the tiger's pads that continued down the forest line, I followed the winding cart track in the wake of the vision, and was not surprised when I suddenly emerged into the familiar open glen. The scene in every detail seemed to stand out before me with a beckoning omen that made me tremble. There was the swamp to the left that terminated abruptly; the stretch of green undulating sward, with a nullah lined with cotton trees running across the front from east to west. To the right, the bank of the high tree forest sloping down to the low greensward, along the edge of which hanging boughs formed an inviting vista. Under this leafy roof along the edge of the forest, I crept softly, with my eyes anxiously scanning every undulation in the open ground to my left. In the west, with a great crimson flare, the sun hovered over a distant forest-clad ridge that heralded the approach of dusk; and then, it happened suddenly, just as in my vision.

From a deep depression in the open ground to my left—but a few paces from me—a huge animal, whose blazing red, with the flashing rays of the sunset on him, seemed encircled with jet black serpents, suddenly rose up and stared at me. I stared back in amazement at the exact picture I had seen—lost in admiration, for the colouration was most distinct, most gorgeous. Then for a second came a blur, as it seemed, and I recollected the shadowy film in my vision, that had slowly taken the shape of my white horse—his projected presence—coming between myself and the tiger. But it remained a blur only, that came and went. The next moment, the magnificent tiger—a dreaded cattle-slayer

that had killed many village ponies—moved silently and gracefully, and disappeared up the bank into the high tree forest.

Then, suddenly, behind me, coming down the cart track, I heard the clatter of horse's hoofs. Almost the next instant my white horse came galloping into the glen, and I moved forward to hold him. Firmly and steadily I held the animal with my back to the forest; for I knew what it was that the horse, with one ear cocked forward and the other back, was gazing at intently without a quiver! Somehow, as in the vision, it never entered my head to turn round and fire. Perhaps it was an instinctive feeling that it would be too dangerous on foot to point my rifle at such close quarters; but I mounted quickly and seized the one rein on the horse's neck, the two snapped ends of the other one trailing on the ground. Within twenty or thirty paces of us, glaring at us with deadly intent, crouched the huge striped cattle thief; while behind him, stalking carefully, came a wary tigress.

The horse seemed glued to the ground for a few moments, and then he began to back with his head erect, returning stare for stare, as if confident of every movement he made. Not even the stir of a falling leaf could be heard; so still, so silent seemed everything! The two tigers, crouching in front of us in a crimson twilight, might have been unreal—just a picture in a landscape! Wrapt in the solemnity of the jungle atmosphere, my brain, from which the stages of the vision died away, ceased to function. I was merely half conscious that my knees dug hard into the saddle. Then suddenly my rifle slipped from my hands, and fell to the ground with a startling thud. Instantly the vision swept back, and instinctively, realising what was coming next, I lent myself to the backward shuffle of the horse. I saw the two tigers rise up, then crouch restlessly again—like expectant cats ready to seize an opportunity—when, suddenly, I was swung violently round, and the next instant the wind, sharp and cutting, whistled through my ears like a hurricane.

We were flying over the green undulations. The *nullah* in front just came and went—how my horse passed over the broken banks and the deep bed, I cannot conceive. Dotted about with large cotton trees, an interminable flat plain of grass, knee high, and low scrub seemed to stretch out further and further into the blue dusk. Far in the distance a few huts were visible from which grey curls of smoke arose and hung low in the damp breath of winter's approach. A far-flung cattle station, with

perhaps a grazier or two living with the herds, and on the lookout for the prowling tiger!

On we swept, my sinewy horse under me like the springy seat of a racing-car. We must have covered a few hundred yards of ground, when I suddenly saw the two huge striped forms, on either flank of me, bounding along with us, with the grace and ease of African springbuck. I recollected the vision again—they were following us, and playing with us, even at our terrific speed! Now the big tiger ahead—now the tigress; now the two left behind for a moment, and now catching us up again with easy rushes. How familiar it all seemed. Suddenly in front, from the cover of an approaching swamp, some elephants emerged, and loomed up between us and the smoking cattle-station. I tried to remember whether this came into the programme—it did not, I felt certain! I recollected the vision had ended abruptly; and then, the sudden start with which I had awaked flashed through me. The next instant I felt something give: for a second I was conscious of a hurling sensation through space, and then—nothing more!

“How is the head feeling?” I heard someone say. I was surprised to find myself in bed with my head bandaged up.

“We bagged the big tiger yesterday,” my brother-in-law announced.

“My horse?” I inquired.

“Safe,” came the answer.

And then I learnt what had happened. The party were returning to camp that way—fortunately for me—when my horse came careering up to them. The tigers pursued the horse up to the elephants, who immediately gave indication of the proximity of carnivora. The big tiger was seen almost at once, and killed with a lucky shot. The party then searched for me, but it was my strange horse that led them to the spot where I was lying unconscious. He had galloped into a large hole, as his marks showed, and, it is presumed, had suddenly fallen, leaving me behind. He had apparently struggled up very quickly, and galloped on again before the tigers in the long grass realised what had occurred.



## MEMORY AND SURVIVAL

GIVEN THROUGH GERALDINE CUMMINS

(PART II).

THESE stray remarks of mine are the expression of my own "other-world" knowledge. I can only retail to you the truth as I know it. Many and varied are the conditions that prevail when the soul "comes alive" in this world, or in one of the states that we are subject to after death. I use advisedly the term "come alive" in connection with the soul. For the soul seems as dead to some of us, when it lives in its body of clay, as we would seem dead to the average agnostic. It is certainly true that many of us shades almost doubt the existence of a soul in the bodies of certain men and women of the low animal kind, who live in the physical sense on earth at the present moment.

To return to our subject, I beg of you to remember that I am but a fallible shade. However, it is well, in this difficult matter, to lay down as our foundation certain premises. Firstly, let us take, for example, the average educated man. It is possible for him, while in the physical body, and while he is at the zenith of his mental power, to enter three states which differ very considerably the one from the other. One, the condition of deep sleep; two, the subjective state; three, the state of ordinary consciousness. You must allow much latitude for the subjective condition. It can vary to a wide degree. It may be induced by artificial means, through hypnotism. A subject trained to respond to the hypnotist will, as you are aware, perform amazing feats, recall memories of early childhood, be insensible to pain, and, I believe, even obtain, at times, knowledge that appears to be of a wholly supernormal character. The Indian Mystic can enter very easily into the subjective state and can, at times, learn of the doings of strangers who are many miles away from him. He can, in short, make mental journeys.

Now, in our life, the life of the so-called dead, there are three states also, though it cannot be said that they closely resemble the three orders of consciousness that prevail for man. Even when you are asleep you are, in a sense, conscious, sometimes more so than when you are in this subjective state, for pain or noise may rouse you. Whereas the deeply entranced man may not feel pain, may not be even roused by thunder.

When we, discarnate beings, desire to communicate through some sensitive we enter a dream or subjective state. There are two degrees of it that are important in relation to ourselves. If we are but slightly entranced we are wholly detached from the memory for concrete facts in our past life. Further, if we directly communicate through the medium, though we often retain our personality, our manner of speech, we are unable to communicate through the medium's hand or voice exact facts about our past career on earth, sometimes not even our own names. Even, at times, when the guide, or watching being, seeks to interpret for us we are still but in the slightly subjective state, and can only, perhaps, convey one stray impression, or perhaps none at all, that concerns our past memories. We can enter into the deeper mind of the medium and read many of the memories belonging to her, which are without the cells, or neurons, being joined to them by invisible threads.

Now, you are aware of the strange association of ideas. You met a Mr. Tom Jones at a tea-party ten years ago. You had forgotten all about him, even his name, but someone mentions it to you. At the moment it means nothing, perhaps; but, in a minute or two, you remember the Mr. Tom Jones you met ten years ago at a tea-party. In the same manner the discarnate being may find certain memories in the subconsciousness of the medium, which will recall certain facts connected with a past earth life. Then, the memory is rapidly communicated.

I would now speak of the second degree of trance which may be penetrated by the discarnate being. It is a pleasant and, at times, very happy state. It is nearer to the condition of sleep and dream than the one I have previously mentioned. When we are on this plane of consciousness we can enter the subjective mind of man. But it is necessary he should come to our aid in this respect. He must either be closely bound to us by ties of affection, or he must be what you call psychic. Very well, those dear friends or relatives, who through their affection or love, or intense interest in us, conjure us up in their subjective thought, open the door to us, dreaming shades, and we enter again into the earth dream. We perceive pictures of actual earth happenings, imprinting themselves on the subconscious mind of the one who has cleared the way for us, bridged the chasm with their love or their intense interest. Often, we perceive most trivial incidents mirrored on their sub-consciousness, but we use them, later, communicating them to the guide, or

through the medium directly. For instance, a description of a number of tea-pots belonging to the sitter was once given by a communicator through a medium. The communicator had not known of them when she was alive. Very well, these tea-pots were pictured on the sub-conscious mind of the sitter when your communicator was in subjective state number two. Probably the sitter was in a passive, unthinking condition when these tea-pots presented themselves strongly to his vision, so they were the more emphatically imprinted on his subjective part.

Sometimes, when we are really thoroughly submerged in this dream atmosphere we can get into touch not alone with one subconscious mind, but with the subconscious mind of many thousands of men and women. It is like a wide sea stretching out before us. Much of it is scarcely apprehended. We can only tap it here and there, but with the assistance of the guide we may draw out of this sea of mind the particular association of ideas that corresponds with a happening, a name, or a place in our earth life. We recognise it and use it as evidence of identity when we are communicating.

Now, the third subjective state leads us to the Great Memory, but alas, it is not the condition or state in which we approach our people on earth. We can gather up many of our memories when we thus reach out into the vast subconscious, or, rather, super-conscious mind of the race. So I will not dwell upon this aspect at any great length, beyond remarking that those who have been among discarnate beings for many ages, those who are highly developed, the possessors of wisdom among us, can, while in the third state, communicate through a sensitive the actual matter recorded in the Great Memory. But such beings are not suffered to communicate their own wisdom, for it cannot be expressed in terms of language, only an echo being sometimes caught which is rendered in the form of the inspired utterance of genius on very rare occasions. Nevertheless, discarnate beings who have only been a few years absent from the earth cannot, as a rule, enter into this third subjective condition when they use the physical mechanism in order to give a fragment of the Great Memory to the world.

Finally, you must take into account the fact that some sensitives are only half trained, that their own subconscious mind muddies the stream of the communication that is given through them. So the automatic or trance product may be a work of

collaboration, may even, at times, only contain a phrase here or there that comes from the communicator.

When a foreign language is poured through a sensitive, which is neither consciously nor subconsciously known to him, it is probable that, at any rate at times, the discarnate being is drawing from the subconscious mind of a living man, the Italian, Chinese or Greek words that are being used. As I have previously explained, when in a certain subjective state, it is possible for the discarnate being to scan what I have called a sea of mind. But, mark you, they are the minds of men and women who are still in the physical body. The communicator, having once known Chinese and having deposited that knowledge in the Great Memory, is able to recall it all when his discarnate mind is stimulated by the sight of the Chinese words in the subconscious mind, perhaps, of some living Chinaman. So the shade is able to communicate in a language unknown to the medium. Be assured, however, that it is not a case of the sensitive's mind making direct contact with the subliminal self of the living Chinaman. There is evidence that this is not so in that the material given tells its own story, is the expression of a directive intelligence.

It is true that we communicate by pictures or images, by signs, which the deeper mind of the sensitive apprehends, and sometimes, we may convey by a sign or symbol a name or word unknown to the medium. It would be well for you to note that what you call "normal consciousness" means the raising up barriers between your mind and another man's mind. But behind all that there is among human beings a deeper self, a subjective mentality that can trespass into the domain of other subliminal selves, that meets with few barriers. This matter, however, belongs to another story.

Men and women cling to past associations. The ardent Communist cherishes a most conservative craving for the preservation within him (so that he may summon them at will) of all the infinitesimal details of events, of all the minute data of knowledge which he has carefully harvested during years of labour and of earnest striving. But, after all, so much of this apparently precious bullion is of little account. It is far better that it should be stored in the great granaries that stand upon the shores of the infinite ocean of being. Let his vessel bear but a light cargo when it adventures upon a new journey in unknown

waters. Briefly, I would ask you not to be troubled by my remark that when discarnate beings pursue an active, eager life here, the greater part of their concrete memories are blotted out for them. Mark you they are in a state of normal psychic consciousness under such circumstances. But a discarnate son and father, or any others who have dear remembrance of one another, may, if they so desire, recapture all their old memories for facts in their earth life if they choose to enter the third subjective state together. Then these two discarnate beings can re-enact, if they will, the drama of their earth career page by page. They can recall all the infinitesimal knowledge they reaped with such care on earth. Homer, the Odyssey, all the painfully acquired Greek and Latin of school-boy days, recollections of youthful games, of hoarded learning, may be gathered anew in all clearness. The very conversations at tea-tables, or at dull dinner-parties, can be recalled and digested, perhaps, with some boredom again. Do not, therefore, be cast down at the prospect of a future life. You can gather again all the old rusty relics, all the little quarrels and worries, all your proudly gotten learning if that is your desire. But you must, of course, enter, with your friend or relative, into the third subjective state if you yearn to play again the old rôles of the past, if you would wistfully finger once more the precious little details of circumstance and happenings in your earth life, if you would, indeed, be like some old man or woman who takes from their drawer ancient love letters, lockets of hair and little miniatures framed in gold which recall dear departed days.

But many of us are of an adventurous temperament. It amuses us, for a while, to dally with these pages in the Book of Life, and from them, when we meet our loved ones after death, we derive a certain wistful pleasure, or a quiet delight, without the pangs of the flesh attached to them. We tire, however, after a very brief while of these heaped-up remains of our past careers, all so carefully stored in the Great Granary. We would pass from out one fold of time into another ; we would be bold and adventure into the imagination of God. So while in this third subjective state, we turn again the pages of the Book of Life and we read the future of our race. We gaze upon a drama that has not yet been enacted upon the earth, the vague echo of which is sometimes caught by prophets and soothsayers. We perceive the wanderings of those begotten by us, the fate of those who are of our blood, who bear upon their foreheads the seal of kinship with us. And indeed, many of us sorrowfully close the Book

of Life when we have thus gazed into a future that has not yet, for man, sprung out of the Unknown, out of the timeless sea, which I must again remind you is the creation of the all-pervading imagination of God.

Finally, the power to enter the third subjective state and thus follow the future as well as the past, page by page, is only bestowed upon those souls whom human beings, to use a trite adjective, would call "advanced" or would hail as "spiritually developed." Many millions of souls who have passed through the Gates of Death, rest within the borders and limitations of their own psychic development. I use the word "psychic" here in the general sense, not in its relation to the study of survival after death. Such myriad souls follow a road and a destiny that does not, as a rule, lead them for a time, at least, to the Great Super-conscious mind of the earth. These so-called dead remain in spheres and states of pleasant or sometimes disagreeable illusion. I cannot write concerning all the souls who pass to an invisible life from the arms of their foster-mother earth.

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When discussing this essay, a friend, who has had considerable experience in psychic matters, told me that she had formed the opinion, a long time ago, that the communicating entity appeared to her to give evidence more clearly when the "guide" was interpreting than when the communicator was directly controlling the medium. On referring to a sitting with Mrs. Leonard in April, 1924, my friend quoted the following remarks: Feda, her guide, was speaking. "People on the other side know a lot more than they can say in this condition. They don't always know until they go back again, and then they remember everything, and are often very cross with themselves because they did not remember it before." Feda added that "she knew a lot that she could not say through Mrs. Leonard." These remarks seem to corroborate to a certain degree the ideas expressed in the John Frazer Script.

I was recently asked to give a history of my life in my fourteenth year. Beyond naming the town in which I lived and two houses in which I stayed at that time, I found myself unable to mention any events during that year in immediate response to the question. It is possible that if I had been deepy hypnotised I should have been able to draw up from my subconsciousness some of the happenings in that year, but I do not believe that

light hypnotism, involving a slightly subjective state, would have enabled me to produce any further facts concerning the fourteenth year of my life. In view of the difficulties of the living in connection with memory it is well to recognise its limitations when we seek for evidence of identity at sittings held for the purpose of catechising the dead. If they exist and are communicating the same processes may work for them as for us. Our memory for facts and for names quickly fades if they are not constantly circulating in our mind. Under special conditions, or with much effort and labour, we may draw some of them up from our subconscious memory. If we survive, may not this also apply to the alleged communicators? Perhaps they, too can only, under special conditions, appeal to the Great Subconscious Memory, and are, therefore, dependent on pronounced emotional memories (memories for feelings rather than facts), these being an integral part of us.

## EX MEDITATIONE : A FRAGMENT

By E. M.

WOULD you make progress ?

*Then cease to create new Karma.*

Only by *living in the Law* can we cease to create new Karma.

For Life is like a great stream ;

We are borne along slowly or swiftly, according to our efforts towards progress.

If we make no effort we are swirled into the side eddies, and soon we are creating friction with the banks of the stream (which is creating Karma).

If we make a little, a very little, effort, we are drifted along in the slow currents at the side of the stream, occasionally bumping against rocks and snags, or the banks (creating Karma).

If we make much effort we find ourselves leaving the banks and ever more and more nearing the centre of the stream and the swifter current. We leave the "safety" (*i.e.*, comfort or familiarity) of the banks and the slow currents ; yet we gain the joy of swift progress, and the goodly company of the strong, courageous swimmers of the centre.

If we make the highest, utmost effort, we *lead* the swift race of the centre and take our place among the Great Ones who are in the Van.

Is this effort not worth while ?

## NATURAL AND UNNATURAL REJUVENATION

BY WILLIAM LOFTUS HARE

IT is many years since the general public—to which I belong—first heard of the beneficent discovery, as it seemed, of grafting the thyroid gland of a sheep into persons suffering from cretinism, goitre and similar maladies. The ethical question as regards the animal was perhaps subordinate to the curative phenomenon, and the operation was regarded as a legitimate means towards a desirable end.

Lately, we have heard of the “monkey gland” which presented itself to the public as a scientific joke, and the Press recorded cases of old men here and there who had become young again. The public asked no questions until Dr. Sergius Voronoff came forward to tell the naked truth and gain a dubious notoriety.

Scientifically, I suppose, there is no difference betwixt the older and the newer operation; parts of living animals are inserted into the bodies of human beings, and as a result some of the vital powers of the animal appear in a new *locus*. As an “experiment” no doubt it is wonderful, and it pleases two generations that (since the 'fifties) have been taught to believe the wonderful to correspond to the good. Scientists have traded on this belief and have produced the super-belief that the most wonderful is the most good.

A further belief, common to this age, is that Nature has placed us in such a difficult world, so full of dangers and maladies, and so unsuited to our needs that science must come forward as a saviour. Incidentally, she is well paid for her services both in cash and applause.

The discovery of “rejuvenation” by the grafting of monkey gland is an instance of the dissemination of an erroneous belief that Nature is incompetent in her arrangements for human life and must be supplemented by Science. Nature, it is assumed, has planned that man must die at three score years and ten—or the index given by the Registrar-General. This is considered inconvenient, and Dr. Voronoff is prepared to prolong our lives if only he can be supplied with a monkey for every man. Even in the economic supply to the monkey-market Nature has bungled, as usual. There are too many children, and science has



to invent birth control ; and there are not enough monkeys to prolong the lives of debilitated sexagenarians. It is surely the duty of the Government to interfere—or the Empire Marketing Board ! Something must be done to prepare for the next war !

The most colossal error of this whole system of thought is the belief that Nature has neglected the task of rejuvenation and left us helpless, until Dr. Sergius Voronoff appeared with his simian surgery. I am prepared to assert that, so far from neglecting this task, natural rejuvenation is the life-process itself. And if there are men dissatisfied with life at its best, they do not deserve to live at all.

The microscope has long revealed the natural society in a drop of pond water. Tiny unicellular creatures float hither and thither, assimilating nourishment from their environment. Each creature reaches its maximum growth and, by a process of fission, becomes two. We should have praised Dr. Voronoff if he had made this invention, and we may praise Nature, or the power behind her, if we have a mind to do so ; for the drop of water, in time, becomes populated with a large number of individuals, the progeny of a single cell. In times of drought or insufficiency of nourishment the separated cells unite again, without the aid of science, and each rejuvenates the other.

A higher form of rejuvenation is observed in multicellular creatures who practise segmentation instead of fission ; they divide into many parts and yet remain united. Each segment performs some special function, but one of them continues the primitive fission interiorly. This is the origin of the reproductive process : for these cells are *primarily* destined to rejuvenate or replace those which are differentiated into new forms or destroyed by outer contact. This is Nature's second device exhibited in creatures once removed from the lowest. The *secondary* function of the rejuvenating cells is reproductive ; they are extruded into their environment, and if they live, they become multicellular creatures like their parent.

I need not tell the story, familiar to those who study biology, of how, in every species, from that time onwards, death and life run a race within each organism. A constant stream of cells is sent from the centre towards the periphery to replace those which decay. *Necrobiosis*, or death-in-life, is the method by which these living cells differentiate, harden, lose their mobility and die.

At length, after many stages, comes the differentiation of

male and female, but in each is continued necessarily the *primary function of interior rejuvenation*. The creature cannot live by bread alone but chiefly on its own regenerative process. Merely to live it must do this. To reproduce it has the impulse towards its opposite sex, the two being, though physically and spacially separate, "one flesh" so far as reproduction is concerned.

The human race—and even the apes, our reputed ancestors—lives by this law. Primarily, the sexual cells are derived from the interior fount of life and are distributed to every part of the body, to every organ and to every part of each organ. In millions they scatter, sacrifice themselves and die, being replaced by their successors.

Death is ever running by the side of life and in early years he is overtaken; in healthy maturity he is kept in leash, in disease and decline he races ahead more rapidly than Life. In this race the individual has a word to say, a part to play, a decision to make.

Shall I use my interior stream of life to rejuvenate my body to its maximum strength, health, beauty, utility and longevity? Shall I use with restraint that portion of it by which I may reproduce myself in the next generation? Or shall I waste my sexual energy by indulgence beyond the needs of reproduction, intensifying desire and gratification by artificial and mechanical apparatus? Shall I practice birth-prevention and call it "birth control," or shall I attempt the natural beneficent self-control recommended by the moralists of my race?

And when I have reached the age at which, by natural decline, I ought to practice strict continence and continue unto the inevitable end the internal, though decreasing, process of regeneration, shall I go to Dr. Voronoff and, at the expense of a monkey's life, buy another ten, fifteen or twenty years of gratification by grafting his sex gland?

The way "back to Methuselah" is by purity and self-restraint, rather than by this filthy scientific surgery. The way to produce virile descendants is for parents to retain their virility by means of natural rejuvenation.

## THE RATIONALE OF PSYCHISM

By DION FORTUNE

AN adequate study of the psychology of psychism is subject-matter for a book. When such a study is made, it is readily seen how inadequate is the average clairvoyant's explanation of his vision. He declares that he sees the presences he describes. As a matter of fact he no more sees them on the astral plane than he sees chairs and tables on the physical plane, as anyone who understands the physiology of vision is aware. He reacts to their emanations, and he reacts according to certain reaction-habits which have become stereotyped by experience. Even in the vision of the physical eye on the material plane, we never "see" the object to which we react, we only feel the sensations which the reactions of the cells of the retina to the light, reflected from the object on to their surface, cause to take place among the cells of the brain. Impair the retina, the connecting nerve, or the brain-cells concerned with vision, and the object disappears.

In all vision we never "see" the object, we only look into our own consciousness as the Lady of Shallott looked into the magic mirror. It is by practice and habit we learn to refer an object to position in space, and this power of judgment is the result of binocular vision. We judge distance by the angle of convergence of the focus of our two eyes. Moreover, in dealing with a familiar object, we do not look at it in detail, we recognise it by a general impression of its salient features, and infer the rest.

I well remember an experience which befell me as a child, and which I have often quoted in my lectures, for it is very illustrative of the psychology of vision: awakening in the dim light of dawn, I saw on the windowsill of my nursery an unfamiliar object which appeared to me to be a large rabbit. I gazed at it enraptured till the growing light revealed it to be a little pile of clean linen. Some familiar curve of the bundle had suggested the rabbit's fat back, and my imagination had supplied the rest of its anatomy from memory.

Exactly the same mechanism is at work with the clairvoyant. Upon a newly-developed sense-centre in consciousness impinge vibrations of an unfamiliar character. He is receiving in a higher octave than is available for the five physical senses,

Accustomed, however, to transmission *via* these senses, he interprets the unfamiliar vibrations in the nearest stock image he has got in consciousness. He generally gets an accurate analogy, and provided it be recognised that what he interprets in terms of sense consciousness is but a symbolic representation of the psychic actuality, no harm is done. He translates his impressions back into terms of their own plane, and the result becomes clear.

Trouble arises, however, when, with what is termed naïve psychology, he accepts what he perceives as being an exact representation of the objects represented, and concludes that the inner planes are but etherial copies of the material planes with which his senses have made him familiar.

A little consideration will show why this is not, and cannot be, so. Take first of all the robed forms of angels which appear to the vision of the seer. We know that they have no physical bodies, but are intelligences. Upon what, then, do they hang their robes? We are seeing our own thought-forms of what we think such presences ought to look like, and our concepts are determined by traditional religious art which always puts its sacred figures into classical draperies. It is very interesting to note that in the visions of Asiatics, a similar conventionalising of the angelic presence occurs, which is invariably seen in terms of Oriental art. I shall always remember the gasp which the audience gave when in the Annunciation scene in Rutland Boughton's "Bethlehem," the archangel Gabriel appeared in tunic and tights. The effect produced by the production of Shakespeare in modern dress throws a very great deal of light on the psychology of clairvoyance.

It is my contention that the clairvoyants see nothing but the reactions in their own consciousness produced by the influences impinging upon them, and that it is the translation of these impressions into the nearest equivalent image in memory which endows the angelic visitant with form and voice.

The trained occultist, properly tuning-in on the planes, does not employ this visual consciousness, but perceives direct without the need of translation from a symbolic rendering. He perceives the thought-impressions of the mental plane as ideas, and the forces of the astral plane as emotions. All form is subjective. It is out of this realisation that comes his dominion over them.

Accustomed to refer an object to position in space according to its size and clarity, the untrained clairvoyant does with the visual images evoked from his subconscious mind by psychic

stimulus exactly the same thing that he is in the habit of doing with the visual images evoked by the stimulation of his retina.

In the language of psychology, he "projects" them. It is the same mechanism which occurs when the lunatic, having good cause for self-reproach, refuses to recognise his memories as concerning himself, and "hears" the voice of a demon shouting obscenities at him from the picture-rail.

In the case of the lunatic, it is recognised that a dissociation of personality has occurred, and that the mind is no longer being held together by the unifying ego. A part has got into a state which is analogous to that of an artificial elemental.

We are now in a position to understand the psychology of the untrained psychic. A part of his personality is dissociated for the purposes of his psychism, but whereas in the lunatic it is a part of the lower self which thus becomes separated, because it is felt to be too base for admittance to the fabric of co-ordinations which makes up the soul, in the case of the psychic it is a part of the higher self which thus becomes disconnected, because the rest of the personality is not sufficiently evolved to admit of its integration.

Although the cause is different, the result may end by being the same, for when once dissociation of personality is permitted to take place there is no saying how far it may continue. The little rift can become a deep fissure in a surprisingly short time.

The trained occultist is well aware of the power of the dissociated personality to obtain special psychic results, and he employs this faculty at his discretion. He knows that if he desires to function with a power of the soul which is not yet developed to an equal degree with the five physical senses, he must close down those senses in order that the faint vibrations registered by the higher centres may become audible to consciousness, instead of being swamped by the louder vibrations of a lower octave. He also knows that if he wants to hear the vibrations of the mental plane, he must close down the emotional reactions of the astral plane. He has a regular system of inducing these successive closings-down, known as "rising on the planes," and it is produced by a concentration on the chosen plane of such a degree of intensity that all else is automatically excluded from consciousness. In this way he does not cause a faculty to split off and function independently, but inhibits all planes below the one on which he elects to operate, and the chosen faculty then functions in full correlation with the ego. A little thought will reveal

the fundamental difference between this method and that of the naïve psychic who allows a dissociation of personality to take place through repeated "projections" of mental images.

The trained occultist, moreover, is exceedingly careful not to swim out further than he can be sure of swimming back, for he knows that if the silver cord be loosed, the golden bowl of the integrity of the personality will be broken. He employs a regular system of connected ideas to carry consciousness up the planes by means of an association-chain, and he comes down the planes by reversing the order of the images in his contemplation. He thus translates the symbolism accurately down the planes, and so the chain of associated ideas is not broken, and memory is brought through.

The highest development of occult work occurs when the objective consciousness of the different planes can be synthesised into a single chord, as we synthesise the sensory consciousness of the physical plane when we see, hear, smell and feel an object simultaneously, and out of this combination of impressions gain a far richer idea of the nature of that object than we could from any one of them taken singly.

For a full understanding of any form of existence, more than one plane of consciousness is necessary. The combined consciousness of the planes is to the psychic what binocular vision is to the ordinary mortal. For each added faculty of consciousness, there is an added dimension of existence.

It is only the supreme adept, however, who is thus able to co-ordinate consciousness simultaneously; most occultists rely on the method already described of inhibiting the unwanted faculties until the desired one is laid bare and freed for function.

The weakness of the uninitiated psychic lies in the fact that he misunderstands his own *modus operandi*. Projection and dissociation, as already described, undermine the integrity of his mind. Moreover, by the method he uses, he can only touch the fringe of the Unseen. Unlike the occultist, he cannot rise on the stepping stones of the symbols. He stops short at the first symbol that is evoked in consciousness, and that symbol may have little power of rendering the philosophical subtleties of the higher planes of mind.

Psychism is always limited by the contents of the psychic's subconscious mind. The control is like an artist working in mosaic, he has to put his picture together out of the little blocks of coloured marble, and he is limited by their characteristics. We therefore

find that the psychic of limited intellectual content relies chiefly on picture-consciousness for his symbols, whereas the more educated psychic brings through actual teaching in verbal form, for his subconscious content has been enriched by the study of the spoken and written word. It is not very common, however, to find psychics among highly educated people, for when the mind is enriched by study, it is also apt to be stereotyped, for the ideas it receives from its studies do not enter it as detached units, but as parts of systems from which they cannot readily be detached; therefore it is not possible for the spirit-designer to rearrange the mosaic of his ideas to represent some new design. When he picks up one idea, a whole mass of others come with it. He cannot take a symbol from psychology, and a symbol from dynamics and a symbol from religion and recombine them into a new concept to be represented to the mind. The integrated systems of the educated intellect resist this process. But where there can be found an educated mind with a wide range of intellectual content, wherein it is possible to close down the directive intelligence and permit the spirit-entity to manipulate the images available in the subconscious memory, then is a high degree of mediumship possible.

## THOUGHTS ON THE "TWO PATHS"

By MICHAEL JUSTE

IT appears, when studying the above subject, that the mind of man is incapable of making a synthesis of his theories. Either he is a mystic or an occultist ; just as one is either a Christian or a Bhuddist ; a Conservative or a Socialist. Men are always particles of things ; never a whole, never a unity. Such unsatisfactory methods of thought lead to the unsolved problems : "What path should man travel in order to attain perfection ? Is the path of mysticism better than the occult path ? Is the path of occultism better than the mystic path ?" That the true path is a combination of both seldom enters the mind of the student. To use one method only is as absurd as would be the action of a person using only one sense out of five and disdaining the use of the rest. If we met such a person we would look upon him in amazement. Yet this is what a great number of students persist in doing : dividing that which needs no division.

Man, we are told, is made in the likeness of God. If that is so, and God, Who is love, is also wisdom, then, obviously, man, who is potentially a god, should likewise attempt to develop all his attributes. Just as primitive man evolved from a simple state of society to a mere complex, so should the mystic eventually evolve from the stone age of divinity to a fuller and more complex state of divinity.

In the past hermits atrophied many attributes and desires in order to attain to spiritual revelation—an unwise action, for it prevented the expression of the complete revelation owing to the destruction of the instruments through which much of this illumination came. To-day many mystics do likewise, atrophying the intellectual instrument to the detriment of complete divine realisation. The occultist acts otherwise. In his view, every particle of the body has its purpose ; and perfect health is one of the most important qualifications for students of this subject. For the occultist knows he is surrounded by numerous hidden forces that all have their part to play in the development of man to mastership. The necessity for a perfectly healthy and virile body cannot be emphasised too strongly.



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The emotions of the mystic are often aflame, and he sometimes develops beautiful pinions ; but usually he does not know where to fly. And the winds of other planes blow him here and there, and he has to follow their courses. He may find his wings in the gold of the sun, the silver of the moon, or the blue of the sky, and his soul may sparkle with the fair enamels of all the virtues ; yet, if his mind is undeveloped, all these qualities are as useless as he in whom the heart qualities are undeveloped. For he is but a decorative symbol of Heaven and little else. What is necessary is an illumination for the mental principles as well as for the emotional. Man being blind in the mass, why should the more highly developed types persist in maintaining merely higher form of blindness ?

The teacher of mysticism often gives to his disciples the soft pillows of faith ; and upon these the weary-hearted are told to rest and await the moment when God will fill them with an inner radiance. But though clouded illumination may create a temporary happiness, happiness is not wisdom. The mystic may saturate his emotions in the perfumes of love ; but neither is that wisdom. Wisdom is the highest of all things, because it is the purest distillation of knowledge and love.

The true occultist is taught differently from the mystic. He is told to take an active part in his endeavours to acquire wisdom ; he is told to observe and understand how to weave the raiment of the spirit with his own hands, and not wait for some outside power to weave and robe him in it. He is taught where to find the threads for this holy garment ; and how to design the pattern best fitted for his character. And because of his experiences he also knows how to discern the false teacher from the true. For by faith alone—not that faith is other than necessary in the pursuit of occult knowledge—the mystic may never eat of the sweet fruits of divinity.

The occultist desires to peer into the world's crystal and read therein the secrets of existence and of man's pilgrimage. He wishes to know how the fabric of illusion has been woven, upon what hidden loom the laws of Nature have been spun.

Occultism is the science of the spirit ; mysticism is the emotion of the spirit. Occultism can make man godlike ; mysticism can make man angelic. The mystic is one who has incarnated, but often refuses to accept the fact. The occultist accepts the fact, but also attempts to discover his place in the work of the world. The mystic attempts to prune the wilderness

of the world with blunted shears ; the occultist before any such attempt sharpens them upon the keen grindstone of the intellect. The ecstasies of the mystic burn intermittently, because he seldom gets in permanent touch with those spiritual principles that will add fuel to his aspirations. It is true he may get a sudden and golden glimpse of the majesty of God ; but how much wiser he would be if he could manage to be permanently conscious of such a vision ? Thus, though the mystic may bring into existence a gem, it is usually an uncut gem. Rare it may be, but its beauty and radiance do not shine out as clearly as when it is ground and made symmetrical by the polishing tool of intelligence. Though ecstasy tells the mystic God exists, that does not give him the power of discrimination. To-day, man is developing an analytical power of perception ; and this necessary attribute must not be ignored. What is necessary to-day is to help humanity break through the many illusions surrounding his mental body ; not to concentrate on the emotional body. When speaking of the mind, however, the occultist does not mean the lower mind, which is surrounded by illusions, but the higher mind, wherein one can obtain clear vision and understanding.

“ Yet,” one will ask, “ what exactly are the qualities needed in occultism ? ” First, and most important, is the necessity for balance. The occult student must be vital on all planes, possessing just as great an emotional capacity as the mystic, but knowing when and where to use it. He must not give way to sentiment, as the mystic often does. The occultist must have a scientific outlook on things. He must persevere in his practices, and be strong in will. In short, he must use every principle in his nature ; for by constantly exercising them he becomes flexible yet resistant to all around him. For surely it is no compliment to the Creator of man that the soul should become like a limp piece of rag ?

When speaking of the occultist, one does not mean the scholastic researcher into occultism—one who makes painstaking researches in often unimportant directions—but the genuine student who is under the tutelage of one who knows his subject, and who can demonstrate what he has to teach. Possibly the reason why occultism is so often shunned is because it usually brings to mind the evil practices of black-magic. It is true that occultism can show such a side, and man to-day usually thinks of the evil aspect ; but that can only be when

the love principles are not well developed. Therefore it is essential, as I have said before, that the occultist should develop all attributes of character.

Often the mystic is permitted to gaze into the palace of the spirit ; but soon afterwards he falls back into the hovel of the clay, a sad-hearted, sighing man, praying ceaselessly for a glimpse once again into this splendid dwelling. The light of it had dazzled his eyes, and the glory of it had given him temporary happiness ; but not knowing how to keep his foothold in such a place, he is unhappy, dissatisfied with the meannesses of the world, yet rarely able to enter into his spiritual inheritance. Only with a rounded character ; wise in the knowledge of God ; strong in will ; filled with a balanced love and understanding for all things, can he stand above the chaos of this world.

## MY PRAYER

By VERONICA BEATRICE CRAIK

Light, I cry to Thee—from darkness !  
 Strength, I cry to Thee—from weakness !  
 Love, I cry to Thee—from chaos !  
 Oh, hold my hand, and help me on my way—  
 Help me to find some meaning in each day !  
 Lead me to do the work of love, always !  
 Thro' all perplexities and warring creeds  
 Help me hold fast to true and lovely deeds ;  
 That so within myself th'immortal life—  
 One with its source—may rise above all strife  
 Strong and serene, in something more than hope,  
 To love and labour to its utmost scope ;  
 And claiming kinship with the life in all,  
 May sense and answer every human call.

# SHELLS FROM THE SANDS OF FAËRIE: SHEEN OF WATERS

BY ARTHUR EDWARD WAITE

EARTH is not all, but earth is full of its rumours. I might have said that the ways are infinite, for there is no end to my stories of entrance. I have stepped through the frame of a picture into a world that is more than picture, though it is painted and emblazoned strangely. It is, in truth, the place of images and endless forms of thought. It is like a picture gallery, where scenes and portraits have come out of their setting, full of life and motion. It is like a great book of romances turned outward into pageants, full of ventures and fulfilments. Listen, therefore, and know, for that which follows is a sacrament.

I have performed one journey into Faërie in a hay-time sweetness of simplicity. Somewhere in this world of ours—but is it within or without?—there is a little place of the waters, a pool of waters of life, which a blue sky has stilled, so that it is always clear and smooth, and no wind may vex it. The guardian heaven above it is never clouded; it has a soft and dreamful radiance, day long in the daylight—even as the eyes of my Lovers—and stars watch in the night time. The planet of love is the fairest of those which visit it; but this is in the Hour of my Lady, who came to me as a Gift from Faërie and a Messenger from the Gate beyond. Can you spell me these words of my parable—you who are mine and listen? You need not go in search of this place: it is nearer than lips and eyes; it is like the tongue and the word for nearness. There is no Faërie but Faërie, and it is not there but here. You may have only to think for a moment, and you will stand by the pool, on its margin. Do you see my meaning now? When I knew that I could enter that inward realm which is called Faërie in the Chronicles. I found the pool of my parable and paused thereat in a mood of still contemplation, preparing for the mysteries to follow. You are by my side at this moment, eager for what I must tell you, pausing in the same manner. Now, prayer is a work in Faërie, and I recited, or, rather, chanted that which may be called the Incantation, or, better still,

## THE LITANY OF FAËRIE

Wind of the evening, light grows dim:  
Breathe in the pause of the Vesper Hymn.  
Light of stars, the night is nigh:  
Kindle thy beacon-fires on high.

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Star of love, from thy far height,  
Shine till the morning dawn is bright.  
Sun of the Morning, far away  
Faintly blossoms thy Rose of Day.  
Light breaking on earth and sea,  
Herald the Day of Eternity.

Evening gold and morning red,  
Veil of night, betwixt you spread,  
Lead us on by star and moon  
Unto fullest light of noon.  
So may every earthly gleam  
Lift us to our Land of Dream.  
Stately, spectral, far apart,  
Opened to the eager heart,  
By thy graces be we brought  
Into endless Halls of Thought,  
Stretching through a world of rest.  
Silver Bells and Faërie spells,  
Hear the Speaker, help the Seeker :  
All your marvels manifest.

This invocation ended, I fixed my heart steadfastly on that burnished pool, as if on a glass of vision, and awaited without stirring the manifestation of a certain glorious light, which is like the ravishment in the heart of my worshippers when I bring them my latest poem ; and through this light I passed easily from the hither to the further side. The simplicity of the experiment is obvious, and it has been practised in all ages.

## CORRESPONDENCE

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

### THE THIBETAN AND OTHERS

*To the Editor of the OCCULT REVIEW.*

SIR,—It is only after much thought and careful meditation, I have decided to voice my PERSONAL opinion on the question of the authorship of *Cosmic Fire*.

It is quite clear to any true student of Occultism, who is seeking to follow the precepts of the Divine Wisdom and accepts occultism as a Spiritual Science, that the constant game of skittle-alley which from time to time is entered into through these pages is merely the clashing of personalities on the battle-ground of the lower self.

To all and sundry, as a very humble seeker after the Eternal Verities, I would first say let us all, at all times, remember the maxim of every chela, however low or high he be on the ladder of the school of life, "JUDGE NOT THAT YE BE NOT JUDGED." One is led at times to wonder how genuinely sincere are the people who from time to time air their own pet grievances, always, one feels, tinged with far too much of the personal element and sadly expressing to the world their limitations. Hardly a month passes of late but someone throws mud at all and sundry who do not happen to be the slaves of their own particular school or cult. No one more openly than H.P.B. has declared "Let us have no infallibility," yet those who would seem to revere her memory most express their reverence by bestowing upon her a Papal Authority.

Next to H.P.B. Mrs. Besant seems to be a favourite target. Her very life, however, proves the lie to those who claim she has distorted the teachings of Those she serves with such wondrous humility. One feels the active work she is ever doing for humanity, truly disregarding race, sex, creed or colour, is witness enough that she is an accepted servant of the Great White Lodge. She ever uses her freedom as she has a right, but never claims blind obedience. She is ever the embodiment of "to advise yet never force an opinion upon another, nor state that another is in the wrong because he fails to see the Vision of Truth from your particular angle."

If none other is forthcoming, a few arrows are directed at Mr. Krishnamurti—and so we go on, ever criticising in a destructive manner, instead of all who are seeking to serve helping to a truly new Spiritual Re-construction, with a few constructive words of wisdom.

The newest of the skittles is Mrs. A. A. Bailey. When I look on the dedicatory pages of her works, I find one is dedicated reverently to the Master K.H., one to H.P.B. and in the one in which she speaks of "The Thibetan" she merely describes that he gave and authorised the publication of the contents. As to whom he is we are given no clue. Yet this simple fact seems to greatly upset Mr. Crump. As a humble student of *The Secret Doctrine* I may say I personally have found Mrs. Bailey's *Cosmic Fire* invaluable in elucidating certain points therein. As to whether the "Thibetan" is bell-boy at a New York hotel, or a member of the Trans-Himalayan School, I neither know nor care, since I appreciate greatness in whomsoever shown.

May I conclude by suggesting to all who are in reality seeking to aid the upliftment of humanity that the day has arrived when we must act in the Spirit of True Occultism, ever bearing in mind that "In His Service is Perfect Freedom," and seeking to gather the crumbs from His table, either through H.P.B., Mrs. Besant, Krishnaji, Mrs. Bailey, or any who may be able to lead us a little nearer the light.

"My quarrelling children see my plan,  
To hasten your relating.  
You teach yourselves that you are One  
By far too much debating."

Fraternally yours,  
JAMES NORBURY, F.T.S.

#### THE "THIBETAN"

*To the Editor of the OCCULT REVIEW.*

SIR,—Replying to Mrs. Bailey's letter in your last issue regarding my article on her book, *The Light of the Soul*, I wish to say that I have never taken upon myself to assert that the Thibetan Brother is one of the Masters of Wisdom, and if the review in question appeared to express this opinion it was not my intention it should do so, since I am not in the least concerned as to the personal identity of the Thibetan.

Yours sincerely,  
HERBERT ADAMS.

#### THE SEARCH FOR TRUTH

*To the Editor of the OCCULT REVIEW.*

SIR,—Being a student of Theosophy, it is necessary for me to challenge a statement made in an article by Herbert Adams in a recent edition of the OCCULT REVIEW.

It is true that Theosophists are divided into a number of organisations, and undoubtedly there is a purpose for such a condition; but to say that they are pathetically asking one another "What is Truth?"

is a very unfair statement and reflects a misunderstanding of Theosophical teachings.

Theosophical students living in the world of affairs realise that in our present existence truth, on the physical plane, is only a relative condition. It is only relative to a condition of unreality, that is, if we consider this life phenomena an illusion.

Now the question of what is truth is one that treats of the infinite, for when one has reached the point where one perceives the understanding of a truth, it is found to be only an aspect of a greater truth. This correspondence holds good throughout all planes of conscious existence; which existence is relative to truth and untruth, the real and the unreal. Therefore truth, to be basic, must ever remain an abstraction.

Trusting that Herbert Adams will realise that Theosophists do not ask "What is Truth?" but seek Truth where it may be found.

Respectfully yours,

SYDNEY BRAGGER.

#### DANGER FROM SCIENCE?

*To the Editor of the OCCULT REVIEW.*

SIR,—Apropos of the many psychic messages being received through various channels predicting the imminent danger of some vast upheaval, may I crave space for the publication of extracts from automatic script received during séances held at Bromley, Kent, during May and June last? The communicator was, according to the guide in charge of the circle, "a scientist who had been allowed to come back to deliver this message."

In a communication from this historically famous scientist, the following significant passages occur:

"There is a great and terrible upheaval very near to the earth just now, caused by its special position, also by the power we poured down from the spheres which is not being properly used by you earth-people. Now I want you to know that this power can be stopped from destroying many fair parts of the earth's surface if only you can learn from me. There is a kind of giant silver ray in the centre of the earth which is powerfully acted upon by the spheres, or the dwellers in the spheres. This silver ray they use as a pathway to reach your earth; after the form of very strong magnetism.

"Now if they draw too strongly on this ray a great upheaval, very often an earthquake, follows, as the rays from the centre of the earth are drawn up too rapidly. The draw just now is tremendous, but it may be properly diverted throughout the globe and thus save any great strain on a particular portion, if you people who know these truths try to divert the power, spread it equally



over the earth; that is, use the power as it comes to you and then send it back to its home, the earth. There is a great deal of experimenting going on in Germany with these different rays. That is a great danger-point and, if too much power is drawn there, there will be trouble which will most certainly affect your little island too. These rays now about to be discovered are very dangerous until properly understood, and in the finding they may destroy the locality from whence the rays are drawn. Now, my friends, I would have you warn these people of Central Europe and Germany to beware. They know not what they are tampering with and, if they do not use all the precautions they know, Europe may come to disaster.

“The rays should not be used at all until 1929 when the position of the earth in space will have altered and there will be far less danger of earthquakes.

“All experiments should stop this year in Europe. If they must experiment, tell them not to do it in Europe. There is great danger there and these rays now being played with are adding to it. They call them in Germany the Death Rays. I am glad I have been able to tell you this, my friends. Perhaps, after all, it may be diverted. But we see such a blackness round the centre of the earth and that is very bad indeed.”

The fullest investigation by anyone sufficiently interested would be welcomed by the undersigned.

Faithfully yours,  
J. B. CAMPLING.

#### THE EPISODE OF THE HOUSE

*To the Editor of the OCCULT REVIEW.*

SIR,—This episode which your reviewer, Miss Harper, emphasizes as the outstanding feature of Sir Oliver Lodge's latest book, *Why I Believe in Personal Immortality*, does not constitute an argument for human immortality or for “survival.” The same faculty by which some persons are able to foresee events in their own lives is active in mediums when they read the future for others; and it has yet to be proved that mediums obtain this information through the “spirits” of disincarnate human beings.

If Sir Oliver Lodge had himself seen the astral reflection of the house which he was to occupy seven years later he might seek a different explanation for the cause of such clairvoyance; and if he had made a note of the vision and had it attested at the time, still another fact would have been contributed to the innumerable records of “prevision” which modern science is unable to explain. I happen to be one who has had a somewhat similar, though unrecorded, experience with regard to a house I was to occupy three-and-a-half

years afterwards. I merely mentioned it casually to friends at the time and note it here simply to show the ordinary nature of such forms of clairvoyance.

Such trivial incidents might have assumed spurious scientific importance had I encouraged this form of clairvoyance or been impressed by its wonders. Being philosophically inclined, however, I have sought an explanation from those who could control their psychic faculties, and I understand that we ourselves create the causes that operate to bring about the events of our lives. If I had *completely* changed my point of view, taken up an *entirely* different line of thought, and changed my desires and associates, I should not have come to London then and never have occupied the house I "saw" psychically. But, when committed on the inner levels of thought and emotion, the destiny, already set in motion, has to be worked out. The interests of our lives arise from our desires; our desires lead to certain experiences the outcome of which we do not foresee. At birth we gather the mental and emotional qualities of our past around us, and they unfold, as life progresses, *according to the lines of magnetism with which we are astrally connected with persons, places and objects*. A mediumistic person functioning nervously in the lower astral light, contacts the astral aura of those consulting him, and can see the *reflection* of the places, persons and objects with which they are associated *magnetically*. Hence the future may be "seen" as well as the present and the past, for the astral envelope reflects everything with which the person has magnetic ties. Different mediums, see, or sense, different events or objects in the same person's aura according to the magnetic state of the medium herself. These astral associations are not pre-arranged, and events are not "planned"—they arise inevitably out of our past experiences and our present desires. The magnetic connections may be altered only by undergoing the discipline necessary to gain control of the matter in which desires function—the astral or sidereal body. One who has been trained and has accomplished this feat of will destroys his past and creates no future; an ordinary clairvoyant would be unable to see anything in his aura.

May I conclude by appealing to men of science to study human magnetism and complete the work begun by Mesmer, du Potet, Prof. Wm. Gregory of Edinburgh, and others?

July 6, 1928.

Yours, etc., W. W. L.

#### "THE PILOT OF THE GALILEAN LAKE"

*To the Editor of the OCCULT REVIEW.*

SIR,—A large circle of your readers must have been most grateful to Mr. Clifford Greatorex for his article, "What Need of Christ?" in the July number. It seemed to me to give in a condensed and clear form a most just appreciation of Christianity among the religions of

the world. I should have enjoyed and kept this article in silence if the Miltonic reference to "The Pilot of the Galilean Lake" had not moved me to point out that Mr. Greatorex has applied to Christ the description given by Milton to St. Peter in *Lycidas*. It is probable that many readers who have forgotten or not read Milton's poem will take away the fine phrase and think or speak of Christ in these terms. Perhaps if you find space for this letter it may send some readers to Milton and they will again enjoy the magnificent passage in which the Pilot condemns the "lean and flashy songs" offered to "The hungry sheep" who "Look up and are not fed."

Yours faithfully,  
J. E. GOUDGE.

## ANALYTICAL PSYCHOLOGY

*To the Editor of the OCCULT REVIEW.*

SIR,—I must thank your correspondent, B. H. Derry, for a very interesting letter, but in the extremely narrow space allotted to reviews it would not have been possible to elaborate the differences now existing between the two great psychologists, and I imagined that readers of the OCCULT REVIEW would not be likely to confuse them. The use of the word *theories* should have made it sufficiently clear that I did not do so myself. I have the greatest admiration for Jung and have nowhere suggested that Miss Cutting is a Freudian in the narrower and more unpleasant sense of the term, any more than I am myself. In the penultimate and last paragraphs of my review I definitely stated that in my opinion unusual dreams, which point to a higher state of consciousness in the dreamer, cannot be solved by psycho-analysis.

I am glad of the "omission" if only for the very able exposition of contrasting views which it has called forth, and for which there would certainly not have been room in any review.

I regret that in my attempts to economise space I should have too much economised lucidity.

ETHEL ARCHER.

June 3, 1928.

## REINCARNATION

*To the Editor of the OCCULT REVIEW.*

SIR,—As I have been a reader of the OCCULT REVIEW for about fifteen years, needless to say I have studied, read and thought.

Being impartial and only seeking truth, my earnest conviction is that the only solution is Reincarnation for the multitude of diversities in human lives, worthy and unworthy.

I am wondering if any of your readers could make clear the following difficulty which has cropped up in my mind:

On this earth, if we break man's law, although we may dodge for a time, if police records are right, we are eventually apprehended, given sentence and punished—and *we know what we are being punished for*. Now, assuming that God, Divine Intelligence or Law is superior to man, why are we not cognisant of the errors, mistakes or crimes that we have to pay for in this life?

A little knowledge of that fact might make us more patient and tolerant of the inequalities of life's experiences.

Why, since the universe has been, has there been no solution to our problem other than mere speculation? We are born, die, and no one can absolutely prove anything. Why has it all been such a mystery to mankind?

I would much appreciate your publishing this inquiry.

Faithfully yours,

VALERIA B. JACK.

## PERIODICAL LITERATURE

SIR FRANCIS YOUNGHUSBAND delivered some time since his address as its President before the Quest Society, and it is placed in the forefront of the *QUEST QUARTERLY REVIEW*. Those who read it will share in their own way that which must have been felt assuredly by all who heard it in May of the present year, for there is offered in its pages a suggestive aspect of the search-object to a society distinguished by the particular title. The address is called the "Quest of Wholeness." It looks upon those on the search as each a society of societies, like all others, an association of lesser entities themselves, "enclosed within other societies," all inter-related, while encompassing and including all is the great whole of the universe, an organic unity. It is this wholeness of the universe which should be our end in quest, the work implied being directed towards our own perfection in body, mind and spirit, for so only can we be "saturated" with the great wholeness and, thus imbued, can seek as we should its communication "to every social group to which we belong." Mr. G. R. S. Mead reflects upon the problem of the Image Doctrine in the Old and New Testaments, the making of man in "our own image" of Genesis, the Pauline view of man as "the image and glory of God," the counsel to bear the image of the heavenly man, as we have borne that of the earthly. The article is entitled significantly "God made in Man's Image," and this view of the subject is said to be true now in the Western world as in the past of Israel and in the day of the Apostle to the Gentiles. Mr. Mead's real concern emerges, however, from his critical study: it is with St. Paul's "unveiled face, reflecting as in a mirror the glory of the Lord"; with our transformation into that likeness as from glory to glory; with the radiant body of sanctity; and with that which lies behind its symbolism, the in-pouring of life, the entrance into uncreated realities, into eternal values, and the progress of the soul in God. A monograph on D. G. Rossetti, by S. Elizabeth Hall, gives us some new light on the artist-poet, and is written with insight and sympathy. We would only that she had told us whether his dying wish to make his confession and receive absolution from the Church of his childhood was or was not complied with by those about his bed. There is also a study of Polish Messianism by Professor Wincenty Lutoslawski. It begins with Wronski and glances at group after group, too many of which are only names for us. A word in this connection may be said of *LE VOILE D'ISIS*, and its article on Universal Messianism, which seeks to show that Christian Esotericism is identical at the root with that of Lamaic Buddhism and Islam. It affirms also that a harmonious understanding between these three religions—all rites of Christendom included—would insure the peace of the world and bring to pass that which is called in apocalyptic symbolism "the marriage of the Lamb." In the likelihood,

if not in the possibility of things, those nuptials and that peace would seem very far away.

In the HIBBERT JOURNAL Professor W. G. de Burgh looks briefly, indeed too briefly, at the claim of the self to be the highest end and "self-realisation," our greatest work. We think that the author misses the vital point, possibly because he proceeds no further than Green's "Prolegomena to Ethics" can take the subject, and we submit on our own part that if "self-realisation" in its proper understanding is attained, being union with an inward God, the case is altered; and it may be that our business is not a "recognition of the transcendent Good as the goal" of moral life, but the finding of that Good as immanent in our own being. Dr. Albert Mausbridge considers "the problem of reasserting the Faith" from a point of view which is other than that of Lord Haldane or Dr. Jacks. As, however, it is the Faith of the Church by law established in England, the question lies beyond our own province. Viscount Haldane's survey of Buddhism *sub voce* "East and West," but especially that part which alludes to "the universal and transcendental self," may be recommended to Professor de Burgh. Professor H. G. Dalway Turnbull would dissuade readers of Dr. Stanley Jones and his "Christ of the Indian Road" from believing too quickly that India "is ready to be converted to Christianity." On the contrary, he concludes that if ever the great western Religion overcomes those obstacles which he enumerates at some length, "it will have accomplished a marvel a hundred times more wonderful than the conversion of the Roman Empire." Dean Inge presents a considered and illuminating study of Harnack and liberal Protestantism, to determine whether it is true that the world of German theologians knows him no more, that he has in fact outlived his reputation. The thesis is remarkable in several respects, but most perhaps as a study of qualifications put forward so skilfully that the writer can affirm at the end an important service rendered by Harnack "in his attempt to disengage the essential features of the Galilean Gospel." Now all these things are excellent in the planning and the doing; but if there is one contribution to the HIBBERT which more than all the rest comes to ourselves with a most direct appeal, it is Mrs. Rhys Davids' paper on Buddhism as not originally a Negative Gospel. It did not at first deny either spirit or soul in man; it spoke to the man as hearer by the same man as teacher; it had no inner or esoteric section; it offered no mere popular talk, to be interpreted elsewhere in the light of ultimate meaning; and lastly Gotama sought and found the Immanent Deity in Man.

THE REVUE MÉTAPHYSIQUE gives account of a meeting held recently at Geneva for the purpose of establishing in that city a permanent centre for International Congresses of Psychical Research. A Provisional Committee was constituted, including names well known in the departments of philosophy, psychology and education. We note that of Dr. C. J. Jung, the Zurich professor who has continued

extended and corrected the work of Freud. Others are Sir Oliver Lodge and Dr. Eugène Osty who is editor of the *REVUE MÉTAPHYSIQUE*. The Provisional Committee proceeded to elect an Honorary President in the person of Professor Charles Richet and M. le Dr. R. Santoliquido, Conseiller d'Etat d'Italie as President in Charge. It is hoped in this manner to create an international scientific direction for Psychical Research at a fixed centre, the geographical situation of which has singled it out already for so many memorable and historical meetings. It is understood that the first International Congress of Psychical Research will be held at this city and under these auspices in October, 1930. There have been preliminary conferences in the meantime, at one of which Dr. Jung spoke on the structure of the soul, while a study of consciousness is promised for November next. The *REVUE MÉTAPHYSIQUE* will serve as official organ. That notorious rope-trick, or supposed cord hanging from Heaven, of which European and American travellers and residents in India have heard so much and unfortunately seen so little, has been the subject of a prolonged study in two issues of the French review. The evidence such as it is having been formulated, the witnesses examined, so far as there have been witnesses, and various explanations sifted, the conclusion appears to be that in those cases where the deponents were not obviously and sometimes self-confessed romancers, their recollection of the alleged occurrence is so confused and contradictory that it testifies only to their complete disqualification. We hear also in one of the critical notices that the so-called "heresiarch" and self-styled prophet Vintras has at length had his story told in all its nakedness by a French advocate, who is also a man of letters. Vintras will be remembered by readers of Eliphas Lévi as the high priest of a new cultus who celebrated miraculous Masses in which chalices were filled with wine coming down through the air itself and hosts bore marks of blood. There were visions, revelations, alleged prodigies of all sorts and kinds, the most notable things of the whole amazing story being that the prophet's so called "work of mercy" was sufficiently important to demand two Briefs of condemnation, respectively by Gregory XVI and Pius IX. We know now for the first time whence Vintras came, how his earlier days passed and that so far back as 1833 he had suffered imprisonment for theft. These and other unadorned facts which come to light in the story are a strange commentary on Lévi's testimony that the marks of hosts consecrated by Vintras were in fact diabolical signatures.

LA *REVUE SPIRITE* opens a study on the part of C. de Vesme, who proposes to prove that St. Francis of Assisi was a medium in the sense which spiritism at large and the Kardec review in particular attach to that term. We have no doubt that he was, but in a wholly distinct sense and one unfortunately of which the movement in question and its official organs know all too little. M. Ernest Bozzano, who is well known in French Metapsychical circles, registers his firm opinion,

based on spirit communications otherwise familiar, that the *post mortem* side of human life is a sphere in which forms of thought create the soul's environment, and that this accounts for one of the intellectual difficulties created by revelations from the so-called world beyond, namely, that this world, its scenes and its activities, are made in the likeness of the present one. On the basis of such an explanation it becomes easy to believe in the hells and purgatories and heavens which may wait on human experience. . . . We are curiously intrigued by a new issue of ATLANTIS, produced by those "Friends of Atlantis" to whom we have referred previously. The President of a Society of French Poets, V. E. Michelet, delivers in the first place "The Secret of Chivalry." It is in fact a secret of Initiation which counted among its adepts the great Italian poets Dante, Petrarch, Tasso and Ariosto. The secret postulates a vessel, and this vessel is the Holy Graal, which is also the Druidic Caldron, the Amrita Cup and the Cup of Ganymede. It happens unfortunately that we have read all this long years ago in Emile Burnouf and before him in Eugene Aroux, who owed letter and spirit alike to Gabriele Rossetti. However, M. Michelet has a book all about it in the Press and the others are out of print; we shall wait and see. A correspondent in Florence who writes a second letter from the City of Lilies is perhaps more to our purpose. He breathes all its spirit; we live for a moment with Dante—carrying his Divine Comedy—with Cosmo de Medici and Catherine; with Marsilius Ficinus and all the "Brothers in Plato"; with Picus de Mirandula, extracting Kabbalistic Theses from *Sepher Ha Zohar*; with the great humanist pontiffs, Julius II, Leo X and Clement VII. Whether we agree literally is another question, but we admire the final words of this epistle, affirming that every renaissance necessitates the Platonic Spirit. We may proceed, if we please, further, and visit the Mexican redskins, to hear once again the story of Quetzalcoatl, that legendary lawgiver, white of skin and dark of beard, and all overscarred with crosses, who abolished human sacrifices, revealed a religion of love and "sought to group the people of the Red Race into a great fraternal and united nation." If we turn a few more pages, we shall meet with Paul de Cour, reviewing a book written to prove that Christopher Columbus was a Catalan and a disciple of Raymond Lully, to whom the discoverer of America owed intimations which prompted his immortal voyage. Finally, there is a long account of a Fraternity or Chivalry of Archers under the patronage of St. Sebastian, furnished with sources of reference for those who would go further. . . . LE SYMBOLISME has finished its long study on the Great Secret of Kabbalism, and it is rather an open question to what extent, if any, we have been edified by the quality of discourse. A summary of the whole debate is to be expected in the last pages and is there of course unfailingly. We are reminded that the missing word in the old competition between Œdipus and the Sphinx is MAN. The next question which arises, what is Christ for a Christian? is answered in



the same manner. We learn also that Kabbalah is the science of Man, and what therefore is man for the Kabbalah? It is said that he is God upon the Cross. Now, this is clear at its value, and if we could accept the assurance it would be open for us to rewrite Picus, Paulus Riccius, Reuchlin and Baron von Rosenroth in terms of which even they had not heard, Christian Kabbalists though they were. Our difficulty is in the logical understanding, which demands the evidence of texts. None are cited by the author, M. Leo Heil, because the *Book of Formation*, the *Book of Emanation* and the *Holy Zohar*—not to speak of their scholiasts and commentators—have said nothing of the kind. It follows that French occult speculation on these absorbing subjects remains where it began with the old protagonist Eliphas Lévi. They are all in a land of enchantment, where the Kabbalah is made up as they go through fantastic paths of colloquy. It is sixty years since these dreams began, and it may be sixty years yet before we reach their term in French circles, the thesis of Karppe notwithstanding, which no one mentions in Paris, and notwithstanding two volumes, described as a critical study, by Paul Vulliaud. We are not edified, therefore, but are diverted perhaps a little. The Occult schools of France are prone to dullness, as their official organs prove; but M. Oswald Wirth takes care that LE SYMBOLISME is not in this category and keeps an eye on his contributors accordingly. As regards Leo Heil, he is redeemed from any such suspicion when he tells his Masonic brethren that the last word of Masonry is the last word of the Christian *Credo*. The formula is Jesus, Hiram, Saviour. We recall another which was known of old among us: Sol + Osiris + Slain and Risen. Once and again, we remember Eliphas Lévi giving the Master's sign and saying: we also believe in the resurrection of Hiram. Unfortunately he knew nothing of that grade in which Hiram rises no longer in the candidate only, but as and in Christ.

## REVIEWS

PROGRESSIVE STUDIES IN SPIRITUAL SCIENCE. By Walter H. Scott.  
London: Rider & Co. Price 3s. 6*d.* net.

SPIRITUAL science, in Mr. Scott's terminology, is synonymous with what is otherwise known as the Ancient Wisdom, and it is the author's modest aim, in this volume, as set forth in his preface, "to present, in an elementary form, various aspects of occult, modern and progressive teachings, in the hope that readers may be thereby induced to study the requisite literature for themselves," and discover, in short, what value there may be in those teachings.

Mr. Scott claims no personal authority for his exposition of the fundamentals of spiritual science. But his studies have convinced him of the truth of what he has to say, and he is anxious that others should at least give themselves the opportunity of testing the value of the philosophy and principles of what may roughly be called occultism. The great merit of his book is its clearness of thought and expression and the simplicity of his style. He recognises that there are serious discrepancies between the teachings of the leaders of the various schools of thought, and his method is to present, as far as possible, a synthesis of the points of agreement between such teachers as Madame Blavatsky, Dr. Steiner, Max Heindel, Mrs. Besant, etc.

This method has the double advantage of initiating the reader unacquainted with occult thought into what may be called the agreed principles and also of not confusing his mind with a too premature discovery of the very wide differences between the various schools. It is of the utmost importance that an intending student of occultism should grasp firmly the elements or fundamentals concerning which there is no dispute before considering the larger questions the divergent teachings on which may very well puzzle and disappoint him. Mr. Scott's volume thus forms a valuable introduction to more serious and higher studies.

P. H.

THE STORY OF THE TEMPLE AND ITS ASSOCIATIONS. By Marjorie Bowen, F.R.S.Lit., F.R.Hist.Soc., etc. London: The Griffin Press. Price 3s. 6*d.*

APART from the historical interest attaching to all old buildings, the Temple possesses a special attraction for the student of occultism. The fact that it was the original home in England of the ill-fated and mysterious Order of the Knights Templars, regarded by some as devil-worshippers and by others as advanced mystics, would alone be sufficient to invest it with more than a sentimental interest. For surely among these ancient buildings there should be found traces of the masonic symbolism so dear to the ancient architects. And such, in fact, is the case.

The Round Church, the only surviving building of the structures erected by the Templars—it was consecrated, so Miss Bowen informs us, in 1185—presents many curious features, and is supposed by some to be based on the architecture of the Great Pyramid. "This connection with



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Miss Bowen does not, doubtless for lack of space, pursue this intensely interesting subject, but the building is unquestionably well worth close study by the student of occult symbolism. For the rest, Miss Bowen has given us a charming and intimate story of the Temple itself, its change and its associations, which may well tempt the reader to explore further into the history of one of the most famous of London's landmarks.

P. H.

THE PRESENCE OF CHRIST IN THE HOLY COMMUNION. By the Right Reverend J. I. Wedgwood. London: The Theosophical Publishing House, Ltd. Price 1s. 6d. net.

SHORT as this book is, it contains quite a wealth of information concerning the various theories as to the nature and manner of Christ's Presence in the Sacrament; and in the last three chapters the subject is dealt with comprehensively in the light of modern thought. After a very fair generalization on the "accidents" of birth, custom, heredity and environment, which, as often as not, are responsible for the religious formation of the man-in-the-street, and a further reference to the group which approaches religion indiscriminately through the emotions, to the entire exclusion of the mind, we are taken on to the definition of a sacrament. It is Christ Who is the true Minister of all Sacraments. The sacrament is a free gift and is not the response to man's aspiration, however much that may be included in the process, and the whole of this conception turns on the idea of the Unity of Life.

In the chapter entitled "An Interpretation" there is much illuminating thought. After speaking of the primal sacrifice of the Logos, which takes place in the Eternal Now, outside of our conceptions of time and space, we are asked to consider the word "body," in the sense that body is a vehicle of life, and blood and wine are ancient symbols of the Divine Life poured out in sacrifice for the sustenance of the world. "The Literal Catholic view is that after the words of consecration the Bread and Wine become a vehicle or channel directly connected with Our Lord, through which He expresses His Life and blessing." The chapter, "Matter the Vehicle of Spirit," is eminently sane, while the last chapter in the book, "First Hand Knowledge," claims to be founded on personal experience.

As has been said by one of our famous bishops, we are at present united by time and space, but God is not. As He may well have more than one body, so when He is present to us in the sacrament of the altar we, to the sight of the angels, may be present at His feet in Heaven, by which it may be conjectured that religion bears science out in the matter of relativity. It also throws further light on the marvellous promise, "Lo, I am with you always . . ."

ETHEL ARCHER.

THE GREAT LAW. By Hamish MacHuisdean. Glasgow: Fraser Edward & Co., 141, Bath Street. Price 5s.

GIVEN a humorist, who is likewise a mathematician, a qabalist, engineer, architect, historian, archæologist, and a few other things besides, we should expect his book to be a little out of the ordinary; and certainly the author of the above-named volume does not disappoint us. He sets out to solve for us the mystery of the great pyramid, using the British inch, and in doing so gives much interesting information about Stonehenge, "the tomb of Eve" in Etruria, the New Grange Tumulus near Drogheda, the rock cut cave temples of India and Maes Howe in Orkney. The whole seems to revolve around the Gematria of the Name of God and its relation to well-known mathematical constants. Within the limits of this review it is impossible to summarize the author's results, let alone to give an outline of the ingenious method by which he arrives at them. Now and then he seems to adopt the tactics of Procrustes; but putting the matter at the very lowest it presents us with an extremely fascinating as well as intellectual pastime, and we must thank Mr. Mac Huisdean for by far the most interesting book on this subject that we have yet encountered. The manner in which the number of the beast always opposes itself to the number of God or the Pi equivalent, is certainly very remarkable. And this emboldens us to suggest a further means of interpretation.

Since letters are equal to numbers, taking the name to be the radius of his circle, one could by the usual multiplication ascertain thereby the sphere of a man's influence. What, for example, might be read from the name Pilate? And now, in the words of our whimsical author, "we are going to bed, we are going to *think*."

ETHEL ARCHER.

THE BEAST WITH THE FIVE FINGERS, AND OTHER STORIES. By William Fryer Harvey. London: J. M. Dent & Sons, Ltd. Price 6s.

PERSONS who like an uncanny story unusually well told, with just sufficiency of grim humour to lighten the fantastic and improbable, should certainly read *The Beast with the Five Fingers*, also the other stories. The first story, which gives its title to the book, has all the fascinating horror of somebody else's terrible nightmare. There is quite an orgy of gruesomeness. Yet, such is the genius of the author, that never for a moment whilst reading the tale does one doubt its genuineness!

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JOHN EARLE.

LIVING SECRETS. By Luma Valdry. Preface by Edouard Schuré. Authorised Translation by Fred Rothwell. London: Rider and Co., Paternoster House, E.C.4. Price 5s.

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EDITH K. HARPER.

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In the section devoted to free-will we are told that man's only freedom is to realise that he is not free. Here we think the reasoning a little fallacious, and the writer might have said that man's truest freedom is to sink his individual will in the will of the Supreme. After all, self-will is not a free-will, since free-will rightly understood is never selfish.

ETHEL ARCHER.

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This is a book to be read and re-read; a book that will linger in the memory of all sensitive people.

COLIN STILL.

LA FABRICATION CHIMIQUE DE L'OR. *Procedes* Jollivet Castelot. 7 in.  $\times$  4 $\frac{3}{4}$  in., pp. 126. Published by the Author, 19, Rue Saint-Jean, Douai (Nord), France.

THE old alchemists wrote concerning transmutation in the most obscure language. But everyone believed them to hold the secret of gold-making. M. Jollivet Castelot tells, in the plainest language, how to make gold. But no one believes that he has done it.

The present book, in addition to the French text, contains translations of it into English, German and Spanish, so that all men may read. It contains accounts of experiments by M. Castelot himself, and of control experiments, verifying his conclusions, by M. Ballandras, Chemical Engineer at Lyons.

M. Castelot's process is very simple. It consists in fusing together silver, arsenic sulphide and antimony sulphide, a process which the old alchemists may themselves have employed. Tellurium may also be added. An analysis of the product of the reaction clearly shows the presence of a small proportion of gold. If tin is added, the proportion of gold is much increased. The results are of a rather variable character, and M. Castelot thinks that, if an apparatus were employed whereby loss by volatilisation could be prevented, a larger proportion of gold would be obtained.

All this is very clear and straightforward. Wherefore, it may be asked, the general scepticism on the part of men of science in France?

The reason is simple, and may be put in the form of a question. Were all the materials employed by M. Castelot free from traces of gold as an impurity? M. Castelot says that his materials were chemically pure—he should publish analyses of them, giving the fullest possible details. On the other hand, his method is so simple that it would surely be worth the while of other chemists, with the requisite laboratory equipment, to repeat his experiments with materials of unquestionable purity.

The late Sir William Ramsay thought that he had succeeded in achieving transmutation. Repetition of his experiments by other investigators

proved him to be in error. M. Castelot may be in error. Or he may not. In any case, to settle this question, an investigation is required that would be child's play to that needed in the case of Ramsay's claims.

H. S. REDGROVE.

THE WITCHEENS: A TALE OF MAYNOOTH AND LONDON. By Richard Francis Malone. London: C. W. Daniel Company. Price 7s. 6d. net.

MR. MALONE has plenty of material for his story; in fact, we might borrow the quasi-Irish expression and say that he had "plenty too much." There is really more material than he has known how to shape. Ireland, in one of her most distressful and most glorious periods; London, in her customary variegated dress of splendour and squalor; the Catholic Church, with its irresistible elastic hold on the physical and spiritual life of men and women; Revolution and its grand failures; Youth, adventurous in love and in love with adventure; and, over all, the shadow of a curious undefined witchery, a link from the Other World uniting the hero—and the heroines!

Dorothy and Norma Glenson are two delightful Irish girls; so delightful, indeed, that it is rather a shock to the reader to gather that they have an uncanny reputation and that eerie circumstances attended their births.

They (together with their sister, Stella, who has died before the story starts) were born on the same day as Phil Kendy, and their psychic gifts exercise a powerful influence over that young man's destiny. The dead girl, Stella, too, seems to have had her share, though she, in more senses than one, had been taken away from the evil to come. Dorothy's end is sufficiently tragic; but Norma achieves happiness at the last, after some very painful experiences. The super-normal element is used lavishly. We have trance, mediumship, crystal-gazing, exorcism and much beside, in the course of this artless and exuberant tale.

Mr. Malone has still a good deal to learn about literary craftsmanship, but he is certainly not lacking in that emotional ardour without which no real imaginative work was ever done.

We hope that, in time, he will give us a riper book.

G. M. H.

FIRST STEPS ON THE PATH. By Geoffrey Hodson. Adyar, Madras: Theosophical Publishing House. Price 2s. net.

IN the spiritual life, as in other enterprises and endeavours, it is the first steps which cost the most to take. And, with a great many of us, progress in the spiritual life may really be said to consist in taking those first few steps over and over again—it being matter for self-congratulation that we still have enough humility and courage to begin again at the beginning and that we do not absolutely lose the little ground we have won!

At any rate, it is unlikely that the average intelligent reader will complain that Mr. Hodson's chapters on "Meditation," "The Path," and "The Masters" are too elementary in character. "Meditation," in particular, is singularly stimulating and helpful; and ought, we think, to be widely read and assimilated by religious people of all shades of belief and varieties of creed. Catholics, however, would not subscribe to

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the statement (page 29) that the Crucifixion is not a suitable subject for meditation, and the writer himself, further on in the book, seems to modify his own dictum by quoting admiringly the lines of Silesius :

The cross on Golgotha thou lookest to in vain,  
Unless within thyself it be set up again !

Another somewhat sweeping assertion occurs on page 32 : " In Christian countries the idea has grown up that prayer must be *said*." Mental *unsaid* prayer has been, for centuries, an ideal with Christian mystics. But perhaps it would be unfair to expect Mr. Hodson to take the viewpoint of a few exceptional Christians as typical of " Official Christianity " or as exonerating it from the reproach of formalism and conventionality.

The subject matter of the book is taken, the preface tells us, from notes of talks to a group of fellow-students ; and much of the vigour and spontaneity of such talks has happily been transmitted to the printed word. We feel the wind of heaven still lifting the sails, and are correspondingly invigorated.

In the *Addenda* which follow the talks we are, of course, on somewhat difficult ground. The opening sentence (page 111) shows us the decision to which the writer has come ; the dogma on which he will stand : " Since these talks were given, the Voice which spake as never man spake has again been heard by man."

G. M. H.

TRUE GHOST STORIES. By Cheiro. The London Publishing Co.,  
62, Oxford Street, W.1. Price 2s. 6d.

To the growing list of books from Cheiro's gifted pen we now add a volume which deals verbatim with supernatural happenings in the author's long and fascinating career. The book must be read *in toto* to gain the full flavour of these strange events which are set down without bias or the temptation for colourful drama to which many narrators of real psychic phenomena frequently succumb.

I was fascinated most by the wonderful account of the London recluse, Edmond Savory D'Odiardi, Occultist, Mystic and Physician. As he so graphically said : " Our life here has a vibration of its own ; *the life beyond has another*. When the two are made to harmonise the veil is lifted between the two planes, and spirits are able to make themselves manifest." Another wonderful chapter tells of the mummy of ill-omen once in the British Museum. I also noticed the name of two old personal friends—the late W. T. Stead and Major-General Sir Alfred E. Turner.

All lovers of the occult and its living manifestations will welcome Cheiro's budget of ghost-stories.

REGINA MIRIAM BLOCH.

DAS WELTBILD DES MYSTIKERS. By Dr. Max Kemmerich. Leipzig :  
Stein-Verlag.

DR. Max Kemmerich is the author of many remarkable books, including *Machiavelli* and *Aus der Geschichte der menschlichen Dummheit* (from *The History of Human Stupidity*), a spirited attack on priestcraft, superstition and illogical ritualism. His present work is a splendidly-written, finely-conceived essay on the universality of mysticism, the grandeur

of mystical conceptions, the uniformity of Truth whose veiled Saisian image Schiller depicted in an immortal poem. There is no point on which the lucid pen of Dr. Kemmerich does not touch. He is himself an initiate and attests to having actually beheld the archetypal *Visio Dei*. In his chapter on reincarnation he quotes some of the astounding experiments of the French seeker, Albert de Rosach in *Les vies successives*. De Rosach said to his media, "You are forty or thirty years old, etc. What were you before that time?"

The media then reproduced the pictures, forms of address, personalities and so on, of their previous incarnation. He would then lead them back life by life. It is an extraordinary fact that between each life they assumed the attitude of *the human fetus awaiting the next birth!*

Dr. Kemmerich aptly quotes the sublime words of the Buddha on re-birth: "Where is a sea so deep as the blood which I have already spilt? Where is a mountain as high as the skulls I have once worn?"

It is an unforgettable book by a man in whom logic, science, reason, genius and vision blend in one perfect harmony.

REGINA MIRIAM BLOCH.

LES RAPPORTS ENTRE LE MONDE DES MORTELS ET LE MONDE DES ESPRITS. By Suzanne Max-Getting. Paris: Librairie des Sciences Psychiques. Pp. 92. Price 8 francs.

In a former book, *La Fusion des Etres*, Madame Max-Getting gave an account of her conversion to Spiritualism through the reception of messages from her husband, who had passed over. Since then, she states that her faculty of automatic writing has developed rapidly, and the present book is the outcome of further communications received. It opens with a plea for the substitution of some new term for the word "spiritualism," which is stated to be out-of-date, as well as tainted with suspicions of black magic, sorcery and fraud. This new term should be more modern, more exact and scientific—but no suggestion as to its actual form is made, the point being admittedly a difficult one. Communication between discarnate and incarnate beings is compared to the now familiar wireless transmission of messages, and the method of communicating by means of raps, or knockings, to the Morse code. Some good advice is given as to the choice of mediums, and the formation of circles, with a view to eliminating fraud, and there is an interesting chapter on the need for making more widely known the teaching of reincarnation, or successive lives. The processes of Nature are described and used with no small skill as illustrations of the scheme of evolution for human beings; and, with regard to this scheme, it is said very truly—as one said of old—that the great need of humanity is the getting of *Understanding*. "All mortals need, during their lives on earth, to be guided, helped and consoled; they all have a right to receive any instruction that can sweeten and make more beautiful their terrestrial existence."

EVA MARTIN.