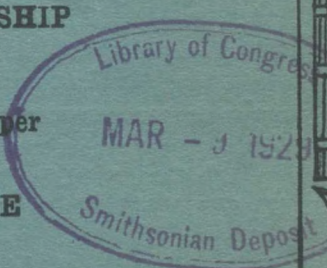


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Such, in her own words, was the message that H. P. Blavatsky came to deliver to a heedless world. The psychological riddle offered by the complex personality of this remarkable character has baffled many a self-styled expert. Protagonists and detractors each bring forward evidence in support of their own particular view, while to the unbiased mind the real woman remains as hidden as ever. There remains, however, the testimony of her work, which speaks for itself. In the words of

Mr. William Kingsland* : " It is hardly possible even now to make any adequate estimate of the immense revolution in the minds of hundreds of thousands which has been effected by her writings, either directly or indirectly. What we know as the Modern Theosophical Movement, as apart from any particular or individual Society which has been the direct offspring of that Movement, is now so widespread, and its literature is so extensive, that sooner or later it must be recognised by historians as having modified most profoundly the thought of the Western world in the present age."

After all, it is not so much the solution of the enigma of the personality of Madame Blavatsky which is important, as the success or failure to appreciate the value of the mission with which she claimed to be entrusted. The finding of that Road that leads to " the Heart of the Universe " and the great reward : the " power to bless and save humanity " are of intimate concern to every soul incarnate upon this earth—for in this or other lives which are still hidden in the dim future, the destiny of the individual, the spiritual purpose for which the long road of ignorance and suffering is trodden, must at last be fulfilled.

Nevertheless, every fresh attempt to solve the riddle of " the sphinx of the nineteenth century," every effort to disperse the cloud of popular misrepresentations surrounding the Messenger of " the Elder Brothers of the race " is welcome to the sincere investigator in search of truth. Mr. Kingsland brings to his task the advantage of personal acquaintance with Madame Blavatsky, and in his efforts to reveal the great soul behind the perplexing personality of the woman who played so vital a part in the launching of the Theosophical Movement, exhibits a restraint of feeling and a balance of judgment which combine to carry to the open-minded reader the conviction that this much-misunderstood pioneer was in a very real sense a martyr to the mission with which she was charged for the benefit of the Western world. Never does the moderation which characterises his work entirely forsake Mr. Kingsland, even in the bitterness of his reproach of H.P.B.'s detractors. " She sacrificed," he says, " the last ounce of her life-blood that she might disclose to the world some glimpse of that Ancient Wisdom which is beyond all price, which leads to ' the Heart of the Universe,' to liberation, and the final goal of all human endeavour.

**The Real H. P. Blavatsky.* London : J. M. Watkins, 16s.

“ Criticise her teachings by all means—that is fair and legitimate—but even so remember that she was but a very imperfect instrument, and that much has been withheld which the world, individualistic to the core as it is, and pressing all its knowledge of natural forces into the service of more and still more destructive weapons of war—is by no means as yet ready to receive.

“ Criticise her teachings by all means, if you have not the wit to perceive their deep import and application to your own professed religion ; but henceforth let only he amongst you who is without sin cast another stone at her.”

As a matter of fact, the human soul is cursed with a fatal facility in the passing of judgment upon others ; forgetful of the limitations which cause it to be lamentably ignorant of its own shortcomings. To criticise her work, however, is really to criticise the woman. The two are inseparably interwoven. “ She explained Theosophy, and Theosophy explains her.” Nothing could be more true ; and H.P.B. herself would have asked no higher criterion of judgment. “ Theosophy,” continues Mr. Kingsland, “ explains not merely the motive and incentive of her life-work and mission, but it explains also much in her character, and many incidents in her life which, without a knowledge of its teachings, are not merely inexplicable, but are liable to harsh criticism and judgment on the part of those who can see no deeper than the surface of things.”

To-day, thirty-five years after her death, the Theosophical Movement which Madame Blavatsky inaugurated is represented by numerous independent and often mutually hostile societies scattered over the globe, but which carry actually or implicitly the designation of Theosophical. That the divergences have their roots for the most part in the claims of particular individuals to be the direct successors to H.P.B. there is little room for doubt. It is a fact, however, not without significance, that with the passing of the years, the interest in Madame Blavatsky and her work strengthens rapidly, and this in spite of the counter-attractions which figure so prominently in certain Theosophical quarters. At no time more than the present have her works been in greater demand, while the popularity of what are known as the “ facsimile ” editions of *The Secret Doctrine* and *The Voice of the Silence* shows a proportionate increase. Incidentally the publishers of this magazine are in the position of being able to bear gratifying testimony in regard to the growing interest in Mme. Blavatsky.

DIVERGENT
TYPES OF
THEOSOPHIST

The welcome accorded to the first edition of Mr. G. Baseden Butt's study of H.P.B.* has made it possible to decide upon the issue of a new and cheaper edition which will be available shortly, and the demand for which, it is confidently anticipated, will equal, if it does not exceed, that for the earlier edition.

A noteworthy point in connection with the *Secret Doctrine* may with advantage be referred to here; *i.e.*, the statement of the learned Thibetan, the late Lama Kazi Dawa-Samdup, formerly Chief Inspector on the staff of the Thibetan Plenipotentiary to the Indian Government, as recorded by Mr. W. Y. Evans Wentz, M.A., D.Litt., B.Sc., the able editor of the *Thibetan Book of the Dead*. "The late Lama Kazi Dawa-Samdup," he says, "was of opinion that, despite the adverse criticisms directed against H.P.B.'s works, there is adequate internal evidence in them of their author's intimate acquaintance with the higher lamaistic teachings, into which she claimed to have been initiated."

Encyclopædic and monumental, however, as the *Secret Doctrine* undoubtedly is, the core of Madame Blavatsky's message is to be found in the little treatise so well known, by title at any rate—*The Voice of the Silence*, dedicated to "The Few." For the secret road, the existence of which she proclaimed, is not for the footsteps of the crowd, especially at this stage of the evolution of humanity. Mr. Kingsland regards *The Voice of the Silence* as the finishing touch to the work of H.P.B. "In its mystical aspects," he says, "it points to a transcendent achievement that can appeal only to those whose mystical intuition and vision far outreaches the common hopes and fears and limitations of the formal mind or intellect; and it points to the goal of this achievement as being the finding of the Self, and in the finding of that Self the finding of the One Reality which underlies all this phenomenal world, and which it is the vain effort of the metaphysician, working only with the formal mind, to define. This, of course, is the underlying principle of all Mysticism, though it is sometimes expressed in terms of Christian Mysticism as the finding of God."

It is a sketch of that Road to which she would direct the
 THE SECRET footsteps of the Few. Always, in the ranks of
 ROAD ordinary humanity, may be found a few who,
 possessing no outstanding gifts of intellect, have
 yet the special qualifications which make the possibility of finding

*Madame Blavatsky. By G. Baseden Butt. London: Rider & Co.

and treading the Path the one thing worth while in life. "Intellect alone," Mr. Kingsland remarks, "is a bar and a stumbling-block rather than a qualification." In the collection of *Mahatma Letters* addressed to Mr. Sinnett is to be found one written during July, 1884, from which the following is quoted:

"You were told that the path to Occult Science has to be trodden laboriously and crossed at the danger of life; that every new step in it leading to the final goal is surrounded by pitfalls and cruel thorns; that the pilgrim who ventures upon it is made first to confront and conquer the thousand-and-one furies who keep watch over its adamantine gates and entrance—the furies of Doubt, Skepticism, Scorn, Ridicule, Envy, and finally, Temptation—especially the latter; and that he who would see beyond, had first to destroy this living wall; that he must be possessed of a heart and soul clad in steel, and of an iron, never-failing determination, and yet be meek and gentle, humble, and have shut out of his heart every human passion that leads to evil. Are you all this? Have you ever begun the course of training which would lead to it?"

Again, on p. 341 of the same collection of letters, Mahatma K. H. writes to Mr. Sinnett in the following strain:

"Nothing draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not even make his current felt a feather's-weight by us, if his power is confined to the Manas. The supreme energy resides in the Buddhi; latent—when wedded to Atman alone—active and irresistible when galvanised by the essence of Manas, and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. Manas, pure and simple, is of a lower degree, and of the earth earthy; and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development."

Inevitably one is reminded of the teaching given to the aspirant through *Light on the Path*, inspired this time by a European master: "Those that ask shall have. But though the ordinary man asks perpetually, his voice is not heard. For he asks with the mind only; and the voice of the mind is heard only on that plane on which the mind acts."

These specific indications of the nature of true occultism

afford a timely commentary on the letter published in the present issue of this magazine, from a correspondent over the pseudonym, "Heimdallr." He quotes Edward Maitland's definition of Mysticism and Occultism respectively, with a view to limiting the scope of the latter term to the astral plane only. The

MANY APPROACHES

BUT ONE GOAL

distinction lies not so much in the goal as in the point of departure. The line of approach for the Occultist is by the way of Science; for the Mystic by the way of Religion. One might perhaps venture to define true Occultism as the pursuit of the aim of Religion by the method of Science, provided always that these terms are used in their wider connotation, and not confined to their conventional usage. It is in the very nature of things that the message of occultist and mystic should be couched in similar terms. The Self or God, the goal of both paths, is One. That there is only one Path it is impossible to concede; that there is only one Goal may be unreservedly admitted. Without undue exaggeration it would be possible to go still further and maintain that there are as many paths as there are individuals; for no two souls are alike in manifestation. Head and heart are blended in every-varying proportions. Most apposite are the words of *Light on the Path*: "Each man is to himself absolutely the way, the truth and the life."

Against the use of the term "Mysticism" Mr. Kingsland raises the objection that it is so frequently associated with "vague, unhealthy emotionalism"; while Occultism aims at the unfoldment of the latent spiritual faculties of man "through a definite intensive training, in which knowledge of the deeper and higher laws of Nature and our own being" is gradually achieved. "The Occultist is one who is steadily climbing the mountain; making sure of his footing at each step and adapting himself as he ascends to the changing conditions and rarefied atmosphere of the heights which he reaches and overpasses."

The fact that the concern of true Occultism is not solely with the astral plane lies at the root of the differences which exist between it and Spiritualism. Occultism is at one with Spiritualism in admitting the validity of the phenomena of the séance room. Together with Spiritualism it can afford to smile at newspaper stunts initiated with a view to increasing the circulation, in which Spiritualism is put "on trial"! On trial, forsooth! The phenomena of the séance room have been known as facts to Spiritualists and

Occultists—or their counterparts under other names—since the dawn of history. It is on the interpretation of the phenomena that the two part company. While prepared to admit that a disembodied or even at times an incarnate personality may manifest through mediumistic trance, the Occultist contends that the preponderance of such trance messages are the result of the activities of astral shells, which, persisting for a period of time after the individuality has departed, are animated by sub-human intelligences who reproduce the automatism characteristic of the once living personality. Even in the case of a highly developed individuality, it is not feasible that it should manifest efficiently in its higher aspects through an alien nervous system whose rightful owner is in a state of trance. The higher or subjective Spiritualism, however, was never disputed by H.P.B. or her Teachers. In this connection we find the Master, K.H., writing in the collection of *Mahatma Letters* as follows :

“It is not against true Spiritualism that we set ourselves, but only against indiscriminate mediumship and physical manifestations—materialisations and trance possessions especially.”

The rationale of direct communication with disembodied personalities on the astral plane is graphically explained in the following paragraph, extracted from a letter from the same source as the previous one :

“Many of the subjective spiritual communications—most of them when the sensitives are pure-minded—are *real*. . . . The spirit of the sensitive getting odylised, so to say, by the aura of the Spirit in Devachan, becomes for a few minutes that departed personality, and writes in the handwriting of the latter, in his language and in his thoughts as they were during his lifetime. The two spirits become blended in one, and the preponderance of the one over the other during such phenomena determines the preponderance of personality in the characteristics exhibited. . . . What you call ‘*rapport*’ is in plain fact an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the discarnate personality. . . .”

There are some remarkable books consisting of records obtained by that higher spiritual *rapport* above referred to. Mr. Kingsland instances as an example the case of an anonymous work which has enjoyed and continues to enjoy wide popularity, *Christ in You*. One instinctively calls to mind also such records

as the *Cleophas Scripts*, the communications given through "El Eros," the messages of El Daoud; and Elsa Barker's "*Letters from a Living Dead Man*," to mention only a few. It also happens that in the present issue of this REVIEW another example is afforded by a remarkable communication obtained in this manner by Miss Geraldine Cummins, which purports to emanate from a distinguished writer upon whom the public lavished high praise during his lifetime.

It is not so much in conscious *rapport* with discarnate personalities that danger lies as in the "indiscriminate (trance) mediumship" to which the writer of the *Mahatma Letter* above-quoted refers. Nothing can be lost, and much stands to be gained by calm scientific investigation and classification of trance phenomena, whether the manifestations are of the physical or psychical order. Such methodical and sane investigation, fortunately, is characteristic of psychical research, so that, to quote Mr. Kingsland again, "we may to-day make a broad distinction between Spiritualism and Psychical Research. The latter includes the phenomena of the former, but does not necessarily accept the hypothesis of spirit agency as affording a satisfactory explanation; nor does it import into the investigation of the phenomena any religious element. Psychical Research has disclosed many factors in connection with the subconscious, with telepathy, clairvoyance, etc., which introduce elements into many so-called spirit-communications that appear to many investigators to rule out altogether their validity as such. It is true, however, that many of these scientific and materialistic investigators have stretched the subconscious theory to breaking point in their endeavour to avoid the spirit hypothesis; but on the other hand it must be said that the credulity with which many, if not most of the spiritists accept such communications on their own hypothesis and attach an exaggerated importance to them as if what comes from 'the other side' must necessarily be accepted from that mere fact, is repellent to the scientific and rational mind."

Nor is the challenge of the scientific spirit confined merely to psychical research. The same influence is apparently making its presence felt even in traditional Catholicism. *Levitation: an Examination of the Evidence and Explanations*, by Olivier Leroy,* is the title of a work in which the records of Roman Catholic

* London: Burns, Oates & Washbourne, Ltd., 10s. 6d.

hagiography have been diligently searched with a view to comparing the manifestations of this phenomenon among its ecstasies and saints with those of mediumship and psychical research generally.

The author claims for his Church the possession of an ancient, continuous and varied record of facts in this connection with which the comparatively modern annals of psychical research cannot hope to compete.

Whereas Prof. Richet is constrained to put it on record that
 LEVITATION in his opinion "inexorable science is not yet entitled
 A FACT? to regard levitation as a proved phenomenon,"
 Monsieur Leroy, with the tradition of his Church to fall back upon, finds no difficulty whatever in subscribing to the conviction that "hagiographic levitation," as he terms it, is a firmly-established fact.

It would obviously be too much to expect a churchman to be entirely free from bias in favour of his own beliefs; but when due allowance is made for the tendency to discriminate in favour of evidence which best suits his faith, it must be admitted in all fairness, that his contribution to the literature of an obscure subject, if only for the wealth of material gathered together between its covers, is likely to prove of distinct and permanent value alike to the psychical investigator and the student of psychology. His conclusions, of course, will meet with acceptance in a degree varying with the predilections and mental outlook of the reader. Complete agreement would mean the unequivocal acceptance of the dogmas of his Church.

Commencing with a definition of the term "Levitation," and the sense in which it is intended to be used in the course of his treatise, Monsieur Leroy gathers together promiscuously all the available records in regard to his subject, with a view to sifting them and weighing the evidence publicly, so to speak, in a later section of his book, which is divided into three main parts. The first section is devoted to the traditions of levitation both in the Roman Catholic Church and others derived from non-Christian sources. The second section is devoted to an examination and weighing up of the evidence thus gathered, and an attempt is made to formulate definite conclusions in regard to the phenomenon; while the third and final section comprises, naturally, a summation of the whole of the preceding portion of the book.

The air of scientific impartiality with which the examination of the phenomenon of levitation among the Catholic mystics is carried out makes a curious impression on the lay reader. A short table, here reproduced, sets out with methodical exactitude the "estimates concerning levitation founded on serious evidence."

St. Teresa	25 cm.
Blessed Bernadino Realino	100 "
Francis Suarez	100 "
St. Alphonsus Liguori	50 "
Blessed Andrew Hubert Fournet ..	25 "
Mother du Bourg	50 "
Domenica Barbagli	60 "

The description in detail of the physical characteristics of levitation include: peculiarities of bodily movement; the sphere of influence of the levitation; the ascensional power; the luminosity; duration of the phenomenon; age; health; and various other particulars.

Among the psychological circumstances attending levitation, Monsieur Leroy points out that "everything suggests that the moral dispositions and the way of living of the levitated persons had something to do with the phenomenon, and even that they might set working the cause or causes of it." Some of the most common psychological features attending levitation amongst the Catholic mystics appear to be extreme asceticism and fervour of devotion. This, however, does not get us very far in the way of discovering the underlying psycho-physiological forces involved in such manifestations.

The author's examination of mediumistic levitation, however, results in conclusions which throw an interesting light on the subject as they are displayed in the synoptic table exhibiting the differences between the levitation of mystics and that of mediums. From this table the following comparisons are taken.

MYSTICS

The body seems to have partially lost weight; may be swung to and fro by a feeble breath.

MEDIUMS

The body does not seem to have escaped gravitation but to be lifted by some lever or lean on a support.

MYSTICS—*con.*

MEDIUMS—*con.*

A steady and sometimes dazzling irradiation of the body.

Luminous manifestations rare ; when present lack intensity and assume flickering forms.

Locality immaterial.

The séance room should be carefully accommodated.

Levitation in daylight, artificial light, or in darkness.

Darkness or semi-darkness usually required.

No alteration (unless it be a rising) of the ambient atmospheric temperature.

Frequent lowering of ambient atmospheric temperature.

Spontaneous ecstasy.

Induced trance.

No co-operation of those present.

Co-operation of sitters.

Severe asceticism.

No asceticism.

While there is a certain resemblance between the phenomenon of levitation in the case of the medium and in that of the religious ecstatic, there are at the same time points of divergence sufficiently striking to warrant the conjecture that different forces are in operation in either case. An examination of these differences, in fact, leads Monsieur Leroy to the formulation of the following alternative :

“ Either levitation, despite contrary appearances, has nothing to do with its moral circumstances, or the phenomena experienced by mystics and mediums offer but a seeming analogy concealing essential differences, suggesting a different origin for each class of facts.”

The latter alternative would appear to be the more likely, and there can be little doubt that the severe asceticism and fervent devotion of the mystic call into play forces of a different order to those which are brought into action in the séance room. None but a Catholic, however, could agree with the reasoning of our author as expressed in the following argument :

"If levitation of the mediums is supposed to be something else than a subtle piece of trickery, a preternatural—but not miraculous—origin should be assigned to it. The intervention of an intelligent entity in the levitations produced in mediumistic séances is—according to Mgr. Farges—an explanation that forces itself on the candid observer, for the phenomena will take place when those present ask, or simply express a mental desire for them. And nothing but an intelligence is able to produce intelligent phenomena and draw physical effects from Nature by its command.

"Now, these entities cannot be disembodied souls, because the spirits of the dead are unable—unless through a miracle—to have intercourse with the world of the living and to move matter.

"Hence the levitation of the mediums, wherever it is not a cheat, is a diabolical achievement." [*Sic!*]

Although this kind of special pleading is admirably calculated to irritate that type of mind which is a slave to form, the intelligent searcher after truth, and especially the serious student of occultism, will be grateful for the work which Monsieur Leroy has done, and extend with readiness the indulgence for which he appeals in his preface. "My attempt," he says, "is not a final treatment, but a first clearing-up of the question, and I think I may claim not to be censured too harshly for the deficiencies of my information or the weakness of my method. . . . I made up my mind to publish this book, despite its shortcomings, in the hope that it may serve as a basis and frame for a more important work, richer in facts, evidences, and suggestions. . . . I solicit criticism and shall be thankful for any suggested amendment. . . ."

The mission of Madame Blavatsky was to point out a secret Road—secret only because the attention of mankind is directed towards matters material rather than spiritual. She hints at the nature of the Goal—an apotheosis of humanity proclaimed by all the great spiritual teachers of the world. She also taught that there is no religion higher than Truth. Every new fact of Nature, whether in the material or more subtle realms, every new examination and classification of the body of facts which we call Science, contributes towards the establishment of Truth. Let Truth be sought wherever it may be found for "the Truth shall make you free."

THE EDITOR.

MASTER CRAFT OF THE MEDIAEVAL BUILDERS

By HECTOR ST. LUKE, D.Ph.

PART I

WHEN we stand in rapture before the towering precipices and prodigal variety of sculptured forms of some great Gothic fane the mind is too dazzled by the sheer beauty of what enchants the eye to appreciate the profundity of thought which lies at the root of the design, which has built up that apparent jumble of exuberant ornament on so logical a system that not a sculptured boss in the vaulting, or division of lights in a window, or the number of steps in a tower is without its exact value, its significance as a sentence, in the theological text which the whole fabric was meant to be for the initiated by its architects.

In each particular edifice may be traced the writing of many hands, of successive generations and periods, each one taking up the script where his predecessor leaves off, adding his part with perfect agreement to the *texte de pierre* of an encyclopædia of mystic theology. It is a fact which cannot be too strongly emphasised, that however much the genius of the artist was lavished upon æsthetic effect, as, in the south-east prospect of Salisbury Cathedral, upon the pyramidal grouping of buttresses and pinnacles and soaring spire in a unity of intricate design unequalled in any Continental cathedral, the design was wrought out as a palimpsest, the visible script of which is the symbolism of form and colour, in the disposition of parts, in foliated ornament, in pictured windows, in gorgeous vestments and in stately ceremonial, but beneath which is concealed a secret writing, of far deeper import both to the archæologist and to the mystic.

Even in the æsthetic appreciation of Gothic architecture, in calculating the audacious balancing of stress against stress, the suspension of a web of the finest tenuity over a great void, the immense power of shackled energy within the airy vaults, we shall fail to apprehend the animating spirit of the Gothic builders unless we put out of our minds the idea of a piled-up mass of inert stone, and rather recognise in the edifice a sentient body holding within its organic system potential forces which require but a touch to set in motion. Our eyes follow the long, curving lines of the vaulting and we feel indeed that hard stone has been made flexible. Arches, pinnacles and spires soar aloft, not by

virtue of weight superimposed upon weight, but because a veritable alchemy has transmuted the blocks of unyielding substance, each to perform its function in a great arterial organism. A Gothic church, indeed, is vitalised by a throbbing heart, not to be localised at any one spot, but none the less circulating its life-stream through the multitudinous members even to the uttermost pinnacle point.

We should rather say, not necessarily localised at any one spot, for what in some French cathedrals, at the crossing of the transepts is that leaping fountain of slender spire, issuing in a cascade of sparkling beads direct from the heart-centre of the body, but the ever-welling forth of the Precious Blood poured out for our salvation ?

When the splendour of this apparent squander mania of artistic imagination grows upon us we are too apt to see in it a restless discontent with human achievement ; we are fascinated and amazed with the "splendid audacities" of men consumed with an insatiable curiosity, with an absorption in physical existence more expressive of the pagan Renaissance. How should we suspect that this self-sufficient science, this seeming pre-occupation with the world of visible and transient things, this crazy carmagnole of unrestrained fancy, is but the effervescence upon the surface of the deepest thinking for which man has found expression ?

Wherever in the remotest antiquity we are able to trace indications of man's thinking about his origin, his nature and destiny, and his relation to the universe, we find also a testimony to some sort of revelation received of God's Truth, sufficient for man's salvation. Wherever we find an organised priesthood, there do we also find their secret learning, their cosmic science, associated with the craft of the architect, or, rather, builder. Alike in the pyramids of Gizeh, the temple of Karnak, the pagoda of Eklinga, the Babylonian ziggurat, the Tuath-de-Danaan round tower and the Druidic cromlech, the geometry of building was related to cosmic science and really connotes the operations of magic. It will not be questioned that certain numbers have at all times been invested with supernatural significance ; therefore, when we find one of these significant numbers selected deliberately for a measurement in a sacred building because supernatural power is ascribed to that particular number, we may reasonably place such devices of the builders within the operations of magic.

It is recorded of the Babylonian King Nabonidus, in the fifth century B.C., that in restoring the temples he prided himself on retaining to a finger's-breadth their former dimensions. Such scrupulous observance of numbers in building on the part of this Babylonian king and high priest encourages us to learn more about the seven-storied ziggurat built by Sargon II, each coloured heraldically in accordance with its proper planet. There is an unmistakable instance where the main concern of the builders was to secure in their work a mystic relationship with cosmic order ; in other words, exercising a supernatural power through number.

Before dismissing the idea as mere superstition, let us turn to the "Republic," wherein, with the Pythagorean dictum in his mind, that the world is built upon the power of numbers Plato says that geometry is the knowledge of what is eternal. Kepler, too, believed that as all things were created and are governed by virtue of geometry, so geometry must be anterior to creation and co-eternal with God Himself. If in the act of creation God geometrises, geometry is a divine science and naturally the prerogative of a priestly caste that claims to be the interpreter of Divine law. In geometry is a revelation of God's power, and of the conditions by which that power can be shared by man ; but mark how the terms of the revelation have been guarded and concealed by the wise men who possessed the knowledge, the men who have "heard secret words which it is not lawful for man to utter." St. Clement of Alexandria tells us "it was not only the Pythagoreans and Plato that concealed many things, but the Epicureans, too, say that they have things which may not be uttered, and do not allow all to peruse those writings. The Stoics also say that by the first Zeno things were written which they do not readily allow disciples to read, without their first giving proof whether or not they are genuine philosophers. And the disciples of Aristotle say that some of their teachings are esoteric, and others common and exoteric. Further, those who instituted the mysteries, being philosophers, buried their doctrines in myths, so as not to be obvious to all." And again : "And the Gnosis itself is that which has descended by transmission to a few, having been imparted unwritten by the Apostles" (*Miscell.*, Bk. VI, ch. 7). And St. Basil, in *De Spiritu Sancto*, says : "They (the Fathers) were well instructed to preserve the veneration of the mysteries by silence. For how could it be proper, publicly to proclaim in writing the doctrine of those things which no unbaptised person may so much as look upon !"

The Apostolic Gnosis referred to by St. Clement, imparted orally, and not committed to those codices which were collated into the New Testament, was the meeting of several streams of inspired tradition. There was that oral Rabbinical learning of which Dr. Lightfoot says: "The words of the Elders are weightier than the words of the Prophets," but which failed to bring Gamaliel or Paul of Tarsus to the feet of the Master. There was also the Gnosis which sent the Magi so unerringly to the stable of Bethlehem; and beyond that the learning of astronomer priests who lived before any alphabet was evolved and thought out the articles of their faith by means of the symbols of geometrically sited stones.

We shall find there several streams of revealed truth possessing a remarkable uniformity in the symbols which express the inspired thought. By reason of the symbols of number the human mind reached out to the greater universe transcending the limits of time and space, and a metaphysical system of symmetric ratios was used alike by the Egyptians, the Babylonians, the Phoenicians, the Assyrians, the Persians, the Hindus, the Greeks and the Druids.

At what date the astronomer priests of the Fertile Crescent evolved their alphabet we do not know other than that it must have been anterior to 1600 B.C., but certainly by that time the Sumerian unit of 60 had been revised. Before the fourth millennium B.C. the zodiacal circle of 360 degrees, or six sixties, comprised only six signs, including Taurus, the season of sowing, Virgo, the season of harvest. At this early stage of the Neolithic period we see, from the megalithic remains at Mitchell's Fold, in the county of Shropshire, Challacombe, in Devonshire, and Carnac, in Brittany, menhirs set up in alignment with the rising sun on a particular day to mark the beginning of the vegetation year, which corresponded to about May 6th, the same point of rising coinciding on August 8th. The sunsets of November 8th and February 4th were similarly marked, and so the primitive calendar took shape, leaving traces to this day in Scotland in the adherence to these old quarter-days, and in some parts of Ireland in reckoning the rent year from May to November. Centuries before Assur-bani-pal reigned at Nineveh, the zodiacal circle was revised and reconstructed, and stone circles such as we see at Stonehenge, and at Kerloas, in Brittany, of finely polished and tooled stones, were adjusted to mark the summer solstice, with the spring equinox in the month of Aries.

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Astronomical observation evolved a numerology which in turn moulded the Semitic alphabet, with its correspondence between letter and number. So was made possible a theology and philosophy in duplicate, the one in the fluid terms of the spoken word and the other in the universal and unequivocal symbolism of number. The roots of the system probably go back to those schools of Nābhīs in which Daniel and Ezekiel were instructed in the prophetic tradition, and met, as Selden supposed, Pythagoras during his twelve years' sojourn in Chaldea. Returning from captivity, the Hebrew sages were faced with the task of collecting the surviving Hebrew sacred books, such as the Mishna and Gemara and the Sepher Yetzirah, elucidating and safeguarding the texts in translating them from the original Hebrew into Aramaic and Greek, and preserving by means of the numerical exegesis of Gematria the mystic content of the inspired words. Not only in Jerusalem, but also in Ephesus, Antioch, Tarsus and Alexandria the elaborating of this system of Gematria was prosecuted, and by the second century B.C. two distinct systems, the Hebrew and the Greek, had reached their highest point of development. There is strong internal evidence that both systems derived independently from Egyptian sources; and in their application they were still further apart, for with the Hebrews, a people singularly devoid of genius for art, the Cabbala remained the exclusive property of the rabbis, and degenerated, like some forms of the Greek, into judicial astrology and the pseudonymous gnosis, while with the Greeks it was absorbed into the craft of architecture, and the best elements of it were incorporated into Christian theology. From the school which Plotinus founded at Rome there issued a third cabbalistic system, the Latin, with which we become familiar in the pages of Vitruvius, as indeed it became the secret craft of the Roman masonic *collegium*.

Even if it were proved that the mediaeval craft guild of masons had an unbroken continuity with the Roman *collegium*, we would have to insist upon one essential difference between it and all other craft guilds, in that the status of master mason was equivalent to that of the university degree of doctor or master, as Prof. Lethaby, in his *Mediaeval Art*, has sufficiently demonstrated. Whether or not we accept the theory of Prof. Merzario, Signor Rivoira, Leader Scott and Edgcumbe Staley, of the "Magistri Comacini," there is irrefragable evidence of a masonic arcana which has left its *impronto* on Siena and Strassbourg, on Chartres and Seville, on Salisbury and the Temple

church in London. The identification of the mediaeval craft guilds with the Roman *collegia opificum* entails the disposing of a serious difficulty in the nature of their constitution, indicated in Wilda's words: "The Craft Gilds did not spring from subjection and dependence; they originated in the freedom of the hand-craft class." It is likely that Dr. Cunningham is nearer the truth in likening the Roman *collegia* to the *merchant* guilds, in that they were small capitalists rather than mere wage-earners, organised by the State in the interests of the tax-collector; a very different thing to the mediaeval craft guild, the principal object of which was, as Brentano says, "to secure their members in the independent, unimpaired and regular earning of their daily bread, by means of their craft." Superficially the masons' guild resembled the goldsmiths', the braziers', the potters', the weavers' and other artisan guilds, and for ordinary secular building, even for a *palais de justice* or a chateau, the craftsman uninitiated in the higher mysteries would be equal to the task, and would be free to exercise his artistic fancy in the visible Orphic symbolism which he had learnt in ecclesiastical work. But when it was a question of building a temple of the Christian faith, only a master mason, a doctor lathomorum, initiated in the Apostolic gnosis, would be entrusted with the work, and he would conceal in the dimensions and proportionals of his design the sacred script which would be invisible to the most astute of his artificers.

(To be concluded.)

THE LAST DISILLUSIONMENT

By GERALDINE D. CUMMINS

[That not all psychic communications are of a trivial character is, I think, amply proved by this automatic script, which purports to be a description by a well-known writer of his after-death awakening.—ED.]

IT is strangely dark. Why do you place a solitary lamp in your window? The wayfarer has been travelling along a grim road that has about it a cut-throat blackness. His feet are bleeding. He is so weary of the night. He desires illumination, many lights to welcome him home. For, to the traveller who has been walking the grim roads of death, any house upon the way is home.

He is so lonely; and there is no stilling of the pain in his bruised heart. He had such a queer happy dream when he was dying. He thought, "This is the end at last. My life has been full and wonderful, glorious as the after-glow in the sky, now there will be night and the peace of everlasting slumber."

He was so glad when he reflected on the rest that awaited him. At times, in his life, this poet and dreamer had been possessed by fugitive visions of an existence after death; and because of the vigour of his body, in such hours of credulity he was well pleased with this prospect: his mind leaped responsively to the thought that all its effort, all the wrestling and suffering of the man it guided might enrich the soil of another life in the Invisible Kingdom of departed souls—a kingdom from which no whisper had echoed back since the world began. Call this poet, if you will, an atheist, who disavowed his faith in annihilation at times and even rejoiced, in moments when the blood ran warm and spring was in his heart, because there might be, after all, a Kingdom of the Departed Souls, an existence after death, a life that might be taken up again somewhere in the starry immensities, somewhere in the universe that contained his Mother-earth, or in some other universe in which raged, perhaps, a stronger, fiercer life. But such fancies concerning immortality came only when the body was vigorous, or when the sap of life was rising in the fields and woods. At heart the poet was an atheist and could not believe in the fine phrase, "I am the

Resurrection and the Life. Whoso believeth on Me shall never perish."

Years passed away. Death seemed to understand that this man, who was called a pessimist by the critics of his age, looked on death as the merciful messenger of the Creator Who came bearing oblivion, came to destroy this nucleus of experience, this soul that now was among the oldest of the earth. Death understood that he believed there was but this one life, so death held back, suffering him to outlive nearly all the friends of his generation, bestowing on him more than his share of the seasons.

But there came a time of bitter cold, a cold that no heat could wholly devour. And this ancient felt the slowly-closing grip of sleep and death. Yet, as the hours passed, as the snow fell and the cold increased his mind remained active and alert; so that it was even then hard for him to believe that the last grains of sand were running down the cylinder of the hour-glass, that his day was done.

They built up fires in his house; they tried to banish all sensation of winter. Only the glare of the untrodden snow without reminded the poet that England was visited by a winter and by a temperature so low there had not been its like since the years of his boyhood; and he could look back on more than eighty of them.

He was growing feebler, and yet his mind was watchful and alert; and he could listen to his wife, as she read to him, with keen interest. He could dictate letters, sign his name without betraying any of the weakness of the senile ancient who is slowly passing from his body into oblivion.

The stories written by this pessimist had ever reflected his view that death was the end. And now, they wholly satisfied him as being a true interpretation of his philosophy and of his vision of the finish to the many changes sounded through a man's career. As he lay in the small room, waiting, memories drifted by. He saw the early struggles of his youth, his first love, his first success in the literary world, his pain at the gibes of ignorant or conventionally-minded critics, his sorrow at the loss of his first love and at the sure knowledge that there would be no meeting later, his recovery from that grief, the rich harvest of delight that came from the growing recognition of his poems and his stories; then the quiet joy of a second love, the years of war for England, the years of repose that followed them when the esteem of thousands gave lustre and distinction to old age.

But what was behind all these changing experiences ; these joys, these sorrows, personal grief, collective grief for England's loss in the hour of battle, happiness again in the peace and triumph that ended strife ? Where was the ultimate goal ? What had all these aimed for ; what was the purpose of these swiftly-moving pictures, this procession of emotions and of effort down the dusty road of time ? Were they all without design ? Were they but the blind workings of a soulless universe, a monstrous machine without a God ? Did this long life, so full and rich in experience, end in the little cemetery of a country church ?

The poet looked out at the gathering night and at the pure white snow, and he trembled a little when he thought that perhaps, in a few days, he would be out there, and it would cover him as he lay in the last sleep. In spite of his serene pessimism, the thought of the dissolution of his body troubled him for a moment. Somehow there seemed a certain degradation in the idea of those many intruders who would share his remains with one another. Then his heart grew light again. Why should he worry, or consider even the fate of his body ? Flowers would have their roots in it when the spring came again and the birds sang the old song of love and mating.

It would be the end of the famous writer : and now, he was very tired. He had perhaps lived too long. He wanted rest ; he longed for oblivion, believed in it now with all his heart. And, as the mist began to gather in the room, as his wife's face seemed to fade, becoming a part of it, his mind, still alert, rejoiced, for he knew there was no world to come. He believed, with his intellect as well as heart, that he had reached the ultimate end of all things. The words, "It is finished," might be stolen from the lips of One Who had promised His disciples life everlasting. These words could be stolen, and would serve in their literal sense for the poet who was passing—to his mind "it was finished for ever." Only his books and poems would continue to testify to the fact that a man of his name had once lived and felt all the emotions of the old and the new Adam. Such feelings had their permanence, were immortal. But when the individual died he had gone for good. There was no new life, no rising from the tomb. And the poet, who looked to his poems for immortality, was glad because he would not continue, because he was on the brink of annihilation. He gloried in his belief in an eternal slumber.

There was little struggle or physical pain; there was no mental pain, only a great peace and joy because he would never again face a new sunrise, because there was no to-morrow in this world, nor in any other imagined by the mass of men.

So, while the snow still lay thick upon the earth, this wise poet, who knew the one secret that destiny has not revealed, fell quietly into what seemed a doze to those anxiously watching near him. Soon the breathing could not any longer be heard; and the thought floated through that room—"It is finished."

When they learned the news of his death, thousands of men and women, who had read the works of this famous writer, also sent out into the void this unspoken thought, but a little altered: "Is it finished for the poet and the pessimist?" But there was no one who could answer them.

The snow melted. The imposing gathering of distinguished men and women, who assembled to pay the last honours, scattered and went their several ways, taking up the threads of their busy lives again. Very soon not one among the many who had been stirred by the death of the great man, gave him any further thought, or even in the quiet, paused to ask again, "Is it finished?"

By his grave they had said, "He is at peace." Those who loved him, believed that he would sleep for ever, or rather that he existed only in memory and on the printed page. So, though they grieved, their minds were not fretted by the thought that his living soul, perhaps, existed somewhere still among the vast universes.

Yes, the poet slept; but because he slept he was alive. If there is sleep there must, at some time, come the hour of waking.

Such was the doom of one who had gloried in the dream of annihilation, which meant rest eternal. The poet awoke at last out of the coma of death. His mind cast about and slowly came to the knowledge that death was behind and not before; that the will behind the thought still existed and could not die.

And along the road, that leads away from the dark waters, the poet wandered, the joy with which he had greeted death wholly gone from him, and in its place a burning disillusionment.

He had been fooled by all the evidence offered by nature, by the decay and death of plants, trees and flowers. He had been made a sport of by the competent knowledge of the age.

He had believed in the assertions of the learned, that no man survived the dissolution of his physical body, for he was but that physical body.

So it came to pass, that as there was night about the poet's soul, so only darkness met his newly-awakened vision; and he walked along the grim road, on the other side of death, that is followed by those who are too wise.

At last the darkness lightened. He saw a lamp set in a window. He saw two figures in the light that was shed from its illumination. But they did not stir nor make any answer when the poet spoke to them, so that he, for a moment, believed that they were dead. And then, there came to him the flash that they lived, but were dead to him; for they were still caught within the old physical life of earth.

So the poet turned sadly away from that lighted window. And he went, as he came, with a bruised heart. For now he knew there was no end. Wherefore he wrote upon the darkness with his thought:

"It is not finished."

There was little struggle or physical pain; there was no mental pain, only a great peace and joy because he would never again face a new sunrise, because there was no to-morrow in this world, nor in any other imagined by the mass of men.

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"It is not finished."

THE MUSINGS OF A MYSTIC

By E. WILMOT LAMBERT, F.R.G.S.

"The present age will produce and is producing its corresponding type of Mystic; not exactly a new type, but one in which the purely religious or devotional element is less in evidence and a more balanced critical or rational criterion takes its place; a greater tendency to unite the spiritual and the material modes of our life, rather than to place them in opposition and antithesis."—WILLIAM KINGSLAND.

WHAT is a mystic?

A mystic is one who is fed by the Inner Light. One who lives in constant communion with God, and who feels and experiences the Mystic Union.

All the mystics can give similar and indeed often identical experiences, and these experiences are not confined to any race, religion, or period of time. Their method of approach may differ, but the result is invariably the same. It is interesting to note the gulf that divides the Eastern and the Western mentality. The Eastern wants to be told. The Western wants to be shown. In the East, a chêla listening to his guru would look in his teachings for the expression of his teacher's own spiritual experiences, otherwise he would consider the teaching valueless. In the West, the listeners are less exacting, and are satisfied in regarding the teachings in the light of good advice. Whether the teacher has himself lived the life of the teachings he gives out is a matter which does not very much concern them. Hence the saying, "Do what I say, but not what I do." The Eastern mind is therefore more mystical, and the Western mind more practical. As has been remarked, "When God made the world, He said to Thought, 'Go thou to the East,' and to Action, 'Go thou to the West.' East and West can learn much of one another, and when Thought and Action are united then shall we have the perfect whole. The West, like the East, has been rich in mystics, and the scroll of the Catholic Church reveals a glorious array. The Society of Friends is, as we know, founded and grounded on mysticism, and there are many others outside any particular religious faith whose lives and inspirations are drawn from the source of the Inner Light. It may therefore be interesting to relate, in my own words, my own inner experiences, and how and why I became a mystic, in the hope that, as it has been so helpful to myself, it may be equally useful to others.

It must be remembered that we are all intrinsically the same. We all come from the same source. We all return to it again. We are all equally endowed, if not all equally developed. We all possess the same faculties within us, and the differences and divergencies which exist, and which are largely on the surface, are mainly due to the state of our growth and unfoldment.

Almost from a child I yearned to solve the Riddle of the Universe. As I grew to riper years this passion of inquiry increased, and I presently set myself with steady and unswerving purpose to achieve this longed-for result. The starry heavens, the wonders that surrounded me, the conscience within me, the varied and fascinating beauties of Nature in all her changing moods—what did they all mean? The Inner Life, what had it to convey to me? Upon what sure foundation could I set my feet?

What I so strongly objected to in my younger days was that I was told what I ought to do, but not how to do it. This I resented, as my teachers obviously knew more than I, and yet seemed unable to impart their knowledge; and it is for the purpose of supplying what they failed to give that I am writing this article.

I remember reading with avidity when quite young Lewes on the *Philosophers Ancient and Modern*. "Here, surely," said I, "shall I find a firm foothold." But, alas, I soon found the ground crumbling beneath my feet, and that I was walking upon a quicksand. Each philosopher seemed to be equally right and reasonable, admitting his first principles. They appeared to be working along parallel lines which never seemed to meet—the Realists starting from Matter and the Idealists from Spirit—both, however, convinced that they were right and the others wrong, thus exhibiting two warring camps, two antagonistic standpoints. I did not know then what I know now, and what Bergson has since taught me, that mind and matter are not antagonistic but complementary, two sides, in fact, of the one complete Whole. Perhaps in those early days I found Emerson and Carlyle the most helpful teachers, which shows in what direction my thought was then trending. I next passed through Christian Science, which left its mark in many ways, but I eventually fell away. I was in full sympathy with their statement, "Christ Truth heals," but I found their philosophy and metaphysics misleading, especially their insistence upon the non-existence of matter which, whether it be here or not, is nevertheless an indispensable

factor in consciousness. I also demurred at the Pontifical way in which they put upon the index all books which they considered at variance with their founder's teachings. I next took up Theosophy. Their basal teaching of a Universal Brotherhood much attracted me, and through the door of Theosophy I was led to the study of comparative religion. I found that there was a unity of thought underlying all the great religions of the world, and the two basic doctrines of the Hindus, the "Immanence of God" and the "Unity of all Life," greatly appealed to me.

So far I had made a great advance, the question now being how to bring this knowledge well into one's consciousness, and externalise it into my outer life and actions. This eventually drew me to the ultimate study of mysticism. Here I found the answer to my questionings, and was able to put to the proof its teachings in the actual experiences of my daily life. Bergson, in his writings, considers that behind intellect exists the Intuition Mind, forming a link, as it were, between the Spiritual Mind and the Intellect. Dwelling in the higher regions of the Intellect, which indeed it overshadows, it can be drawn down at will when Reason and Intellect become conscious of its presence. I should like to quote here the following lines which I contributed to this magazine in a previous article. They are these:

"Intellect and Reason are two priceless gifts of God, but unilluminated by the light of Spirit will lead thee oft astray."

When the Intellect has thus become alive to this Illumination, a certain awareness is developed, which can be utilised on all the planes of consciousness, the Spiritual, the Mental, and the Physical. Intuition may be called the link between the Intellect and the Spiritual Mind. The mind then ceases merely to *think* and begins to *know*, and this acquired knowledge can then be used for solving many of the hitherto difficult problems of life. It gives an added edge and acuteness to the intellect itself heretofore unknown, as well as an assurance and fortitude in action which it was formerly unconscious of possessing. The separate and apparently antagonistic units of life as seen through the unaided intellect then became resolved into one single Unity. The world thus regarded from the Inner Light is then seen not as a jarring discord but as a blended harmony. Apparent opposites are seen to be complementary, not antagonistic; the diverging lines of separation are seen to join and form into a circle. Religions and Philosophies are seen to represent varying aspects of the one Great Truth. When Unity is recognised and "felt" one realises

the saying, "many men, many minds." The eager, inquiring mind of man discovers the fruit of his search sometimes on one tree of knowledge and sometimes on another, but everywhere finds the same indwelling and informing Spirit. The evolving and unfolding soul, according to the stage of its advancement, seeks and appropriates that spiritual nourishment which it requires at that particular stage which it has reached on its pathway of progress. Viewed from this standpoint, all religions are found to be but passing phases, forms, and gradations of these varied Faiths, and are seen to meet and supply this need of the soul in its journey towards the Mount of Attainment. When the underlying Unity is reached, the One and the same Great Spirit is seen to be working throughout all things. In the relative world in which we live Truth and Error *appear* to exist side by side, but the mystic, working from the Inner Light, knows how to find the truth and avoid the error which he sees to be but a form of inverted truth. God is everywhere. There is no place where He is not, but His manifestations often appear incomplete and unsatisfactory, owing to the resistance of the confining sheaths of matter through which he pours His rays, the Personality, alas, only too often blocking the way.

So far great progress had been made, but there was still much to be done before these truths could be brought into full operation. Then at length came the first flash of Illumination, when I was permitted a glimpse into the World of Reality. I cannot say that there all problems were solved, but I *can* say that they there ceased to exist. Free-will and necessity, mind and matter, became meaningless expressions. They resolved themselves into a Unity. When I returned again into this image-world, the world of relativity, the toys of life I had played with, the little molehills which I had magnified into mountains, fell into their right proportion and were regarded in their due perspective, being resolved into their parent Unity. All differences disappeared. How futile would it be if the notes in an orchestra were to complain of the space allowed to the different notes in the symphony, instead of glorying in the fact that they had their necessary share in the whole, in having thus contributed to the hymn of creation and taken their part in the eternal song of praise.

Let us now turn to the Mystics and listen to what they themselves have to say.

The passionate heart of St. Augustine breaks forth in the

following words, when he has withdrawn himself from the visible world :

“. . . and then with one hurried glance it attained to the vision of *That which is*, and then at last I saw Thy invisible things understood by means of the things that are made, but I could not sustain my gaze ; my weakness was dashed back and I was relegated to my ordinary experience, bearing with me nothing but a loving remembrance cherishing, as it were, the fragrance of those viands which I was not able to feed upon."

Josiah Royce remarks :

"Mysticism has been the ferment of the faiths, the forerunner of spiritual liberty, the inaccessible refuge of the nobler heretics, the inspirer through poetry of countless youth who knew no metaphysics, the teacher through books of the despairing, the comforter of those who are weary of fortitude. It has determined, directly or indirectly, more than half of the technical theology of the Church."

Evelyn Underhill states :

"True mysticism is active and practical, not passive and theoretical. It is an organic life-process, a something which the whole self does ; not something as to which its intellect holds an opinion. To be a mystic is simply to participate here and now in that real and eternal life in the fullest, deepest sense that is possible to man."

Carl du Prel very finely says :

"Mysticism does not stand beside the other phenomena of Nature, unconnected with them, but forms the last communication between all phenomena. So far from being an obsolete view, much rather obsolete are those, through modern conceptions, in which it has no place. So far is mysticism from belonging only to a surmounted past that much rather will it first attain its full significance in the future."

The foregoing quotations on mysticism, coming as they do from the highest authorities, together with many others which I could have given did space but allow, all combine to confirm the practical value of its teachings, the truth of which can, moreover, be fully proved by all those who will but set their hearts to the task. The sleeping God within having been awakened, the mystic, having thereby gained union with God through the Inner Light, becomes aware of an inner consciousness, a Presence-Power within himself. This new-found Force he can then not only apply for the purpose of controlling his environment, but it is by means of it that he is enabled to disentangle himself from many undesirable conditions from which he has been unable to disengage himself hitherto. Like the man of science, however, he must be prepared to submit himself to the most rigorous conditions if he wishes to reap his desired results. The strictest

discipline is needed. Should he wish to make rapid progress in climbing the steep steps of the ladder of Attainment, it would be well for him to forgo voluntarily many things which, if not actually undesirable in themselves, have tended to impede his progress—lures of the senses having a tendency to drag him down and identify him with his world-images. These he has to learn to control instead of being dominated by them, and this experience is often a bitter one. But the result actually achieved will more than repay him for all his unremitting toil and struggle. He will develop an "awareness." He will find that he possesses a hitherto unknown competence and efficiency in the work that lies before him. His eye will have a brighter sparkle, his foot a firmer tread. He will offer to undertake and further designs and enterprises from which he would have recoiled in the past; but this new-found knowledge he rarely imparts to others, except, perhaps, to those who have an ear of ready sympathy and a heart of understanding. He finds he is following the three-fold path of Recognition, Realisation, and Manifestation, that he now possesses the power of drawing towards himself those desirable things that he really wants by the Law of Attraction—the Good Law, which never fails him. Faith, and an insistent, dominant resolution, are his guiding stars. He is determined to gain his end, and is willing to pay the price of its realisation. He feels the urge of the Indwelling Spirit, the one Reality, ever pressing him onwards and upwards—that Ultimate Presence-Power which is immanent in and back of all created things.

Thus doth he become a stranger to all care and worry, and a new-found strength has taken possession of his soul. He knows full well he is speeding onwards towards his Father's Home, blessing and helping other travellers on the road with the immortal lines ever ringing in his ears :

Though Christ our Lord a thousand times in Bethlehem be born,
And not in thee, thy soul remains eternally forlorn.
The Cross on Calvary can never save thee from thy sin.
Unless it be upraised again thy very soul within.

PSYCHIC FACULTIES OF THE KAFIRS

By I. TOYE WARNER-STAPLES, F.R.A.S. (author of
Critics of the Christ Answered by Spiritualism, etc.)

FOR many years scholars have been studying the various religions and magical systems of the world, and compared their likenesses and differences. In this article I shall try to deal the same way with Kafir psychic phenomena and faculties, as compared with those of our European mediums.

I was able to gather a good deal of information during my two years' tour of South Africa, both from standard local works, and from my own relatives who have had practical experience of governing the natives, since they settled there in 1820. Indeed, my cousin, Sir Walter Stanford, C.B., C.M.G., was for some years head of Native Affairs, and another, Mr. Clarence Warner, is the recently retired Chief Resident Magistrate of the Transkei.

It is interesting to note that in both the native and the European psychic, the same forces are at work and the same faculties are displayed, though of course the state of development is very different, even as all the other mental and spiritual gifts are so varying in degree.

Kafir "doctors" are not chosen for that profession at random, they have to convince those high in the calling that they really *have* psychic gifts or are susceptible to psychic influences. If the requisite signs are shown, then the candidate can proceed to develop them. The training is so strenuous that many actually die under it—at least, this is the assertion of that well-known authority, Dudley Kidd, to whom I am indebted for many of the facts, though I have been able to throw light on and interpret them in cases where he is evidently at a loss through lack of acquaintance with modern mediumship.

The first sign whereby the candidate knows he has latent possibilities is the frequent occurrence of dreams or visions of discarnate ancestors and friends known as Amadhlozi. When these come he believes that they wish him to act as their mouth-piece or intermediary to convey their messages to the people in whom they are naturally still interested. The young person, male or female, then informs the Chief and the latter arranges for him, or her, to be trained and developed.

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After a time he begins to hear "voices," that is, he becomes clairaudient or able to hear sounds not audible to other people. He now loses his appetite, or else he fasts—most probably the latter. For, as Kidd says, it is as rare for a Kafir to lose his appetite as it is for a dog to do so! European mediums are particular as to diet and often, whilst developing their gifts, abstain from meat and alcohol. The Kafir student is usually taught the use of various herbs, for when a qualified "medicine man" he can often heal diseases without recourse to supernormal powers at all.

He then spends most of his time alone on the hills or veld, where he studies the habits of birds and animals, only returning to the kraal at night. After this he goes into trances and says he has seen the Amadhlozi. The diviner or doctor who is training him may, at this stage, increase his sensitiveness by giving him special drugs. This practice is condemned by English mediums as forcing on the psychic faculties too rapidly instead of allowing them to develop naturally.

Then he is initiated into secrets and customs known only to the doctors. He wears a bunch of feathers on his head, gets thinner and thinner, till he seems as if wasting away, and all the other symptoms become stronger. He can charm snakes and often returns from his solitary wanderings with poisonous snakes coiled round his neck and waist. Other doctors treat him, the former medicines are discarded, and charms and other remedies are given to him, so that he gradually recovers his vigour and declares that he hears the spirits speaking in their proper tones. He can also find lost articles and give other evidences of clairvoyance.

When he is able to find hidden articles he can claim to be a real diviner, and he makes a feast for his friends, who then give him presents to help him start life afresh as the assistant of some older doctor. As one would expect in a race at a low stage of civilisation, there are many frauds among these doctors. Some obtain results by purely normal means whilst pretending to supernormal powers; others have real hypnotic force and a fair knowledge of drugs and poisons; others, again, are true psychics with various types of gifts akin to those cultivated by white mediums. It is absurd to dismiss *all* their phenomena as mere fraud, just as it is to attribute all that of our mediums to conjuring, ventriloquism, or telepathy.

There are various methods of divination and clairvoyance

practised by Kafir doctors ; Kidd enumerates them as follows :—
“ Divining by asking questions, by bones, by crystal-gazing, lifting a basket, movement of sticks, ‘ familiar spirits,’ the mantis insect, by subjective methods, and by poison and ordeals.” The methods which bear comparison with those of our mediums would seem to be crystal-gazing, lifting a basket, and spirits, but throwing the bones, and movement of sticks, might be included as resembling our card-reading and Ouija board.

One method of divining by bones is thus described by Kidd :—
“ In Pondoland I have seen the diviner place the bones in a small sort of calabash, which is then well shaken. The diviner then chews some medicines and puffs on the bones. After this he throws them to the ground as if they were dice. The diviner notes carefully how the bones lie, and probably throws them a second or third time, till he is satisfied with the indications offered. He pretends to tell by the way the bones lie the direction in which the cattle are straying, or the abode of the sorcerer. If he wishes to find out the seat of pain in the patient he places one bone on the patient’s body and then proceeds as just mentioned and from the way the bones fall he divines the seat of the disease.”

We, of course, know that these means are used to enable the psychic to concentrate and bring his powers into use.

As yet I have not been able to obtain any reliable account of the crystal-gazing methods, for the story told by Kidd is certainly not the usual way if the diviner is a true one. He tells us that the diviner looks *through* the crystal at the suspected person and casts a reflection of sunlight on their body, that if they notice it and are disturbed, he pronounces him or her guilty, but if they take no notice they are innocent. This sort of divining has, of course, no relationship at all to the genuine class of clairvoyance known to us as scrying.

I have seen some of the crystals and other objects used by these witch-doctors, on show at the various South African museums.

The next method is, I think, very remarkable and compares with phenomena investigated by the late Dr. Crawford at Belfast. The Kafir doctor takes a basket and fills it with the bones of wild animals, medicines, and charms. In cases where the discovery of a guilty person is desired, everyone in the kraal, men, women, and children, have to come up in turn and lift, or try to lift, this basket. If they succeed in lifting it, then they are innocent,

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but when the culprit tries, all his efforts are useless and it remains as if glued to the ground.

That the basket is not heavy is proved by the fact that a mere child may have just lifted it and there can be no fraud or tampering with it by the diviner, because witnesses assert that he never touches it after the ceremony has once started. Kidd says: "It seems as if some electro-magnet were holding the basket down—it need hardly be said that electro-magnets are unknown to the natives. An intense fear might inhibit the normal action of the nerves and so make the man seem guilty."

This seems to me a very feeble explanation, for fear and desperation are far more likely to give the guilty person excessive strength rather than inhibit it, and natives do not suffer from sensitive nerves or a neurotic tendency. I can quite understand that the recorders of this particular ordeal are at a loss to account for it unless they have also witnessed and studied psychic phenomena. In Dr. Crawford's case a table was thus made so heavy that no one could lift it, though no human means were used to prevent it being raised—as indeed it was raised when the spirit-control said it might be. The witnesses in that instance recorded that it seemed positively "glued" to the floor.

I believe the two phenomena to be identical and due to an extension of ectoplasm from the medium, either at his own will or the will of a discarnate Intelligence. This ectoplasm would take the form of "rods" which held the basket down or allowed it to be raised up, just as the control wished.

Divining by "sticks" is another form of psychic phenomena which bears a strong resemblance to that of our mediums; indeed, it is perhaps the most often used of any in the form of the Ouija board or the "table." The sticks used by Kafir doctors are from about ten to twelve inches long. No information is given to the diviner by the engineer so there is no chance of guessing in this case. The sticks are laid on the ground by the diviner, who then asks them questions relating to the affair about which information is desired. They reply by falling suddenly when the answer is negative, but they rise and jump about and touch the enquirer if it be affirmative. When it is desired to know the seat of a disease in the patient, the sticks spring up and remain on the spot where the person is affected, and even go over every joint or limb touched by the disease. Sometimes they indicate the direction in which a doctor may be found who can cure it. Neither Callaway nor Kidd can give

any explanation of this form of divination, and say that it is very hard to believe and yet they cannot detect any imposture!

Anyone who has witnessed, as I have, an ordinary small table rap out replies to questions, and move about a large room, whirl on one leg and turn over at the request of the sitter—who only tipped it with the point of the finger—will be ready to believe that the sticks of a Kafir diviner can do as stated. The power used is undoubtedly the psychic force of some person or persons present, but the Intelligence controlling the actions may be, and generally is, something different, either incarnate or discarnate.

Working in much the same manner as the divining rod used by water diviners in Europe, is an ordeal to detect a sorcerer among the Kafirs. Some years ago the diviner used to fill a horn with oil and insert a stick into the base. Then the people sat in a circle and in turn touched the horn. As they touched it the diviner tried to twist the stick around. It is said that when the guilty person touched the horn the stick would not move at all.

At other times a pot of water containing "medicine" and two straws, was used. The water would either bubble up or remain smooth, and so indicate the guilt or innocence of the suspected person.

As many, if not all, of the men who have witnessed psychic phenomena among the natives, have never seriously studied our white mediums, they cannot judge whether the effects produced by the former are genuine or fraudulent. This is a great pity, as undoubtedly there are genuine mediums amongst them. Even from such garbled accounts as I heard or read when in South Africa, there was sufficient to indicate that a crude form of psychic power was at work, also that some sort of communication was established between the natives and discarnate beings—probably their own ancestors, as they affirm. To attribute it all to ventriloquism as Kidd and others have done, is useless, as the attempted explanation does not cover a quarter of the phenomena—even when it is proved to be the correct one in any special case, which so far it has not been.

So far I have not heard of any serious investigation into the laws which underlie Kafir divination, magic, or psychic faculties generally. When such is done by experienced Europeans we shall find that, though undeveloped, they are akin, and the genuine gifts should be cultivated and turned to good instead

of evil. If there were no such thing as genuine phenomena the power of the witch-doctors would have died a natural death many years ago, especially as everything has been done to destroy it. But it still exists and spontaneous cases sometimes attract notice.

I have heard of some remarkable cases at first hand and quite recently.

A RHYME OF REINCARNATION

By SAMUEL F. DARWIN FOX (*Chevalier de l'Ordre de la Couronne de S. Michel*)

I RISE from many a grave,
Of many a phantom learn ;
The Fruit of many a Past, I brave
The danger of return.

I am Myself ; but *how* ?
In me together strive
Ghosts of the dead, confronted now
Who never met alive.

I am Myself ; but *when* ?
Myself, but, even so,
Tryst of the mute, mysterious men
I lived in, long ago.

SEERSHIP AND MEDIUMSHIP

By E. C. MERRY

WITH regard to what are popularly called "ghosts," opinion is notoriously divided, and the extremes are irreconcilable. Therefore the wise person who believes in his visions will not attempt to put forward "proofs," because, in this present materialistic age, proofs belong to the evidence of the senses.

The senses are, collectively, those avenues of contact with the outer world by which we know ourselves as "I." On the other hand, however, we also have a strong inner feeling of our personality which is not discoverable by any sense-perception on the part of another. For instance, no one else can know our inner life of feeling and thought and will in all its overwhelming reality. Each one's inner life is his "ghost" which no one else can "prove" by external means—no matter what may be demonstrated by mechanical psychological tests. Our reactions to fear or other excitement may be registered on a graph; but those are not the "reality."

Nothing remains, then, except to put forward some hypothesis which will show a way by which supernormal phenomena may be understood; for they cannot be proved, to the satisfaction of the modern intellect, by materialistic means.

Such a basis for understanding, in fact, was described in detail by Rudolf Steiner, in a cycle of lectures given by him at Torquay in 1924,* during the course of which he incidentally puts forward an explanation of the phenomena of the séance-room from a point of view which has never before been made public.

In a short article such as this it is impossible to give an adequate or properly self-contained account of this extraordinarily interesting explanation, but a few of the main points can be touched upon.

To begin with, it is maintained that by a process of pure reason—a philosophy of the "spiritual activity" of thought—it is possible, after long training, and provided the student has a certain flexibility and openness of mind, to re-awaken "organs of perception" (once in full operation) which are like an

* *True and False Paths of Spiritual Investigation*, by Rudolf Steiner. London: The Anthroposophical Publishing Co.

intensification and deepening of ordinary sight, hearing, and so on. The method is diametrically opposed to the passive cultivation of "psychic powers" so frequently practised to-day.

What does the difference consist in? Briefly, that the ordinary psychic faculties—which culminate in mediumship—are obtained by *suppression* of the waking consciousness. The sense of "I am"—the feeling of personality—has to be wiped out, and the "psychic" gives himself up to various manifestations of speech, movements, etc., entirely alien to his ordinary state of consciousness.

The other method is by an intensification of the normal consciousness (achieved after long practice) which so liberates and animates the finest capacity of thought that it literally "enters another realm." What is then perceived is something like the contents of an enhanced dream-state; but with this difference, that it is perceived in complete wakefulness, and with power of discrimination between merely subjective and real objective phenomena.

This, however, is a quite elementary stage of the process. Further development allows this intensified "thinking" to merge into a full understanding of what is perceived. Since the personality is thus quite aware of all the stages—from "pictures," to discrimination between mere subjective memories, etc., and real super-normal phenomena, with finally complete comprehension of the visions—the value to be placed on the whole hypothesis must depend on whether the "understanding of the visions" is of real human worth. Can the results of what is so seen and understood be tested?

Supposing the Seer, trained in this way, sees that a plant or mineral has certain qualities or elements (*otherwise entirely invisible and chemically untraceable*) which are related to certain invisible and intangible qualities or states in the human being (or animal), and that if they are medicinally employed these qualities in the plant, etc., can heal certain illnesses; and supposing that this is then put to the test and found to be absolutely correct, and of great value as "knowledge"; you then have a "proof" of the reality of something that is ordinarily thought of as a "superstition"; something that belongs to the category of the "ghostly" in a certain sense. You have not proved the "ghost," but by applying one ghost to another ghost, so to speak, you have created something material—a medicine which heals a disease.

Further, suppose that you continued your experiments, and found the hypothesis absolutely workable, giving you results every time. You would then have to call it fact. You would be forced to the conclusion that the enhancement and deepening of your ordinary powers of thought—the creation of super-senses—was really bringing you into touch with a world of real activity invisible to others, but visible and comprehensible to yourself. If, however, you merely *told* other people that you could see and understand the “astral,” spiritual, or “ghostly” qualities of things they would not believe you, unless they were altogether predisposed to such a belief.

So far I have only outlined part of the idea that the “spirit”—and hence a “spiritual world”—may have reality. (The instance I have cited has actually given foundation to a new School of Medicine, which is rapidly becoming a very real and live concern.)

Now let us take the case of spiritualistic mediums. There are innumerable instances of things having been seen and handled at séances which are accounted as proofs that the spirits of the dead are causing the phenomena. Dr. Steiner, working on the above hypothesis that the “I” is the controlling factor in all experience, whether ghostly or otherwise, postulates two things: First, by that the ordinary Ego-experience, as also the enhanced Ego-experience with its higher organs of perception as described above, are entirely eliminated in the case of mediums, so that the “house is empty”; and secondly that this empty consciousness—if one may be permitted a contradiction in terms—is then filled by the consciousness and activity of “elemental spirits,” such elemental spirits being perceptible by the Seer who has created his own “spiritual organs” by the process of training above indicated. His seership—the reality of which will have been tested in many ways similar to that already described in regard to the invisible spiritual properties of plants, etc.—shows him also the following: That there are invisible properties consisting of so-called “emanations” that come from both sitters and medium. These are described as:

1. Movements (emanations from).
2. Skin emanations of the fluid element.
3. Skin emanations of the air element.
4. Warmth emanation.
5. Light emanation.
6. Emanation of the chemical forces (black magic).
7. Life emanation.

In the ordinary way these emanations are not materially perceptible.

Further, the actual brain of the medium bears a different relation to his (or her) Ego than the brain of a non-mediumistic person. This has to do with the relative proportions of *weight* of the brain and its capacity for retaining the "self-consciousness."

Self-consciousness—the awareness of the "I"—is something, as has already been shown, which depends upon the contact of the senses with the outer world. As such, it is carried by that part of the gravity of the brain which remains over and above the entire weight of the brain as it floats in the cerebral fluid. Moreover it is spread over the whole organism wherever weight—or gravity—remains over in what is carried, or permeated, by the fluids of the body. Thus self-consciousness—Ego—is normally inherent in one's actions as well as in one's sense-perceptions.

But the medium is *pathologically* disposed to an abnormal relationship between Ego and weight. A condition of extreme abnormality in this direction can be induced, and the Ego is completely driven out.

There is then, as it were, an emptiness, a vacuum, remaining in the "residue" of weight, which is filled by certain beings who are always in the environment, and who are thus drawn, as though by attraction, into the human sphere. These beings are sub-human, and are peculiarly interested in human movements, such as writing, etc.*

Their forms, visible to the seer, do not necessarily resemble the human form; they may be partly plant or animal-like. Being "possessed" by these, the medium speaks and acts with a consciousness not his own. The process may go so far that the "emanations" above described may be materialised, and animated by the shadow-forms of the thoughts, imaginations and memories of the sitters which are inscribed upon the ether, together with the thoughts of countless others. This is brought about by the elemental spirits. They are quite capable of producing "evidential" effects.

* A famous medium is reported to have said to Mr. Shaw Desmond: "I have, at times, distinctly the sensation of a dreamer who has no conscious control over the life that floats by. I am helpless as a dreamer is helpless . . . taking no part in the drama that is being enacted. . . . *I have a sense of my brain being used by a stranger all the time.*" Mr. Shaw Desmond himself adds: "This last statement exactly parallels what I have heard from, and about, numbers of mediums. In no single case of which I am aware does the medium ever himself control the 'intelligence' that is seeking to communicate. He is always the controlled."—*London Magazine*, October, 1928.

The point of importance is this: the "dead" have relinquished the physical body and the earthly attributes of the soul. What corresponds to the "Ego"—namely, the purely spiritual part, alive and conscious in its own realm—inhabits a super-earthly sphere of existence. *Hence no communication with the dead can take place except through the inspirational and intuitional power of the Ego of the living person.*

As one cannot smell with the eye nor see with the nose, neither can the disembodied spirit of a human being be communicated with except by the spirit, or Ego, of the living person. *But the medium has obliterated his Ego.* He is in a pathological condition. Therefore the only reliable means of communication with the so-called dead is precisely by the *conscious intensification* of the Self, through the sublimation of thought into its own spiritual nature, thereby releasing the activity of inner organs of perception. The Ego, no longer confined to the physical sense-organs, awakes in the newly-created "spiritual sense-organs." There is no "trance."

It is pointed out that every human being possesses these "organs" in an unawakened form; but the awakening process employed by the Oriental Yogi is dangerous to the Westerner. Many systems of so-called "psychic development" so popular to-day, lead to a false kind of clairvoyance, to delusions, and even to insanity.

The process of "intensification" (the word is quite inadequate but space forbids further description), alone is safe; but that too, only if morality and virtue are the foundation of effort. Curiosity, self-seeking, ambition—these are the sources of disaster. There are many practices to-day, such as special forms of memory training, exercises of will-power and concentration for purposes of personal success, which may produce powerful effects, but which are absolutely to be deprecated. They ultimately lead, not to a spiritualisation of the human Self but to insufferable egotism.

It is a fact, which I have investigated for several years, that the results of real seership as indicated by Rudolf Steiner can be demonstrated in the most practical and indisputable ways. There is a school of natural and applied science, which is now making remarkable discoveries by following up the hints given by Dr. Steiner at different times. There is a new method of agriculture which works with so-called biological manures, and which is obtaining very interesting results. Hints, too, have

been given with regard to certain problems of history, which have been followed up and resulted in the discovery of new facts, and so on.

I do not believe that any such clear indication of a way to *reliable* spiritual investigation, and the nature of the illusions attendant upon other methods has ever before been made. Further, one must not omit to mention that the entire philosophical and religious structure of this "path of knowledge" rests upon a central foundation stone: the reality of the Resurrection, and the whole significance of the "Mystery of Golgotha."

The account of mediumship contained in this course of lectures is especially interesting, in that, while admitting the *reality* of the phenomena of the séance-room, it offers an explanation of their cause and their nature different to the spiritualistic interpretation. No one, however, on merely reading these lectures, is likely to be convinced if he or she is prejudiced in favour of a purely materialistic interpretation of things. But those who have not only read, but who have come into contact with the applied results of the kind of spiritual investigation advocated by Dr. Steiner, find themselves faced with a most startling reversal of their old habits of thought. The word "clairvoyance"—clear seeing—cannot but take on a new significance.

If so much has been discovered in this way by Rudolf Steiner, and put to the test with such success, by trained and qualified scientists, doctors, agriculturists and others, we are compelled to ask ourselves: are we not really approaching something like a new outlook upon the life of humanity, infinitely removed from the modern "mechanical Universe" which is so comfortless and so barren of hope?

TREES

By BRENDA MURRAY DRAPER

ONE sunny day in winter I walked alone. The air was clear and cold, and brilliant light glorified the sober beauties of field and wood. My thoughts were with the trees. I love them; their presence is to me a spiritual one; and to see them, leafless and enduring, through the dark, bitter months of the year, fills me with a reverent emotion which is inexpressible. Like those in the world of men who brave the hardships of life bereft of luxury and adornment, and face privation undaunted and inspired, they stand, my trees, through the blasts of winter, the unflinching combatants of a capricious fate.

It is said that "The poet finds a paradise wherever there is a single leaf to tremble against the sky"; but I have found a poet's paradise in the exquisite tracery of a leafless tree. The dark recess of the forest, irradiated and transfigured by a winter sunset, is a heavenly vision; and unforgettable the mystery of the Lombardy poplars, "spires of flame" in a crimson twilight.

In some monastic orders, man guards his lips for a season, communing with his soul in peace and contemplation. That the trees in winter, dark and brooding, seek like the monk the golden fruit of silence, is a fancy which pleases me. And how softly, when that winter silence is broken; how altogether melodiously do they whisper in tender bud and bloom the sacred mysteries of their thought. Unfolding leaves, a miracle of loveliness, swell as the sun rides higher in the heavens into the fuller hymn of praise, until the earth is filled with the chorus of their Jubilate. How void of grace the soul which is unresponsive,

" Though young March blow
To flame the larches, and from tree to tree
The green fire leap, till all the woodlands glow."

On a familiar hill dark Scotch pines fringe the wood, and to watch the springing larches, fairy-green, tender, and ethereal, delicately point and relieve their sombre grandeur, is an inimitable study in the possibilities of contrast. Fairer still, and more exultant is the promise of life in the heart of the orchard. There the playful winds sport with the snowy blooms of the pear and cherry; and the pearly petals of the apple blossom glow as with the blushes of the wayward Eve.

What precious resources of life they have in their keeping, the bountiful trees! What fragrance they distil! From the elusive scent of the limes to the pungent perfume of the balsam poplars, they fling their magic odours on the receptive air. We breathe, and our senses are enchanted. What exuberance of colour they lavish on the world. How bewitching in early summer are the luxurious spikes of the chestnut, the clustering hawthorn, the purple grace of the lilac, and the burnished beauty of the laburnum, "dropping wells of fire." They are flower gardens in an airy altitude, holding high the cup of floral beauty for the aspiring spirits of our race. Imagine a world without them!

Travellers who have journeyed in the solitary wastes of the desert, with the tiring vision of illimitable sand ever before them, surely they have realised the dreariness, the unutterable loneliness of a treeless land. I once spent the days of a perfect June in a small island of the Orkneys, with not one tree to chant the benediction of the leaves. To return from that solitude to the woods in the high festival of summer, was to breathe the joys of an inalienable comradeship.

Summer is swift, and the days speed ever to the fall; but when "Autumn lays a fiery finger on the leaves" the trees are still more gorgeously transformed. There is a rapture of fruitage, and, aflame on the altar of Ceres, they kindle in us an exalted fervour, and crown the soul with moments of illumination; and then: "'Tis past, the visionary splendour fades."

The day darkened, boldly against the blue-black sky, the giant elms revealed their naked strength. A few isolated birches, on a grassy knoll, shone silvery white in the gathering gloom, and

"I heard the wind among the trees
Playing celestial symphonies."

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.]

“ EVIDENTIAL SPIRIT INTERVENTION ”

(By J. Arthur Hill)

To the Editor of the OCCULT REVIEW.

SIR,—Knowing as I do how many years Mr. Hill has devoted himself to this kind of research, may I say to begin with that my remarks are not intended in any spirit of antagonism, but come from a desire that this subject might well be looked at from another point of view.

If Mr. Hill reads *True and False Paths of Spiritual Investigation*, by Dr. Rudolf Steiner (lectures transcribed verbatim), he will find many indications for further study why psychic clairvoyance and mediumism fail at so many points. It is not at all, as he (Mr. Hill) seems to suggest, a question of imperfections of communication between entities on the astral plane; but it is entirely due to the fact that such clairvoyance or trance-mediumship is incapable of penetrating beyond the “ Moon-sphere.”

The “ Moon-sphere ” or astral plane is the only one contacted by the un-initiated psychic, and also by a certain school of Occultism. Psychical research (so-called) endeavours to bring down the always imperfect experiences of this sphere and tear them to pieces in the scientific field. And this is a useless proceeding. Rather, the scientific concepts of to-day should be used (as Dr. Steiner says) “ as an inner activity wherewith to cross this boundary (the Moon-sphere) which has been laid down in an age when the modern natural scientific mode of thought did not yet exist. . . . In the writing of my *Outline of Occult Science* the attempt was made to lay hold, in an inward sense, of the fully conscious world of thought which is otherwise only applied to external objects of nature, and with it to impregnate the Imaginative world.” In other words, it is necessary as an investigator to impart to the astral body (by initiation) as well as to the physical brain, the concepts of science; and as a result the astral body can then penetrate to the *higher* regions of knowledge.

The medium, however, is merely a somnambulist; his physical and etheric bodies are forsaken by his astral body and Ego; and the *physical* environment—the earthly and sub-earthly, where the lowest Moon-activities and beings penetrate—take hold of his *etheric* body where they should not be. Automatism results. Therefore, what psychical research does is not to investigate the *reality* at all (for the inner being has forsaken the outer), but only *automatic reflections* of the *Moon-sphere*.

All such investigations are materialistic in the highest degree, and cannot lead to true concepts concerning spiritual conditions. The Moon-sphere is a world of Images; the Mercury-sphere—Venus and Mercury are reversed in order in esotericism—brings a measure of illumination; the Venus sphere brings the nature of the totality of the spiritual world into realisation—without particularisation and certainty of detail; the Sun-sphere first brings inspiration and sureness—a “reading” of the astral visions. And so on.

This is the “outward” Path which has its stations reflected in the various “chakras” or centres of consciousness in the astral body. In the modern age in the West these centres cannot be illumined by “grace from above” as in ancient times; they must be penetrated by the Ego in full consciousness; and when the Ego is suppressed in trance there must be failure. *The Sun must be made to shine in the Moon-sphere.*

Therefore trance-clairvoyance will always be full of error and confusion in the present epoch of humanity’s evolution; and so-called “evidential” phenomena, when obtained in this way, are no evidence at all of the *true* spiritual or astral worlds or beings, for their language must first be understood. It is hard to learn, and requires the greatest efforts of which the human soul is capable.

The introduction of what we now call “Spiritualism” as a factor in awakening human beings out of their materialistic stupor, was intended to reveal an elemental world, peopled by highly intelligent “Moon-beings”; and to arrest the awakening at this still somnambulistic stage is to cripple the progress of the evolution of consciousness, and bind it more firmly than ever to anthropomorphic delusions.

Yours faithfully,

JACYNTH.

NUMBER AND FORM

To the Editor of the OCCULT REVIEW.

SIR,—Observing in your last issue a letter from Mr. W. R. Lawson, concerning my article “Number and Form,” may I send a few words in reply to him?

Mr. Lawson imposes upon me a problem of his own which I did not raise, or comment upon, or even mention; therefore I gave no evidence concerning the principles or the accuracy in results from “numerical divination.” I believe numbers or numerals to be the last things from which divination can successfully be practised, for the reason that numerals as commonly accepted and used are implements of the reasoning faculty. Numerals are not entities but are symbols; consequently any calculation or even divination can return only symbolic results.

The whole of my article is given to the exposition of Number rather

than numerals—Number in relation to the Form of numerals as formally derived from geometry, rather than valuation as associated with arithmetic. My searches were for the meaning of Number symbols, not for the unit values of numerals. Mr. Lawson is concerned far more with divination than with Number, but the arithmetic of modern book-keeping and *its* values, and the mathematics of the laws of Karma are very far apart. It is always dubious to attempt to impose mere human symbols, with added arbitrary meanings or values, upon the dynamic flow of life-events by means of time-space factors, especially when they are directed to minute incidents. Consequently, evidence regarding such arithmetical values can be assigned only to root ideas and not tied to the ever-changing vagaries of spelling and pronunciation. Hebrew, Sanskrit, or Hindu systems possess value only in so far as they accord in proportion with the origin of Number. Spiritual facts can never be completely symbolised or expressed by any human material system: spiritual values cannot be calculated or divined by arithmetic alone.

Yours faithfully,

W. G. RAFFÉ.

SCIENCE, SEX AND "SUBLIMATION"

To the Editor of the OCCULT REVIEW

SIR,—

That which is born of the flesh is flesh; that which is born of the Spirit is Spirit. (St. John iii. 6.)

The Self of matter and the SELF of Spirit can never meet. *Kill thy desires, Lanoo. (The Book of the Golden Precepts.)*

He who, restraining the powers of action, dwells remembering in mind the objects of sense, such an one, wholly deluded, is called a false ascetic. (*Bhagavad, Gita, Bk. III.*)

The wisdom which man ought to have does not come from the earth, nor from the astral spirit, but from the fifth essence—"the Spirit of Wisdom." (*De Peste.*) The divine principle in man which constitutes him a human being, and by which he is eminently distinguished from the animals, is not a product of the earth, nor is it generated by the animal kingdom. (*De Fundamento Sapientiæ*), Paracelsus.

For when the more excellent parts of us energeise, and the soul is elevated to those beings superior to itself, then it becomes separate altogether from everything which held it fast in the realm of generated existence—and gives itself to a different order, entirely abandoning the former. (*Iamblicus on the Mysteries* Section VIII, Chapter viii.)

The modes of activity of the mind are desire, etc. By that mind none wills or determines that Intelligence which enlightens the mind, because, as enlightener of the mind, It is the mind's controller: the Atman being in the interior of everything the desire-mind cannot go there. (Sri Sankara's Commentary, *Kenopanishad.*)

The end of purification is to become pure. . . . The good, therefore, of the soul consists in being united to its generator, but its evil, in an association with things subordinate to itself. . . . Hence the virtue of it after its conversion consists in a scientific knowledge of [true] being. (*Auxiliaries to Intelligibles* Porphyry; Taylor's translation.)

No good originated in the body. (*Sextus, the Pythagorean.*)

In a letter in your last issue the writer of the article, "Left Hand Path" declines to deal with the statements in my recent

communication (Vol. XLVIII, No. 6, p. 408) regarding the irreversibility of living energies on the grounds that

1. "It would serve no useful purpose";
2. I do not realise "that in discussing sex energy we are in the realm of psychology, not of physics";
3. The writer "was not without adequate scientific grounds in making the statement" the validity of which I question;
4. "A dogmatic statement needs to be supported by argument, data and the citation of authorities."

With your permission, Sir, I will deal with these points in the order enumerated above.

1. The evident implication that my statements serve no useful purpose and, therefore, may be ignored, encourages me to try to write more explicitly, in the hope that twenty-five years' experience of "things occult" and otherwise may be useful to some few who are bewildered in the mazes of modern "occultism" and by the multiplicity of teachers and diverse authorities.

2. One must agree that in *discussing* any subject a certain kind of brain activity is involved; but whether we are then in the realm of true psychology is another question. The energy at present under discussion, is itself, nevertheless, purely physiological and belongs to the animal realm, however invisible and attenuated the physiological matter may be. What is the distinction between the entities under investigation in *physics* and in *bio-chemistry*, as regards the fundamental laws of their behaviour?

It is the error of Materialism in any age to confuse *Psyche*, the principle of pure Intelligence, with the kingdoms of Nature. The study of the physiological reactions in etheric states of matter is now termed Psychology, but, according to Pythagoras, Plato, the Neo-Platonists and the great Alchemists, *Psyche* has no taint of passion or desire. They state that the Mind as Intelligence functions self-consciously and directly by means of the Spirit or Will, and derives no energy from the animal organism. The proof of this is a matter of individual experience and, therefore, the utterances of those who know are dogmatic and axiomatic and have been the basis of the moral and ethical codes of all civilisations. In the cycle of decline, Materialism ignores these moral considerations because it denies the existence of spiritual knowledge. The researches in "psychological laboratories" do not deal with the voluntary self-conscious powers of the Mind, but with the non-self-conscious states of the involuntary animal system. That which in man is conscious of these desires, emotions and thoughts cannot be investigated in any psychological laboratory because It is not an element of Nature. A year amongst post-graduates in the psychological laboratory of Toronto University under Dr. August Kirschman of Leipsig, entitles me to speak from experience.

3. The authorities cited for such debasement of Psyche, the *human* soul, are Dr. Freud and Professor Spearman, whose "work has found general acceptance and has passed beyond the region of speculation." Aside from the fact that "general acceptance" is no guarantee of scientific knowledge, academic or occult, this is a dogmatic statement which will not find "general acceptance" outside the ranks of those neurotically inclined or especially interested in mental pathology. Many physicians and psychologists deny the validity of Freud's system of psycho-analysis, as it is built upon an arbitrary theory of symbols, which is Freud's own assumption, just as other psycho-analysts have succeeded him with rival systems based on their personal theories of how dreams and morbid thoughts should be interpreted. Some of the various schools of modern psychophysiology are rediscovering the less profound secrets of the Tantric sects of India and the Voodoos of America, which are, of course, part of the science behind the occult arts of the sorcerers of the Middle Ages. These are all based on knowledge of the laws of astral matter in which sensation and sex originate.

Regarding the "researches into the nature of General Energy" it is strange that the results of such a startling form of scientific research have escaped my notice, but I must admit my ignorance and should be grateful for the full reference to any passage in a published work that indicates the processes in a physical or psychological laboratory which deal with "General Energy" *as such*. The cosmic energy investigated by Prof. Millikan and Sir James Jeans might be classed, perhaps, as "General Energy," but according to the physicists this is *irreversible*. (*Nature*, Nov. 3rd, 1928.)

4. As to authorities, it is hardly feasible to reproduce here a catalogue of scientific works to support the statements in pars. Nos. 1 and 2 of my previous letter.

With regard to par. No. 3, the phenomenon of photosynthesis will be found admirably summarised by Prof. E. C. C. Baly, C.B.E., F.R.S., in a discourse at The Royal Institution last year and published in *Nature* (Aug. 11th, 1928).

The first part of par. No. 4 is common knowledge, as stated by Mr. H. T. F. Rhodes, general secretary of the British Association of Chemists, before that body on Nov. 19th last: "We know the composition of protoplasm, that substance which is the basis of life, and which is carbon, hydrogen, oxygen and nitrogen, and there seems to be no reason to doubt that the chemist will in the end accomplish its synthesis and thus cause life to manifest itself." (*The Times*, Nov. 21st, 1928.) No one, at all acquainted with the work of modern science, supposes that the gross states of these chemical gases are here referred to. To bring about the desired synthesis the chemist must deal with their subtler states, the states described as etheric and astral in my par. No. 4, on the authority of H. P. Blavatsky (*The Secret Doctrine*, third edition, Vol. I, p. 627). The materialisation

of concrete forms of matter from subtler states of energy is now an accepted principle of science ; but a reverse process, the creation of life and consciousness out of physical energies, is as absurd a proposition for modern chemistry as it was for ancient alchemy. "No less a person than Paracelsus" (as Prof. D'Arcy Thompson, F.R.S., referred to him in *Nature*, April 14th, 1928) wrote: "There are seven elementary powers or principles—four lower ones belonging to mortal and changeable things, and a trinity of celestial power which is also called the *quinta essentia*. The four elements (lower principles) can in no way interfere with the *quinta essentia*. The heavenly and hellish power is not obedient to the four elementary powers (*De Mercurio*, Vol. VI, p. 378.)

The authority for the statements in pars. Nos. 4 and 5, regarding the cerebrum and cerebellum are (a) any text books on anatomy and physiology and (b) H. P. Blavatsky. (See the papers written for her private pupils, published in Vol. III, *The Secret Doctrine*, p. 435, etc.)

In conclusion: The article on "Left Hand Path" discusses occultism in general, but the psychologists on whose authority the "sublimation" of physiological energy is declared possible, make no pretensions to occult knowledge. The greatest authority on Occultism in modern times in Europe, H. P. Blavatsky, made a fundamental distinction between real occultism (true wisdom) and the various occult sciences based on knowledge of the essence of things in the realm of *material* Nature. Many of the old secrets of alchemy, astrology and occult physiology have been discovered by modern science, which *may* discover them all in time, but such knowledge will not confer the Wisdom of real Initiates. The partial discovery of some of the occult powers of Nature by would-be practitioners of the occult arts is tempting many to-day into practices of which they do not know the import. H. P. Blavatsky's works were based on scientific knowledge, which every new discovery of physics, bio-chemistry and archaeological research confirms. Her unequivocal statement that the passions of the animal consciousness cannot be sublimated and elevated to the plane of the human consciousness or mind *per se*, much less to that of the divine consciousness or spirit, has a scientific and moral significance which should be examined by those who truly desire to understand the principles in Man. The aim of true Occultism, according to Blavatsky, is "the Great Renunciation of Self, unconditionally and absolutely in thought and action." "The prism through which Occultism appears to those innocent of the philosophy is as multi-coloured and varied as human fancy can make them." Her teachings on this subject are easily available and have been reprinted in the "Blavatsky Pamphlets," No. 4 "Occultism *versus* the Occult Arts," and No. 2, a compilation from *The Secret Doctrine*, *The Problem and Evolution of Sex*, by Mr. Basil Crump (The Blavatsky Association, London, 9d. each.)

Yours faithfully, W. WILSON LEISENRING.

THE PSYCHOLOGY OF SEX.

To the Editor of the OCCULT REVIEW.

SIR,—Strong words are called for in the case of a writer who makes pretensions to esoteric knowledge of sex phenomena, among other things, and who then displays such a shocking ignorance of the vast body of scientific literature and research dealing with the biological phenomenon of inter-sexuality in one of its human manifestations as homosexuality, or sexual inversion, as Dion Fortune. She has nothing better to offer, it seems, than the discredited epithets of "moral" indignation that are so easy, and so flattering to ignorant prejudice. And so ill informed is the writer that she can talk of "victims" being usually boys and youths, which is as sensible as saying that the "victims" of normal sex passion are usually small girls or flappers. The most superficial acquaintance with the work of Havelock Ellis, Hirschfeld, Steinach and Prof. Crew, to mention but a few authorities, would have saved her from such lamentable blunders.

And she seems to be unaware that Freud, in his *Introductory Lectures on Psycho-Analysis*, appears to have retreated from his contention that inversion is an acquired as opposed to an innate abnormality, a contention that recent researches in biology and endocrinology have rendered untenable.

None but the very ignorant, at this time of day, regard the invert as a moral monster, a vicious seducer of boys and youths. He may be both, but, *mutatis mutandis*, so may a normal man: not because he is an invert, but because he is vicious. Anatomy, physiology and biology have shown that every gradation exists from the most "masculine" man to the most "feminine" woman, through intermediate types. Superficialities, like "positive male vehicles" and "negative female vehicles," only confuse the issue. Sex is a quantitative, not a qualitative matter. It is, speaking very roughly, the excess of "masculine" or "feminine" ingredients which constitutes in its totality what we call a man or woman. The proportions may vary in many ways. It by no means follows that what Prof. Julian Huxley calls feminoid men or masculinoid women are inverts. Again, inversion of the love instinct often goes with marked masculinity or femininity in the case of a man or woman respectively, and is to be found in people whose exterior and demeanour gives little clue.

The charge that the instincts of the invert are "unnatural" is nonsensical. They may be unnatural to you or me, but not to him. The second charge against him that in so far as, in the nature of things, he does not produce offspring—*i.e.*, that he is anti-social—is so fantastically lacking in any intelligent appreciation of reality that one is tempted to wonder if people holding such a view are capable of the elementary processes of reason. One does not call a barren woman or impotent man "anti-social." The invert—although there is no longer any ground to consider him a pathological case—is in the

same boat, marriage being generally so repugnant to his instincts as to be practically impossible. To try and persuade or bully an invert into marriage is a step fraught with menace of disaster to both partners. But taking the question in its practical aspect, the population of Great Britain, during a quarter registering the lowest birth-rate ever recorded, and even then three times too big for the health of the community, showed an increase of a quarter of a million—a million a year, with the country already full to bursting—a doubling of the population in forty years, which prospect with the country already ravished and despoiled of its natural beauty by the hideous dwellings of our pullulating masses, not to mention the ever-increasing ruthlessness of the struggle for mere existence consequent thereon, I invite any sane person to contemplate, if he can, without horror. No petty tin-pot tinkering with "purity"-mongering will help, but only an enormous diffusion and increase beyond anything now known in the practice of contraceptive measures. One can even conceive of it becoming necessary for States compulsorily to limit propagation of their inhabitants, as it is in no very distant future going to become necessary for them compulsorily to prevent propagation of the physically and mentally deficient. In any case, the "purity"-monger asks of the mass a standard possible only for the saints at the top or the sexually deficient at the bottom of the scale.

To readers in whom I hope to have succeeded in awakening an intelligent curiosity towards the subject, I recommend the following books, Havelock Ellis unfortunately not being readily accessible: Ed. Carpenter, *The Intermediate Sex*; S. Herbert, M.R.C.S., *Fundamentals in Sexual Ethics*; "Anomaly," *The Invert*; Kenneth Ingram, *Outline of Sexual Morality*; André Gide, *Corydon*; Dr. Magnus Hirschfeld, *Die Homosexualität des Mannes und Weibes*; and the following pamphlets issued by the British Society for the Study of Sex Psychology: *Sexuality and Intersexuality*, by F. A. E. Crew, M.D., D.Sc., Ph.D.; *The Morbid and Abnormal and the Personal*, by Harold Picton, B.Sc.

Finally I commend to Dion Fortune and other claimants to "occult" knowledge, for careful study and meditation: "Aimer c'est tout comprendre, comprendre c'est tout pardonner."

I apologise for the length of this letter, but to touch even superficially on some of the many aspects of the problem takes more space than an ordinary letter can expect to be allowed.

Yours faithfully, K. S.

MYSTICISM AND OCCULTISM

To the Editor of the OCCULT REVIEW.

SIR,—Judging from the views recently expressed by various contributors it would appear that there is considerable confusion abroad as to the correct meaning and application of the above terms.

It seems desirable, therefore, that a clear definition should be

given ; and for accuracy and clarity it would be difficult to produce anything better than the following, by Edward Maitland :

“ Occultism deals with transcendental *physics*, and is of the intellectual belonging to science.

“ Mysticism deals with transcendental *metaphysics*, and is of the spiritual belonging to religion.

“ Occultism, therefore, has for its province the region which, lying between the body and the soul, is interior to the body but exterior to the soul—that is to say, the ‘astral’ ; whilst Mysticism has for its province the region which, comprising the soul and the spirit, is interior to the soul, and belongs to the Divine.”

It is therefore erroneous to refer to Mysticism and Occultism as “ Two Paths,” with the implication that they lead to the same goal. Occultism *per se* can never lead to the realisation of God as BEING—only constant aspiration towards Godhead can bring that sublime experience to the soul—though it may indeed, if the individual’s motive and desire be selfless enough, bring knowledge of Him IN MANIFESTATION upon intermediary planes.

Yours faithfully,

HEIMDALLR.

HEAD *v.* HEART

To the Editor of the OCCULT REVIEW.

SIR,—With reference to letter from Mrs. Laurence Oliphant in your last issue, it is to be hoped that she will not take much notice of the intellectuals—they hardly ever seem to be able to make out a reason why an ordinary person should be divinely initiated—they turn, as a rule, to experts of the Freud type, and try to explain everything away.

It seems to me it is wise just to state one’s belief on the subject of the Divine—if considered necessary—and then leave them to it. Poise is of much importance. Belief in our Lord Jesus Christ has to be born in the heart—argument is worse than useless. It seems better that we, not so clever people—who believe we have been acknowledged by the Holy Light—should leave the intellectuals to argue amongst themselves.

PILGRIM.

PERIODICAL LITERATURE

PROF. WILLIAM K. STEWART contemplates Christianity as paradox in THE HIBBERT JOURNAL and is followed by Dr. G. Kullmann, who offers an example of "paradox in worship," being a study of "an Orthodox Russian in the presence of God." Prof. Stewart regards the New Testament as a reversal of old values and cites Papini, for whom "no other revaluation will be ever so divinely paradoxical" as that of Jesus. On the sayings of the Master and on the teachings of St. Paul he proceeds to affirm that Christianity erected "a super-structure of paradoxical theology," beginning with the *credibile est quia ineptum est* and *certum est quia impossibile est* of Tertullian. Doctrinal examples are that Christ is wholly God and wholly man, that God is one and three, Latin Christianity adding "the paradox of transubstantiation." Here is old story enough, but Prof. Stewart goes on to glance not alone at the "general paradox of faith" but at "certain anomalies in the position, past and present," of Roman Catholicism, and at the great historical paradox that "the only divine revelation," after nearly 2,000 years, has conquered only a third of mankind, and even that nominally. This is paralleled by the claim to universality on the part of Rome, which accords but ill with "its contemporary situation as a minority in Christendom" and one out of touch with many "intellectual and social forces that are shaping modern civilisation." It is a refreshing paper and perhaps we have done but scant justice to its appeal, yet after all its own reflections, all its citations of Kierkegaard, of Chesterton and the late Barrett Wendell, we doubt very much whether the situation of Christianity will be insured because of its paradox and we ourselves convinced or intellectually saved thereby. On the other hand, Dr. Kullmann's "paradox in worship," illustrated by Orthodox Russian behaviour in the presence of God, is affirmed in his title rather than unfolded in his text. But that which does emerge and compels recognition is the fact that we are presented with a most realistic picture of Orthodox Church life in Russia, as it was before religion was proscribed, as it may remain in vestiges, all proscription notwithstanding, and as it is now, where Greek Christianity is still ruling in the life of European peoples. We have read nothing within our remembrance and within its own limits to approach it as a living picture, and we have been impressed by the significance of that which is described as a characteristic trait of Russian Orthodox religious experience, namely, that it is essentially corporate worship, essentially social, and that the worshipper stands before God with others. It is so that God sees and knows him, while he "beholds God better along with others." There seems to us scarcely a trace

of this feeling in the Christianity of the West, nor can we ourselves as individualists claim to realise the kind of common life which is portended by such experience.

The QUEST has done well to place in the forefront of its new issue Prof. Herman Lommel's authoritative and illuminating paper on the Zoroastrian Religion, delivered at an International Congress of Orientalists held last year in Oxford. It is to be questioned whether any monogram of the same dimensions conveys so much and so clearly. We have been interested especially in the view presented of man's position in the universe. He stands in the midst thereof like a moral centre, called on to improve the world, "to advance and purify it, to bring it to its final perfection and to help the Good to gain its victory over the Evil." Surely this ancient Near-Eastern religion has communicated unawares to the West by a secret infiltration of notions. System for system, there is nothing more unlike the doctrine of Zarathustra than that strange sheaf of speculations which early French Martinism delivered to disciples of its quest in the eighteenth century; but the sole object for which man came into the world is the same in Zarathustrian Gathas, in the *Réintégration* of Martines de Pasqually and in the *Tableau Naturel* of Saint-Martin—the same, with vital differences, but still the same at root. So also there is little resemblance enough between Zoroastrian Theology and Zoharic Kabbalism, but something has passed over from the *corpus doctrinale* of the one to the strange themes of the other—in ideas of a resurrection to come, but above all in the parts of human personality, which are five in both, and the highest or "transcendental nature," which belongs to "spiritual existence" alone, is that which in the Zohar is called *Tsure*, a link or bond of union, a supernal part "which does not leave the Supernals," but is always in the Presence. . . . Mrs. C. E. Couling, writing at Shanghai, contributes an excellent study of Chuang Tzu, "Chinese arch-heretic," based on Dr. Herbert A. Giles's recent translation from the Chinese of a work—not otherwise particularised—on the "mystic, moralist and social reformer," who was born so far back as 330 B.C. He taught the relativity of all things, the importance of non-exertion and denounced the errors of Confucianism. . . . Dr. Robert Eisler's further study of the Slavic Josephus is devoted to a Christian interpolation on the rending of the veil of the Temple. "It was suddenly rent from the top to the bottom when they"—the Jews—"through bribery delivered to death the Benefactor and Him who from His actions was no man." It does not follow, as might seem, that the rending was allegory or symbolism: it was apparently literal enough but also a "fearful sign" . . . Mr. G. R. S. Mead gives us a suggestive article on Spiritual Worship, which is identified by him as "effort to become aware of the inworking Spirit in all things," so that we may recognise its presence in all, "in every activity and experience." From this point of view his practical conclusion is right and admirable,

a truth which should be realised in the heart, that it may be translated into daily life: "Therefore spiritual worship is by no means to be confined to times of withdrawal into states of inner consciousness; it can be practised at any moment." From this point of view also the practice is more than worship and is known by other names. Mr. Mead compares it with the Western Mystics' "practice of the Presence of God." It is this and more also: there is again another name, and it is adumbrated by such expressions as "realisation of the unity" and by the Eastern maxim wherein the soul testifies to itself that "I am THAT". . . . We learn with profound concern that, "as far as can be foreseen," the *QUEST* will cease publication with its next issue, because "subscriptions and sales do not cover half the outgoings." It has lasted twenty years "under great financial difficulties" and during that period has been without peer or comparison—as it seems to us—for excellence and interest. It will leave a gap in periodical literature which is not likely to be filled; and as we cannot help feeling that to those who have known and loved it the cessation will mean personal loss, we trust sincerely that an effort will be made to save it.

We have pleasure in welcoming the *SUFI QUARTERLY*, which completes a fourth volume with its latest and best issue. The editor's reflections speak of another renaissance at hand, another new birth in time. They embody also an affirmation on the Sufi position and a hymn of praise on its catholicism, its recognition of an unity at heart in all the great religions. It is said elsewhere that the Sufi himself professes no religion, his fount of inspiration being that which underlies them all. He professes therefore, as it seems to us, the one religion at the back of all those forms which the one thing has assumed through the ages and nations. The most important feature is a "biography of an Indian saint," which begins in the present number and will comprise several instalments. It is said that Sri Narayana Guru, who died in 1928, was respected universally and that his followers in Southern India number more than two millions. It is said also that "he was one of those who followed in his life the ancient and immemorial programme of oriental saints and prophets," leaving home in search of truth, living in lonely forests and emerging at last therefrom to share that which he had attained with the world at large. Sir Francis Younghusband writes on religious experience and philosophy, his paper having been read previously before the Aristotelian Society of London. We are glad in conclusion to make acquaintance with the mystical poems of the late Sir Cecil Spring Rice, which have been issued recently in collected form and of which some suggestive specimens appear in the *SUFI QUARTERLY*.

The International Metapsychical Institute has completed another year of its activities and the *REVUE MÉTAPHYSIQUE*, its official organ, another volume of records thereof and reflections thereupon.

It looks forward also [as usual and publishes a preliminary list of conferences which will take place at the Institute in the course of 1929. There are papers, meanwhile, of varying but considerable degrees of interest, among which the first place is given to a study of somnambulism induced by means of narcotics, and by chloralosis chief among these. The purpose in view is therapeutic and the experiments are thus justified. So far they encourage the belief that a profound subconscious state may be produced in this manner, with increased response to suggestion. It appears from another paper that M. Piobb, who is an occultist and not unknown as such in Parisian circles, has been at work on the secret of Nostrodamus and has given proof of great ingenuity, explaining the "Centuries" of that prophet with the help of astrology and mathematics. There remains, however, the question whether the old metrical presages do in reality apply to those historical events with which they are identified by M. Piobb, and the conclusion reached, after searching investigation, is that they do not, at least in the salient cases cited. It follows that we shall continue to enjoy Nostrodamus when we have time to be amused and mystified, and that in spite of astrology—*non pas l'astrologie à bonnet pointu*—and in spite of *la mathématique appliquée au temps et à l'espace* we are as far as ever from knowing the prophet's secret, supposing that he had a secret, and the future happenings to which his verses applied—if indeed they applied to any. . . . The most notable study in the whole issue is that of Dr. C. G. Jung on the Structure of the Soul. It is impossible to summarise it in the space at our disposition, nor would it lend itself readily to the attempt. It must be read by those who are concerned, and we can assure them that it will repay reading. It distinguishes between the phenomenal and a transcendental ego, for the first of which it may be true that "the external world is the source of all psychic elements," which have therefore no other origin than visible and palpable things; but the consciousness of the other draws upon fountains of a different order, unknown by external reality. Our psychic elements come, therefore, from within as well as from without, and the intellect has put us in a false path by its pretence of transforming our interior data into external, ignoring that every human activity and all our culture pre-existed in the form of thought before it manifested without us. Dr. Jung says realistically that the most real of our locomotives was once upon a time the imaginative creation of a particular brain.

A Hermetic maxim tells us of a centre which is everywhere and relates it darkly to a circumference which is found nowhere. M. Johanny Bricaud, writing in *HERMÉTISME*, is evidently convinced that religious and esoteric centres are at least numerous, if not indeed everywhere, and that Lyons is one of them—Lyons of the mystics and itself a mystic Lyons, for so is it called in his title. He says that it is an enigma for foreigners, adding that it is seated on two hills,

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one of which is devoted to the silk industry, while the other is a place of chapels and convents. From time immemorial the soul of Lyons has been a well of Mysticism, which has come thither from the East. Witness the Eastern Rite of the early Church, the Lyonnaise Rite; but witness also the Gnosis of Marcos, which was preached there by himself in the third century. It is there also, we are told, that the Vaudois sect arose and that Masonic Rites sprang up and flourished in the eighteenth century. M. Bricaud recites these facts and many more, including much about Jansenism, which maintains a quiet and orderly life in a small body of believers. It was in Lyons also that Eugène Vintras erected his Carmel towards the end of his life, preached his Gospel of Mercy and performed his last miracles. To Lyons also came Abbé Boullan, after the death of Vintras, and posed as the prophet's successor. Huysmans was evidently justified when he said that all heresies survive in the city of the Rhone and the Saone; but M. Bricaud is not justified in his use of the term mystical, for it applies neither to the sects nor their protagonists. He has given us, moreover, a graphic picture in outline, but he could have told more if he would, for it is there also that his own sects and schools and heresies are centred at this day, in so far as they can be said to survive—the neo-Gnostic Church, the Martinist Order and the Kabbalistic Order of the Rosy Cross.

LE PROGRÈS SCIENTIFIQUE ET INDUSTRIEL has been founded at Lille as a monthly magazine for the advancement of Alchemy and the claims on successful transmutation made by M. Jollivet Castelot. It reviews his books, recites his experiments and reproduces those of other chemists who have verified some of his operations. It seems to be the official organ of an *Union des Étudiants* at the place mentioned. . . . We are advised by L'ÈRE SPIRITUELLE that discouragement is one of those dangers which beset the path of occult philosophy and its students. We must confess that we have experienced some of the preliminary symptoms after contemplating eighteen issues of the slender monthly periodical and failing to discover in what manner it can justify its existence. It claims to promote the Rosy Cross and its teachings on great mysteries. The Max Heindel so-called Rosicrucian Fellowship is advertised on the cover, but there has not been one word on the subject from first to last in the numbers. Who reads these things in Paris or who in France at large? A dull study on death and that which is beyond drags on from month to month, and some feeble story varies the pages from time to time: there is nothing so innocent in the world of periodical literature and perhaps nothing more futile. . . . PSYCHICA assures us that it is possible to predict the future, but we have been satisfied previously on the bare point of fact by certain experiments at the Metapsychical Institute. The magazine has been embroiled for some time past on the question of calculating animals and has had an open debate on the subject, which duly reported in the last issue, but with little profit thereto.

REVIEWS

OFFERING. By C. Jinarājādāsa. 4 $\frac{3}{4}$ ins. x 3 ins., pp. 96. London : The Theosophical Publishing House, Ltd., 53, Great Ormond Street, W.C.1. Price 2s. net.

MR. JINARĀJADĀSA has dreamed a dream of a future race of mankind, and in this little book he writes about this race, its mode of worship and its religious ideals and "the Divine Child" who "teaches the world new ways to Realisation." The book is naturally of a rather slight and unsubstantial character, and at times its symbolism is a trifle obscure—for instance, the identity of "the Divine Child" is by no means clear. On the other hand, it contains a number of beautiful and helpful thoughts ; for example, "Music is the Infinite poured into the Finite, and brings with it the saving power of its Infinitude," and "all manifestation, in any grade of matter visible or invisible, has behind it a scaffolding of Divine Thought." The possibility of attaining to a consciousness of the unity of all things through the experience of human love between man and maid is indicated ; and insistence is laid on the fact that Life is not so much a permanent unchanging Being as an Ever-Becoming, the event of one moment leading to a Becoming which will be more beautiful still." Weariness comes into the life of man, we are told, because he tries "to arrest and imprison Being and hold it still." One is reminded of Blake's lines :

" He who bends to himself a Joy
Doth the winged life destroy ;
But he who kisses the Joy as it flies
Lives in Eternity's sunrise."

To those of a poetic turn of mind, *Offering* should form a very acceptable gift book.

H. S. REDGROVE.

THE ZODIAC AND THE SOUL. By C. E. O. Carter. London : The Theosophical Publishing House, Limited. Price 4s. 6d. net.

I HAVE sometimes wondered why a Society for Astrological Research is not inaugurated on similar lines to the Society for Psychical Research. So far as these relate to the prediction of future events, the claims of Astrology are well adapted to experimental investigation. It is true that, superficially, the basic assumptions of Astrology seem utterly opposed to modern scientific views of the nature of the Universe. At the same time, however, it has to be pointed out that the Theory of Relativity has destroyed any validity possessed by the time-honoured objection against Astrology that it is based on a heliocentric theory of the Universe, for that theory is as valid as any other, "real" as distinct from "apparent" motion being meaningless, a point Mr. Carter, curiously enough, fails to make in his footnote on the matter on p. 65 of his book.

Astrology, however, is much more than a method, real or pretended, of foretelling the future. It is a philosophy of Universal Symbolism

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well worthy the attention of all who are interested in the thought-processes of mankind. It is rather from the point of view of Astrology as a system of symbolism that Mr. Carter's thoughtful little book is written.

The zodiac is the symbol of the evolution of the soul; but it is not the soul's creator. "If this," writes the author of *The Zodiac and the Soul*, "were indeed the case, it is probable that our prophecies would more often be true, but at the same time nothing could be more useless than the foreseeing of the inevitable." Unpalatable as this remark may be to determinists, it is a comment of wisdom, very welcome indeed in a book on Astrology.

Mr. Carter's book, I may add, is not written for the completely uninitiated, an acquaintance with the fundamentals of Astrology and its various technical terms being required of the reader. Those, however, possessing this knowledge will find the book of much interest. It concludes with a number of studies of horoscopes, including those of Rupert Brooke, Shelley, William Blake, Nurse Cavell, W. T. Stead, Emerson, and others, and is provided with an index.

H. S. REDGROVE.

THE DISCOVERY OF WITCHES. A Study of Master Matthew Hopkins, commonly called Witch Finder Generall. By the Rev. Montague Summers. Together with a Reprint of "The Discovery of Witches," from the rare original of 1647. London: The Cayme Press, 31, Golden Square, W.1. Price 4s. 6d. net.

ALL students of the history of witchcraft will be glad to have the reprint of Matthew Hopkins' pamphlet, the text of which occupies pp. 46-62 of the volume under review, and to read by what specious arguments this most notorious of witch-finders endeavoured to justify his activities in the eyes of a nation which was becoming very sceptical of his claims.

The Rev. Montague Summers' "Study," however, is written from an emphatically partisan point of view, and while making a great parade of learning, shows few signs of logical thinking. Concerning the testimony given at the trials as evidence for the reality of witchcraft, the author writes, "The question arises, How is this to be explained? It is, of course, easy enough to say that it was all a delusion. If we argue upon these lines it will not be difficult to come to the conclusion that no human evidence is worth anything at all. We may accept just what fits in with our own prejudices and our own theory, and anything that is difficult of explanation may be dismissed as an error or a mistake." On the same page (p. 31) an excellent example of this latter procedure is provided by the author himself. A certain witch is said to have confessed to having twelve imps, named Jesus, Jockey, Sandy, Mrit, etc. Whilst apparently prepared to accept all the rest, Mr. Summers adds a footnote to the first name: "This is not possible"! It is this attitude of mind, of approaching the occult with already-formed ideas of what is possible and what is not, that renders the study of the subject futile.

Matthew Hopkins, we gather, is not to be held in abhorrence for persecuting supposed witches, but because he did this from base motives and adopted the wrong methods. He was no true witch-finder, but a quack: "Even the supreme authority of the *Malleus Maleficarum* was unknown to him"—witchcraft persecutions carried out in accordance

with this nonsensical book being, apparently, of an entirely salutary character!

The plain fact of the matter is that witchcraft, in so far as it actually did concern itself with the occult, was a revolt against the Church which tried to monopolise magic. No special pleading on Mr. Summers' part will blind us to the fact that the Latin Church was initially responsible for the persecution of witches, or make us believe that, whilst witch-persecutions by Puritans were horrible and base, those by Catholics were of any other quality.

The book contains two curious old illustrations, one showing a witch being tried by the water test, the other (the frontispiece to the original), Matthew Hopkins, witches, and familiar spirits.

H. S. REDGROVE.

THE RELIGIONS OF THE WORLD. By the Rev. C. C. Martindale, S.J.
London: Ernest Benn, Ltd. Price 6*d.*

"THE method of any science is," writes Father Martindale, in his introduction, "to collect and register relevant facts." And he proceeds: "In this tiny book, even the facts concerning its vast topic—the Religions of the World—cannot be properly exhibited. Only primary, organic ones can be offered. . . . Religions must be appreciated for what they were and are—living things, provoking human reactions."

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The reverend author comments in conclusion: "None, then, need be surprised that students are ceasing to lay down laws for the evolution of religions, or assign the origins of religions, let alone religion, and are timorous of adding even one more to the rubbish-heap of theories."

EDITH K. HARPER.

TALES FROM THE GULISTAN OF SA'DI. Translated by Sir Richard Burton, and illustrated by John Kettelwell. London: Philip Allan & Co., Ltd., 69, Great Russell Street. Price 10*s.* 6*d.* net.

THE author of these tales, poems and wise sayings, the Sheikh Muslih-Uddin Sa'di Shirazi, a Persian Dervish, was born at Shiraz about A.D. 1193. Styled "The Nightingale of the Groves of Shiraz," he was extraordinary versatile, composing with apparent equal ease not only poems and odes but elegies, anecdotes and essays. His work, which is well known all over the East, is very simple in style, as is the work of most really great writers. It has none of the affectations of Jalab-uddin Rumi or the extravagances of Hafiz.

It would be impossible in a short review, such as this, to deal exhaustively with the volume before me. There are many stories in it,

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and these, complete in themselves, share only one thing in common—they all contain shrewd advice, which is not always, perhaps, quite in harmony with the Westerner's idea of what is moral. As an illustration :

A soldier one day threw a stone at a Dervish and hit him on the head. As the soldier was armed and the Dervish had no weapon, the latter, very wisely I think, did not attempt to retaliate then but simply bided his time. Later on the soldier, incurring the wrath of the King, was imprisoned in a well. Perceiving his opportunity, the Dervish at once armed himself with the very same stone the soldier had thrown at him, and stealing to the well dropped it on the head of the captive, accompanying his act with these explanatory words, "I am the person whom thou struck on the head with this stone. I did not retaliate because I was afraid of thy dignity, but now, when I behold thee in a well, I make use of the opportunity." The soldier made no reply to this speech, he was probably too busily occupied rubbing his head. "Who grasps with his fist," Sa'di adds, "one who has an arm of steel, injures only his own powerless fist. Wait till inconstant Fortune ties his hand, then pick out his brains."

Sound counsel enough, if not quite in accordance with the ethics of Christianity.

Another tale is as follows : A Vizier who had a stupid son gave him in charge of a scholar "to instruct him and if possible make him intelligent." After a while the lad was sent back to his parents with an accompanying note, containing these words : "No kind of polish will improve iron whose essence is originally bad." How very true in substance. But what would be said of the modern schoolmaster—in this country at all events—were he to act as the schoolmaster in this story acted ; greatly tempted though he, no doubt, often is to do so.

Many of the other stories and anecdotes that go to make up this volume are equally diverting, and I can heartily commend the book to all lovers of the picturesque and witty in literature. It is, moreover, beautifully illustrated.

E. O'D.

THE IDEALISM OF JESUS. By the Rev. John E. McIntyre, M.A.
London : H. R. Allenson, Ltd. Price 6s.

THIS is not a book that will appeal to the smug conventionalists of religion, for the writer sees the truth clearly, and speaks it fearlessly. Mr. McIntyre appears to be in the tradition of the great nonconformist preachers, Spurgeon and Robertson ; but persons acquainted with the thought of Drs. Gore and Glover will also find much in the volume with which they are familiar, which is perhaps only another way of saying that great minds think alike.

Of the twenty-one chapters into which the book is divided it will not be possible to say much in a limited space, save that they are subdivided under three great headings : expositions, experiences and enlargements.

Under the first group Mr. McIntyre treats of the Idealism of Jesus ; His charm, and, above all, His practicalness. Under the chapter, "Some Neglected Characteristics of Jesus," which treats, amongst other things, of Jesus as a poet, it is interesting to learn that He extemporised in verse and often answered His interrogators in a "singing couplet." We are

reminded, and justly so, that the poets have always been the teachers of mankind, because they have been the thinkers, and that great poets are logical in an unusual degree. In the chapter, "The Simplicity of Jesus," it is suggested that, having thought ourselves into simplicity we should rejoice in it, so as to be able to sing about it, in a word, to make it appear beautiful. In another chapter we are reminded that the great hindrance to our happiness is the practical denial of Christianity while it is nominally accepted. The charm of Jesus was His essential expression . . . no person can be gracious and at the same time selfish. We are further reminded that Jesus never allowed Himself to be hustled; there is a spaciousness about the ordering of His life. The chapter on Kindness is excellent, although we cannot agree with all the author's views.

In "Religion in Experience" we are reminded that few men, if any, have been led to God by proofs of His existence; the experience comes first, and the real proof lies in the experience; but all that is most beautiful and praiseworthy in life has been the direct outcome of religion.

The Idealism of Jesus is a book one will turn to again and again.

ETHEL ARCHER.

ASTROLOGY AND MARRIAGE. By Sepharial. London: Foulsham. Price 2s. 6d. net.

THIS is an interesting addition to the well-known series of astrological writings by Sepharial. The author shows how happiness or unhappiness in marriage are indicated by astrology. He deals in detail with the signs of happiness and of discord, with harmonising factors, children, multiple marriages and the like. The book is a stimulating exposition of the stellar influences believed to affect married life. It should appeal both to those already married and to those who contemplate matrimony; but while it may be true that the study of astrology could provide invaluable advice, and sometimes warning, to those under Cupid's sway, it may be doubted whether, especially on this subject, those most in need of advice are ever likely to be guided by it. Love is blind; and a fortunate or an unhappy marriage is a destiny which even astrologers have little power to change. Nevertheless, the book is of interest to a philosophical mind; at the same time it is not without its practical utility.

G. B.

WHAT HANDWRITING REVEALS. By A. Henry Silver. London: W. Foulsham & Co., Ltd. Price 2s. net.
 GRAPHOGRAMS. By A. Henry Silver. London: W. Foulsham & Co., Ltd. Price 2s. 6d. net.

How frequently does one express the desire to know something of the inner thoughts of friends, or to learn the character of new acquaintances! Generally, all that can be done in such cases is to abide by the opinions of mutual friends or rely on one's instincts. Mr. Silver, however, in his new books, puts forward the case of handwriting as a means of revealing the traits of the human character, and adduces many convincing arguments in support of the claims of graphology to be an exact science.

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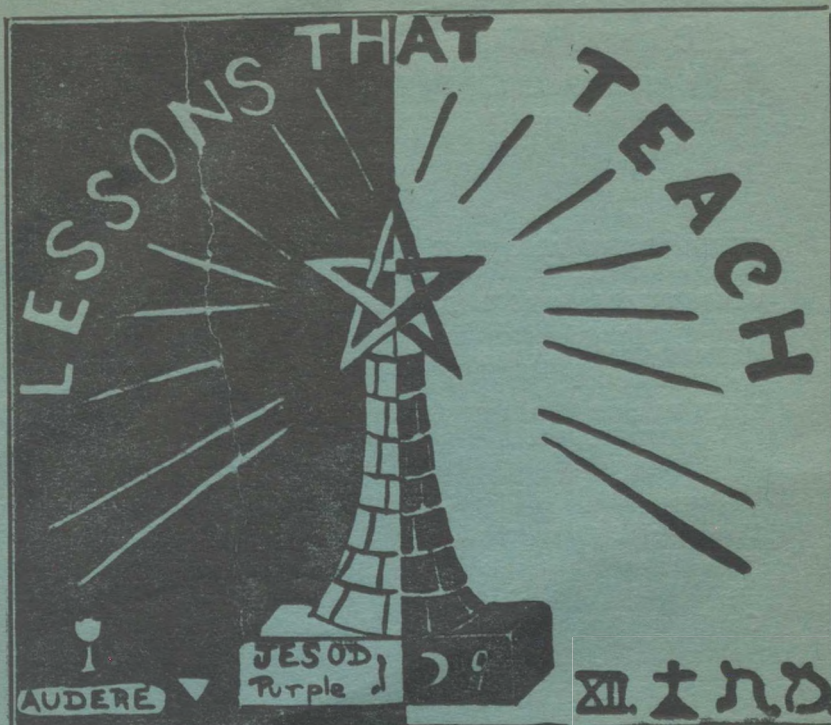
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